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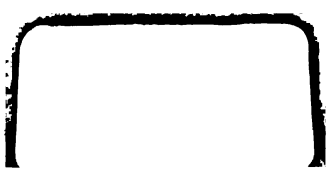

THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

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WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1869.

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pitals are underscored thus, Canton.

IN EVERY FAMILY.

MINISTERS and Laymen, in all parts of the country, are interesting themselves to increase the circulation of the MISSIONARY HERALD for 1869.

SPECIMEN COPIES. — Thousands of names have been received, during the last two weeks, for specimen copies. Many of the letters indicate that the writers are making vigorous efforts to return the same names as *subscribers*.

A GOOD DEED REPEATED. — Last year a constant reader of the *Herald* sent *Ten Dollars*, to pay the subscriptions for ten Home Missionaries, whose churches he thinks will, at an early day, be regular contributors to the cause of Foreign Missions.

A letter has just been received containing another *Ten Dollars* for 1869.

EXTRACTS FROM LETTERS.

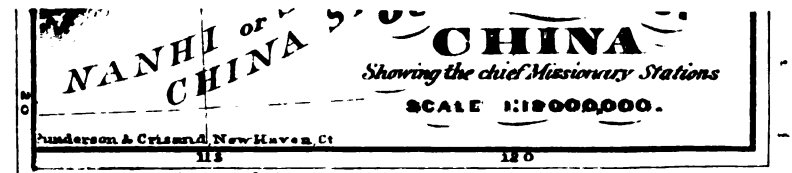
"I send you the pay for the inclosed 27 names."

"Please find inclosed 57 names and $57.00 from our church, for the Missionary Herald for 1869."

"DEAR BROTHER, — Your circular letter has been received and carefully considered. I most heartily approve of the efforts which you are making to extend the circulation of the *Herald;* I think it is the general testimony of its readers that it is steadily increasing in interest and in value, as a repository of valuable and stimulating missionary intelligence. The aid which our churches give to the cause of missions is, to a great degree, proportioned to what they know of the work.

"A member of my church, a young man, in comfortable circumstances, who eight years ago gave five dollars, as his annual subscription to the foreign missionary cause, and who since that time has been a faithful reader of the *Herald*, has increased his contributions from year to year, until last year he gave *One Hundred and thirty-five Dollars.* I earnestly desire to have the *Herald* more generally circulated among my people."

proper orthography, and in a few instances the translation of Chinese names, and pointing out a remarkable recent change in the lower course of the Hwang-ho River. While a good degree of accuracy has thus, it is hoped, been secured, it should be frankly admitted that the mountain topography is far from being



pitals are underscored thus, Canton.

THE

MISSIONARY HERALD.

VOL. LXV. — JANUARY 1869. — No. I.

NOTES ILLUSTRATIVE OF THE MAP OF CHINA.

[The following notes, of much value, were arranged by Professor D. C. Gilman, of New Haven, Conn., to whom also, in connection with Dr. Martin, we are indebted for the carefully prepared map.]

1. AUTHORITIES.

THE map of China, given herewith to the readers of the Missionary Herald, has been prepared for convenient reference in illustration of missionary work. The time allowed for its preparation was too brief for the construction of an elaborate map, and the editor of the Herald particularly requested that the sheet should not be crowded with names. Pains have been taken to give a trustworthy outline of the country, and to delineate truly the rivers, the lakes, and the sites of the chief towns. It will not be difficult for the reader who is interested in places not specified to indicate them with a pencil or a pen. The student may also find it well to color the province boundaries, the positions of mission stations and open ports, and the chief physical features of the country; especially to mark with different tints the valley of the two great rivers (Hwang-ho and Yangtszkiang) and the circumjacent high country. Copies thus colored may be seen at the Missionary Rooms in Boston, but they are prepared too slowly for insertion in the Herald.

This map is, in outline, a copy of that which is published in Kiepert's "Neue Hand Atlas," with corrections from a more recent map of Eastern Asia, published by Dr. A. Petermann, in Stieler's "Hand Atlas" (Gotha, 1867), on which the coast lines determined by the English Admiralty Surveys are given. The map of Hon. S. Wells Williams, of the United States Legation in China, has also been constantly in hand. Rev. Dr. W. A. P. Martin, recently a missionary of the Presbyterian Board, and now a Professor in the Imperial University at Peking, has supervised the preparation of this outline, giving the proper orthography, and in a few instances the translation of Chinese names, and pointing out a remarkable recent change in the lower course of the Hwang-ho River. While a good degree of accuracy has thus, it is hoped, been secured, it should be frankly admitted that the mountain topography is far from being

even a satisfactory transcript of the elaborate and costly maps of Kiepert and Stieler, to which reference has been made, and to which the critical reader will do well to resort.

2. ORTHOGRAPHY.

There is great difficulty in deciding what orthography to follow in the designation of places on the map. Most of the rivers, and some of the towns, have more than one name. Many names are referred to in Western literature under the various modes of spelling employed by French, German, Russian, and English writers, who have thus increased the differences already sufficiently marked in the Chinese dialects. In the present map, the dialect of Peking has been employed as a standard of pronunciation, and the continental vowel sounds are taken as representatives of the Chinese, so that the orthography coincides nearly with that of Dr. Williams.

3. GLOSSARY.

By attention to the meaning of a few of the radicals, the Chinese nomenclature may often be readily understood, — as the following vocabulary will show:

Pé	means	North,	Ling	means	Mountain,
Nan	"	South,	Kwang	"	Broad,
Tung	"	East,	Ta or Tai	"	Great,
Si	"	West,	Fu	"	a Prefecture,
Ho	"	River,	Hien	"	a District.
Kiang	"	River,	Hence Hunan = Province South of the Lake.		
Yun	"	Cloud,	" Yun nan = Province South of the Cloud		
Hu	"	Lake,	Mountains.		
Shan	"	Mountain,	" Si shan = Western Mountains, etc.		

4. PHYSICAL FEATURES OF CHINA.

The Western portion of China, bordering on Tibet, is a lofty, mountainous region, where many of the heights are perpetually covered with snow. The Kuenlun and Himalaya ranges here come together in mountain masses (somewhat as they do west of Tibet, in the Bolordagh), their heights and their general structure being very imperfectly known. From this lofty region, two broad and complex ranges proceed, — the Northern Mountains, or Pé-ling, and the Southern, or Nan-ling. One of the most important of the subordinate ranges of the North is Tapa-ling. The South Mountains are called, in the West, Miau ling; in the middle parts, Mey or Mai ling, and in the East, Ta yu ling, or Bohea Hills. Near the first of these three subdivisions live the aboriginal Miautsz, people who have not wholly submitted to the Tartar rule. Over the Mey ling, through a pass eight thousand feet in height, goes a famous highway, leading from Canton to Nanking.

In the lowlands which lie between the Pé, or North Mountains, and the Nan, or South Mountains, run the lower courses of the two great rivers, twin giants they might be termed, the Hwangho and the Yangtszkiang. Here, too, are the most fertile and the most densely-peopled provinces of China. South of the Nan Mountains runs the Si, West, or Pearl River. There are also three lesser but very considerable streams, running into the ocean, and having an important influence on the interior traffic; namely, the Pé ho, the Tsien-tang, and the Ming. One tributary of the Yangtsz deserves special mention, the Han, which gave a name to one of the most important of the Chinese dynasties, and also to the Chinese people, poetically called the sons of Han. Between the old and the new mouths of the Hwangho, which are 500 miles apart,

lies the rocky promontory Shantung. The Grand Canal, an artificial river 600 miles long, extends from Hangchau to Tientsin.

5. THE EIGHTEEN PROVINCES.

China is commonly regarded as consisting of eighteen provinces, but the addition of Shengking, under the present dynasty, makes the true number nineteen. In the following list of their names, current modes of spelling, not given on our map, are added in parentheses. The population of the eighteen provinces of China, according to the census of 1842, amounted to 414,000,000. In the grouping of the provinces, the order given by Dr. Williams is followed. From his book are taken also the areas of the provinces. The population of the provinces is taken from the tables in Behm's *Geogr. Jahrbuch*, 1866.*

	Area in Eng. sq. m.	*Population.*
Northern Provinces.		
1. Chili (Petscheli, Pescheli, Chihli)	58,949	36,879,838
2. Shantung,	65,104	29,529,877
3. Shansi,	55,268	17,056,925
4. Honan,	65,104	29,069,771
Eastern Provinces.		
5. Kiangsu,	92,961	39,646,924
6. Anhwe (Nganhwui),		36,596,988
7. Kiangsi,	72,176	26,513,889
8. Chekiang,	39,150	30,437,974
9. Fukien (Fokien),	53,480	25,799,556
Central Provinces.		
10. Hupé (Hupeh),	144,770	28,584,564
11. Hunan,		20,048,969
Southern Provinces.		
12. Kwangtung (Canton),	79,456	21,152,603
13. Kwangsi,	78,250	8 121,327
14. Yunnan,	107,969	5,823,670
15. Kwechau (Kweichau),	64,554	5,679,128
Western Provinces.		
16. Shensi,	154,008	10,309,769
17. Kansuh,		19,512,716
18. Szchuan,	166,800	22,256,964
Chinese in Manchuria,		1.665,542
Total,		414,686,994

6. OPEN COMMERCIAL PORTS.

Eighteen ports (indicated on the map by a small flag), are now open to commerce, namely: 1. Niuchwang; 2. Tientsin; 3. Yentai, or Chefu (Tschifu); 4. Tengchau; 5. Shanghai; 6. Chinkiang; 7. Nanking; 8. Anching (Nganking); 9. Kukiang; 10. Hankau (Hankow); 11. Ningpo; 12. Fuchau (Foochow); 13. Tanshui (in Formosa); 14. Taiwan (in Formosa); 15. Amoy, or Hiamen; 16. Shatau (Swatow); 17. Hongkong; 18. Canton (Kwang-tung).

7. MISSIONARY STATIONS.

All of the eighteen open ports (except Tanshui in Formosa) are Protestant missionary stations; and in addition, the places next mentioned: 19. Peking; 20. Tientsin; 21. Kalgan; 22. Tungchau; 23. Suchau; 24. Hangchau; 25. Shauhing; 26. Wuchang. Several other places might be named where Protestant missionaries have labored, but those above-mentioned are the most important, and are therefore indicated on the map by a small cross.

The principal Protestant societies laboring in China, and their several stations, are as follows: —

(A.) AMERICAN.

1. American Board; *Stations*, Peking, Tientsin, Kalgan, Tungchau, Fuchau.
2. American Presbyterian Board; *Stations*, Peking, Chefu, Tengchau, Shanghai, Ningpo, Hangchau, Canton.
3. Reformed (Dutch); *Station*, Amoy.
4. Protestant Episcopal; *Stations*, Hankow, Shanghai, Peking.
5. Methodist Episcopal; *Station*, Fuchau.
6. American Baptist; *Stations*, Ningpo, Shatau.

* The Census given in this volume, as that of 1852, makes the total population of China 536,909,300; but these figures are not believed to be correct.

7. SOUTHERN BAPTIST; *Station*, Tengchau.
8. UNITED PRESBYTERIAN; *Station*, Canton.

(B.) EUROPEAN.

9. LONDON MISSIONARY SOCIETY; *Stations*, Peking, Tientsin, Shanghai, Canton, Hongkong, Hangchau.
10. CHURCH MISSIONARY SOCIETY; *Stations*, Ningpo, Peking, Fuchau, Hongkong.
11. CHINA INLAND MISSION, London; *Stations*, Hangchau, Yangchau, Nanking.
12. ENGLISH METHODIST NEW CONNECTION; *Station*, Tientsin.
13. ENGLISH WESLEYANS; *Stations*, Canton, Hankow.
14. IRISH PRESBYTERIAN; *Station*, Niuchwang.
15. BASEL AND RHENISH MISSION SOCIETIES; *Stations* chiefly in the Province of Kwantung.*

[Several other European societies, in Great Britain, and on the continent, have missionaries in China. — ED.]

To indicate upon our map the numerous stations of the Roman Catholics would be out of the question, for they are found in all parts of the kingdom, — especially in the Provinces of Chili, Anhwe, and Kiangsu, on the east, and Szchuan, on the west. A very interesting, and it is believed an authentic exhibition of the extent of their work is given in the *Chinese Recorder* (Fuchau, August, 1868), and mostly presented in the following table: —

STATISTICS OF ROMAN CATHOLIC MISSIONS IN THE EAST, 1866.

I.	CHINA.	Number of Foreign Missionaries.		No. of Native Priests.	No. of Divinity Students.		No. of Christians.
	Provinces.	Bishops.	Priests.		Colleges.	Students.	
1	Chili,	4	34	40	1	50	62,000
2	Shantung,	1	7	7	1	unknown	10,750
3	Shansi,	1	7	17	–		13,830
4 5	Shensi, Kansuh, joined	1	7	16	1	unknown	23,000
6 7	Kiangsu, Anhwe, " Kiangnan	1	35	17	1	56	73,000
8	Chekiang,	1	10	16	–	–	3,000
9	Honan,	Super. 1	4	5	–	–	5,000
10	Hupe,	1	20	14	1	35	20,000
11	Hunan,	1	6	11	1	35	3,000
12	Szchuan,	3	34	60	1	110	*68,000
13	Kiangsi,	1	10	10	1	unknown	10,000
14	Fukien,	1	16	10	1	20	40,000
15 16	Kwangtung, Kwangsi, joined,	1	19	5	1	25	19,000
17	Kwechau,	1	15	1	1	unknown	5,000
18	Yunnan,	1	9	8	1	do.	8,000
	Total,	20	233	237	12	331	363,580
II.	Japan,	1	10	–	–	–	some thousands known.
III.	Tibet,	1	10	–	1	unknown	2,000
IV.	Corea,	2	10	–	1	do.	25,000
V.	Mongolia,	1	10	6	1	do.	11,000
VI.	Manchuria,	1	10	–	1	do.	7,000
VII.	Cochin China,	8	38	60	1	110	93,000
VIII.	Tonkin,	5	27	150	1	360	335,167
	Grand Total,	34	348	453	18	801	836,747

8. REFERENCE BOOKS ON CHINA.

Among the books more or less illustrative of missionary work, which are readily accessible to American readers, may be mentioned — The Middle Kingdom, by Dr. S. W. Williams (2 vols. 12mo., N. Y.); Davis's China, revised edition (2 vols. 12mo., London); Social Life of the Chinese, by Rev. J. Doolittle; China and the Chinese, by Rev. J. L. Nevius; Memoirs of Rev. David Abeel and Rev. W. Aitchison; Our Life in China, by Mrs. Nevius, just published.

An article on the "Renaissance in China," by Rev. Dr. W. A. P. Martin, may be found in the "New Englander" for January, 1869, and in the same periodical for 1859 and 1861 may be found two articles on the History of China and its Relations with the West, by Prof. W. D. Whitney. An article in the

* Present number, 90,000.

"North American Review," for April, 1868, by Prof. Raphael Pumpelly, contains much interesting information respecting the recent diplomatic movements.

The interest now awakened in China, as she enters into more intimate relations with the nations of the West, and as she opens her doors more freely to the influences of Christian civilization, is world-wide; but to Americans, especially, everything pertaining to China is of transcendent importance. It is estimated that the Pacific Railroad will be completed during next summer, and that China will then be less than thirty days distant from New York.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

No special change has occurred during the past year in the missions, or in the general character of their work, but there has been, in some respects, gratifying progress. The mission reports mention 15 more churches than there were a year ago (in all, now, 220); 17 more native pastors (101), and 29 more out-stations. The additions to the churches by profession, during the year, numbered 1,821. Progress in independence is indicated by larger contributions, in several fields, to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent, self-sustaining churches, now number 52. But no great advance can be made into "the regions beyond," till the number of missionaries is increased. "Those now in the field are not sufficient for the proper supervision and development of the work in hand. They find themselves overburdened by their successes. Individual missionaries are left alone at important centres, where two and three men would find ample opportunity for labor. Hundreds of places around these centres are waiting for the preacher of the Word, in regions already nominally occupied, while the Macedonian cry comes from many a point across the border, and the most populous nation on the globe invites us 'to plant the shining cross on every hill and valley' in its wide domain."

Five of the mission circle are known to have been removed by death, — Dr. Lord, at home, from the Madura field; Messrs. Johnson and Thurston, of the Sandwich Islands; Mr. Munger, of Bombay; and Mrs. H. S. Barnum, of Harpoot. For different reasons, but mostly in pursuit of health, several mission families have come from their fields abroad to the United States. On the other hand, 6 ordained missionaries, 1 physician, 1 printer, and 7 wives of missionaries, at home a year ago, have again gone abroad; and 11 ordained missionaries, 1 physician, 11 wives of missionaries, and 18 single ladies have gone as new laborers to the different fields. This large proportion of unmarried female laborers, and movements in this country in the formation of "Woman's Boards," indicate increased attention to the wants of women in the mission fields, and the belief that, in the good providence of God, the time for enlarged effort in their behalf has come.

At the last annual meeting of the Board, the Foreign Secretary, in presenting a survey of the missions, brought to view not simply the present condition of the fields, but the progress of the work within twenty years. Somewhat extended extracts from that Survey will be appropriate here, and will interest many readers who will not see the statements elsewhere.

With reference to the Armenian missions, during the twenty years, it was said (changing the figures in accordance with changes which have occurred

since the meeting): "At the beginning of this period we find 18 missionaries (ten of whom are still engaged in some form of the missionary work), now there are 44. The two single ladies at that time are now represented by 20. The 6 little churches, with a membership of 166, have given place to 63, of which 36 have their own native pastors, and 31 have become self-supporting and independent. These churches report a membership of 2,766, average congregations on the Sabbath of about 10,000, and Sabbath-schools with more than 8,000 pupils. The Protestant community, then first recognized by the Firman of the Sultan, has become a power in the empire. From 22 stations occupied by missionaries, and 144 out-stations in charge of native evangelists, scattered all the way, at central points, from the Danube to the Tigris, streams forth the light of the gospel upon surrounding communities. Four theological seminaries, and five female seminaries, have taken the place of the institutions at Bebek and Pera. The common schools, then embracing an aggregate of 53 pupils of both sexes, now number 174, attended by more than 6,000 scholars. This, however, by no means represents the impulse given to education and social progress. The Armenian schools, established in imitation or in rivalry, are yet more numerous; the press is daily becoming more and more effective in diffusing intelligence; 300,000 copies of the Scriptures put into circulation, with a great number of other religious publications, are doing the work of enlightenment.

"Ecclesiastical bodies, formed of the native pastors and delegates from the churches, are relieving missionaries of much of the care and responsibility for details, and actively coöperating with them in the great work of evangelization. Many names now familiar to the churches were practically unknown in 1848. Aintab did not appear as a station till the next year, when Dr. Azariah Smith and Dr. Schneider made it their home, after one missionary had been driven away. The day of small things there has passed. The little company of eight has become two strong churches, of nearly 200 members each, active and faithful in supporting their own institutions and giving the gospel to others.

"Marash, which now has its two independent churches, with 445 members, and a flourishing theological seminary, was not mentioned then. Harpoot was visited by a missionary on an exploring tour to the region of the Euphrates. How would this brother's heart have been cheered, could he have looked forward a few years and seen the work recorded in 'Ten Years on the Euphrates.' But Wheeler and his associates, and Walker, whose name is a rich legacy to the churches on the Tigris, were in college then, with little thought of what God had in store for them. Other stars now shine out brightly in the firmament, that had not then appeared above the horizon — as Morgan, of Antioch, Goss, of Marash, Dodd, of Marsovan, Lobdell, of Mosul.

"The work in Central and Eastern Turkey, and among the Bulgarians, is mostly of later date. The beginning at Aintab was all there was to show in a field [Central Turkey] which this year sends up a record of 20 churches, 10 native pastors, over 1,300 communicants, and $3,700 in gold contributed to various Christian objects, exclusive of church building. In the Eastern field, a little church of 16 members had been formed at Trebizond, and one of 5 at Erzroom. But three or four of the twenty other places now having Protestant churches had ever appeared in our missionary records, and yet fewer of the 86 out-stations, in which members of a well-trained band of 148 native agents are now planting the standard of the Cross. . . .

"The three missions into which the Armenian field has been divided, now have on the ground 101 male and female laborers from this country, and about 300 native helpers, of whom 36 are native pastors, and 40 others licensed preachers. They labor among a people to a good degree enlightened in regard to the fundamental truths of the gospel, and possessed of the Scriptures."

Respecting *India*, the comparison embraced the following statements: "One half of the mission force now in our India missions was to be found in them twenty years ago, though some who then held a large place in the public eye — as Poor, Winslow, Scudder, Ballantine, and others — have entered into rest. . . . Thirty men, now that the work has increased more than threefold in the number of churches and communicants, and in the openings for labor, take the place of 38, then deemed altogether too few. . . . The only means by which our brethren have been able to meet the constantly enlarging work, has been the development of the native agency. The little company of 6 licensed preachers has been enlarged to over 100, including 20 native pastors, of whom six were installed in the Mahratta field alone, near the close of 1867. Vigorous efforts in the direction of self-support on the part of some of the native churches, the examples of the churches at Batticotta, Madura, and in the Mahratta field, mark a new era in the history of our missionary efforts in that land. . . . The time of great changes cannot be far off. English laws, English schools, English railways and telegraphs, 550 Christian missionaries, from many religious societies, 50,000 adult communicants in Christian churches — these are the forces at work for the moral renovation of British India (both sides the Ganges), on which we may well invoke the Divine blessing, with confidence that the night is far spent and the day is at hand."

In regard to *China*, it was said: "Our work in China has undergone the greatest changes. Twenty years since, the Canton mission was the object of special interest. For nineteen years the effort had been made to secure an entrance for the gospel. . . . But no church had been organized, and only two men could be counted on as really converts to the truth. It was a long, painful period of preparation. Subsequent events proved that the preparation was for other organizations rather than our own. With the death of the founders of this mission our labors were transferred to points farther north.

"At Amoy, where are now 8 flourishing churches, with a membership of 554, under the care of our brethren of the Reformed Church, a little chapel had been built, and three believers organized into a church. Messrs. Johnson and Peet had just removed from Siam to Foochow, where they were joined by three new missionaries, one of whom, Mr. Baldwin, still remains with Mr. Peet. The mission at Foochow was thus begun. Five churches, to which 23 members were added last year, and nine native preachers, are the results of labor at this point. . . . Four stations and as many out-stations, and 21 laborers from this country, including three single ladies, 5 native helpers, two churches of 32 members, of whom 11 were added last year, attest the effort we are making in the North China mission.

"Twelve ordained missionaries, or one to a population larger than is to be found east of the Mississippi River; or, distributing the population equally among all the evangelical missionaries of all societies, European and American, still one missionary to 3,000,000 of immortal souls! — is this the response of

the Christian world to the wonderful providences of God by which this, the last, greatest stronghold of heathenism has been thrown open to the soldiers of the cross?"

Respecting new efforts in the Pacific islands, by the Hawaiian churches and the Board, there is this statement: "In *Micronesia* and the *Marquesas Islands*, 10 churches, with a membership of 541, of whom 191 were received on profession of their faith the past year, give but a very inadequate picture of the moral transformation in progress, as the fruit of the self-denying labors of the little isolated company of American missionaries and their Hawaiian co-laborers. Order has taken the place of lawless confusion; the church stands on the site of cannibal rites; the song of praise rises to God from groves once set apart to drunken, licentious revelry; and the purities of Christian domestic life begin to mark abodes that till recently knew not the meaning of the words wife and home."

The usual brief view of the different missions, embracing the name and location of the missionaries, for convenient reference, will now be given.

AFRICA.

GABOON MISSION.

(West Africa, near the equator.)

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

BARAKA (Bar'-rack-ah. — North bank of the Gaboon, a few miles from the ocean). — William Walker, Albert Bushnell, *Missionaries;* Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell. — One native teacher.

Mr. and Mrs. Preston have been released from their connection with the Board. The two brethren on the ground, and their wives, though not strong, and sometimes seriously unwell, have toiled on faithfully and *hopefully* during another year, confident that the work at the Gaboon is not to be in vain; though the blessing long waited for is not yet given. Good congregations, and hopeful indications on the part of individual "inquirers" have been noticed from time to time, but too often all apparent penitence and goodness have soon passed away, and it has been found necessary to cut off from the church quite a number of those who were members.

ZULUS. (1835.)

(South-eastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Elijah Robbins, *Missionary;* Mrs. Addie B. Robbins. — One native teacher.

UMTWALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — One native preacher and two helpers.

IFAFA (Ee-fah'-fah — About 60 miles S. W. of Port Natal). — Seth B. Stone, *Missionary;* Mrs. Catharine B. Stone. — One teacher.

AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — Stephen C. Pixley, *Missionary;* Mrs. Louisa Pixley. — One teacher.

IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — One teacher.

AMANZIMTOTI (Ah-mahn-zeem-tō'-ty. — About 22 miles S. W of Port Natal). — David Rood, William Ireland, *Missionaries;* Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland. — One teacher and two other helpers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Daniel Lindley, *Missionary;* Mrs. Lucy A. Lindley. — One teacher and one helper.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary;* Mrs. Laurana W. Mellen. — One teacher.

ESIDUMBINI (A-see doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — Josiah Tyler, *Missionary;* Mrs. Susan W. Tyler. — One teacher.

UMVOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — Aldin Grout, *Missionary;* Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd. — Four teachers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary;* Mrs. Sarah L. Abraham.

On the way to the Mission. — Henry M. Bridgman, *Missionary;* Mrs. Laura B. Bridgman, Mrs. Mary K. Edwards.

In this Country. — Hyman A. Wilder, *Missionary;* Mrs. Abby T. Wilder.

Mr. and Mrs. Bridgman sailed from New York November 14, returning to their field. Mr. and Mrs. Wilder are now on a visit to this country. Mrs. Edwards left Boston August 19, and is to take charge of a boarding-school for girls

at Inanda. The mission report for the year states: "Our prospects of success in the work which we have been sent here to accomplish have never appeared brighter than at present, if we take into view the whole field. At every station there is encouragement." Statistics appended to the report show 11 churches; 448 members; additions during the year, by profession, 52. There are 18 common schools, with 828 pupils; 25 pupils in the seminary at Amanzimtote; 15 places for stated preaching, with average congregations amounting in all to 1,456; 15 Sabbath-schools, with 769 pupils.

EUROPE.

GREECE. (1829.)

Jonas King, D. D., *Missionary;* Mrs. Anna A. King.

Dr. and Mrs. King reached Athens, on their return from the United States, November 27, 1867, met a very cordial reception from many friends, and were much gratified by what they saw, at once, of the condition and prospects of the evangelical Protestant work at Athens. They found three native Greeks — Messrs. Kalopothakes, Constantine, and Sakellarius — laboring in the cause, in Sabbath preaching services, Sabbath-schools, etc., not without encouragement.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY. (1826.)

CONSTANTINOPLE. — Elias Riggs, D. D., Edwin E. Bliss, George F. Herrick, I. Fayette Pettibone, Henry A. Schauffler, Theodore A. Baldwin, Andrew T. Pratt, M. D., *Missionaries;* Mr. H. O. Dwight, *Secular Agent;* Mrs. Isabella H. Bliss, Mrs. Helen M. Herrick, Mrs. Clara E. Schauffler, Mrs. Matilda J. Baldwin, Mrs. Sarah F. Pratt, Mrs. Mary A. Dwight. — Two native pastors, one licensed preacher, five teachers, and three other helpers.

SMYRNA (About 200 miles S. W. of Constantinople). — Henry J. Van Lennep, D. D., *Missionary;* Mrs. Emily Van Lennep. — One licensed preacher.

BROO'SA (57 miles S. S. E. of Constantinople). — Benjamin Schneider, D. D., Sanford Richardson, *Missionaries;* Mrs. Susan M. Schneider, Mrs. Rhoda Ann Richardson. — One licensed preacher, one teacher, and one other helper.

NICOME'DIA (55 miles E. S. E. of Constantinople). Justin W. Parsons, *Missionary;* Mrs. Catherine Parsons. — One licensed preacher, one teacher, and one other helper.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — John F. Smith, Charles C. Tracy, *Missionaries:* Mrs. Lizzie Smith, Mrs. L. A. Tracy, Miss Eliza Fritcher. — Five teachers.

CESARE'A (370 miles E. S. E. of Constantinople). — Wilson A Farnsworth, Lyman Bartlett, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Camelia C. Bartlett, Mrs. Elizabeth Giles, Miss Sarah A. Closson. — One pastor and one teacher.

SIVAS (Se-vahs'. — 400 miles S. of E. from Constantinople). — William W. Livingston, *Missionary;* Mrs. Martha E. Livingston, Miss Rebecca D. Tracy. — One licensed preacher, two teachers, and one other helper.

ADRIANO'PLE (European Turkey. 137 miles W. N. W. of Constantinople). — Jasper N. Ball, *Missionary;* Mrs. Martha A. Ball. — One teacher, and one other helper.

ESKI ZAGRA (Es-kee-Zagh'-rah. — European Turkey, 200 miles N. W. of Constantinople). — Charles F. Morse, Lewis Bond, Jr., *Missionaries;* Mrs. Eliza D. Morse, Mrs. Fannie G. Bond, Miss Mary E. Reynolds, Miss Roseltha A. Norcross. — Two teachers, and two other helpers.

PHILIPPOPOLIS (Phil-ip-po'-po-lis. — European Turkey, 225 miles W. N. W. of Constantinople). — James F. Clarke, Henry C. Haskell, W. Edwin Locke, *Missionaries;* Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell, Mrs. Zoe A. M. Locke. — One teacher, and four other helpers.

SOPHIA (So-fee'-ah. — European Turkey, 320 miles W. N. W. of Constantinople). — Two helpers.

Station undecided. — Henry P. Page, *Missionary;* Mrs. Mary A. Page, Miss Ursula C. Clark, Miss Flavia S. Bliss.

In this Country. — Daniel Ladd, Joseph K. Greene, Julius Y. Leonard, *Missionaries;* Henry S. West, M. D., *Missionary Physician;* Mrs. Charlotte H. Ladd, Mrs. Martha J. Riggs, Mrs. Elizabeth A. Greene, Mrs. Amelia A. Leonard, Mrs. Lottie M. West.

Mr. and Mrs. Byington, unable to return to Turkey, have been released from the service of the Board. Mr. Bryant has been constrained, by the failure of his eyes, to return to the United States, and retire from the service. Mr. Washburn has also been released, in order to devote himself to labors in behalf of the moral and social elevation of women in heathen and Mohammedan lands. Mr. and Mrs. Ladd remain in this country, several others of the mission circle, named above, generally in pursuit of health, are now in the United States, and changes have occurred in the location of others, still in the field. Mr. and

Mrs. Trowbridge have removed to Marash, Central Turkey. Dr. Pratt, from Marash, has removed with his family to Constantinople, to aid in the work of revising and harmonizing different versions of the Scriptures. Dr. and Mrs. Schneider have been obliged to leave Aintab, to gain a cooler climate for Mrs. Schneider, and have taken up their abode at Broosa, the scene of Dr. Schneider's early missionary labors.

Six new laborers have been sent into the Bulgarian field, — Mr. and Mrs. Bond, and Mr. and Mrs. Locke, who sailed from New York April 25, and Mr. and Mrs. Page, who sailed October 10th. Miss Tracy, a new laborer, has joined her sister at Marsovan, and Misses Clarke and Bliss sailed October 10, to be connected with schools.

The past year has been one of internal rather than of external growth. One new church has been organized, making the present number 22, and 67 persons have been added to the total membership. In all, $2,564 were contributed to various benevolent objects. Much of the work in behalf of the Armenians is now necessarily devoted to the training and supervision of a native agency. The formation of native ecclesiastical Unions has relieved the missionaries of much of the care of details and of immediate responsibility for the churches. The increase in the number of students in the seminary at Marsovan, from 6 to 24, and their progress in study, have been specially encouraging. The average attendance of pupils at the training-school at Philippopolis has been 19. The girls' boarding-school at Marsovan has had 35 pupils, and that at Eski Zagra, 15. In 43 common schools there were 1,409 pupils; the volumes of Scripture distributed during the year amounted to near 10,000, and of other books and tracts to more than 24,000. Number of registered Protestants in the field 3,583.

CENTRAL TURKEY. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (Ine'tab. — About 90 miles E. N. E. from Scanderoon) — Henry T. Perry, *Missionary;* David H. Nutting, M D., *Missionary Physician;* Mrs. Jennie H. Perry, Mrs. Mary E. Nutting, Miss Mary G. Hollister. One native pastor, two preachers, and seven teachers.

MARASH (Mah-rahsh'. — About 90 miles N. E. from Scanderoon.) — Giles F. Montgomery, Tillman C. Trowbridge, *Missionaries;* Mrs. Emily R. Montgomery, Mrs. Margaret Trowbridge. — Two native pastors, six teachers.

OOR'FA (About 180 miles N. of E. from Scanderoon). — Philander O. Powers, C. C. Thayer, *Missionaries;* Mrs. Mary F. Thayer. Miss Harriet G. Powers. — One native preacher and three teachers.

ALEP'PO (About 90 miles S. E. of Scanderoon) — One native pastor and one teacher.

AN'TIOCH (30 miles south of Scanderoon.) — One native pastor.

ADANA (Ah'-da-nah. — About 70 miles N. W. of Scanderoon). — Lucien H. Adams, *Missionary;* Mrs. Nancy D. Adams. — One native pastor and two teachers.

In this Country. — George B. Nutting, *Missionary;* Mrs. Susan A. Nutting, Mrs. Josephine L. Coffing, Miss Myra A. Proctor.

Dr. Nutting and wife have gone again to Turkey. Mr. and Mrs. George B. Nutting, Mrs. Coffing, and Miss Proctor have returned to the United States. Mr. and Mrs. Schneider and Dr. and Mrs. Pratt have removed to Western Turkey, and the mission has been reinforced by Mr. and Mrs. Trowbridge, from Constantinople, Mr. and Mrs. Thayer, and Miss Powers, who joins her father at Oorfa.

The year, in this field, has been one of gratifying progress. The Protestant community has been enlarged by nearly a thousand members; 133 additions have been made to the churches on profession of faith; and the contributions to various Christian objects, exclusive of church building, have been increased from $2,767 to over $3,700 (gold). There were 1,440 pupils in 37 common schools. 28 in the theological seminary at Marash, and 25 in the girls' boarding-school at Aintab. Ten of the 20 churches have native pastors; "three fourths

of the 20 out-stations are singularly vigorous"; and the native churches are assuming the work of self-support with an earnestness, and consecration to Christ, that are full of promise. The whole number of registered Protestants in this field is now 7,311.

EASTERN TURKEY.

(1835, at Trebizond.)

BIT-LIS' (Near Lake Van, about 150 miles E. N. E. of Diarbekir). — George C. Knapp, Lysander T. Burbank, *Missionaries;* Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — One native pastor, three teachers, and one other helper.

DIARBEKIR (De-ar-bek'-er. — Near head waters of the Tigris, 220 miles N. W. of Mosul). — One native preacher and five teachers.

ERZROOM' (150 miles S. E. of Trebizond). — M. P. Parmelee, Royal M. Cole, John E. Pierce, *Missionaries;* Mrs. Nellie A. Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee. — Two native teachers and one other helper.

HARPOOT (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Crosby H. Wheeler, Orson P. Allen, Herman N. Barnum, Henry S. Barnum, *Missionaries;* Mrs. Susan A. Wheeler, Mrs. Caroline R. Allen, Mrs. Mary E. Barnum, Miss Maria A. West, Miss Hattie Seymour, Miss Mary E. Warfield. — One native pastor, eight teachers, and one helper.

MARDIN'. — W. F. Williams, Alpheus N. Andrus, Theodore S. Pond, *Missionaries;* Mrs. Clara C. Williams, Mrs. Louisa M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker. — One native pastor and one teacher.

In this Country. — George A. Pollard, *Missionary;* Mrs. Mary Helen Pollard.

Four mission families from Eastern Turkey, at home in January of last year, have returned to the field; four new ordained missionaries, — Messrs. Andrus, Cole, Pierce, and Pond, with their wives; and five single ladies — Misses Van Duzee, Parmelee, Baker, and C. E. and M. A. C. Ely, — have gone out to join the mission. Mr. and Mrs. Pollard are still in the United States, and Dr. and Mrs. Milne have retired from the work. Progress has been very gratifying. To the 22 churches, 97 members were added during the year last reported, making the number of members at its close 697. Seventeen native pastors, 16 licensed preachers, and 115 other helpers are doing a most important work at the stations and at 86 out-stations. The number of registered Protestants in the field is now 4,796, the average Sabbath congregations embrace 3,981 persons, there are 2,566 pupils in the Sabbath-schools, 2,169 in 92 common schools, 48 in theological schools, — student helpers now, while preparing for more efficient service, — and 59 in female boarding-schools. In consequence of the absence of missionaries, the Christian work of the year devolved largely upon the native agency; the native preachers and pastors assumed the added responsibilities in a manner very creditable to their minds and hearts, and full of encouragement for the future; and the Evangelical Union, made up of pastors and delegates from the different churches, has more than fulfilled the promise of former years.

SYRIA MISSION. (1821.)

BEIRUT (Bay-root'). — William M. Thomson, D. D., C. V. A. Van Dyck, M. D., D. D., H. H. Jessup, D.D., *Missionaries;* Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. H. E Jessup, Miss Eliza D. Everett, Miss Nellie A. Carruth. — One native helper and one teacher.

ABEIH (Ah-bay'. — 10 miles S. E. of Beirut). — Simeon H. Calhoun, William Bird, *Missionaries;* Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird. — Two teachers and three other helpers.

SI'DON (20 miles S. of Beirut). — William W. Eddy, Samuel Jessup, *Missionaries;* Mrs. H. M. Eddy, Mrs. Ann E. Jessup.

TRIPOLI (Trip'-po-ly. — 46 miles N. N. E. of Beirut). — I. N. Lowry, *Missionary;* Mrs. M. E. Lowry. — One teacher and one helper.

Station not known. — J. S. Dennis, *Missionary.*

Ill-health has constrained Dr. Post to take a release from his connection with the Board, and Mr. Mitchell, also, to return to the United States and take his release. Mr. H. H. Jessup sailed October 17, on his return to the field, accompanied by his wife and Misses Everett and Carruth, new laborers. Mr. Dennis sailed October 21. The press is still doing its great work in Syria, 5,492,200 pages having been printed during the year. 3,077 volumes of Scripture, and

11,469 other books and tracts were distributed; 29 persons were added by profession to the 8 churches; there are 2 native pastors and 10 preachers; 35 pupils in the Abeih seminary; and 953 pupils in 31 common schools under the care of the mission. The Syrian Protestant College — not a mission institution — is prospering, as is, also, the Beirut female seminary, to which Miss Everett, from Ohio, and Miss Carruth, from Dorchester, Mass., have gone as teachers. The political condition of Syria has been quiet, the popular mind is awakened and receptive. "education for boys and girls is the watchword," but the mission greatly needs reinforcement.

NESTORIAN MISSION. (1834.)

OROOMIAH (O-roo'me-ah.—Near Lake Oroomiah).—George W. Coan, Benjamin Labaree, *Missionaries;* Thomas L. Van Norden, M. D., *Missionary Physician;* Mrs. S. P. Coan, Mrs Sarah J. Rhea, Mrs Elizabeth W. Labaree, Mrs. Mary M. Van Norden, Miss Mary Susan Rice, Miss N. Jennie Dean.—Two native preachers, two teachers, and two other helpers.

SEIR (Seer. — Near Oroomiah). — Justin Perkins, D. D., Joseph G. Cochran, John H. Shedd, *Missionaries;* Mrs. Deborah P. Cochran, Mrs. Sarah J. Shedd. — One native preacher and two teachers.

In this Country. — Mrs. C. B. Perkins.

Miss Dean, from Detroit, sailed in July last to join this mission, to aid in the female seminary. One hundred persons were received to the communion during the year 1867, a larger number than had been admitted in any previous year. The whole number of communicants at the close of the year was 875. An advance has been made in the direction of self-support; the sale of books by colporters indicates increased and extending interest in religious inquiry; and native laborers have found much to encourage in chief cities in Persia, — Ispahan, Tehran, and Tabreez, — so that Mr. Labaree, deeply convinced that God is calling for an advance in that direction, has probably already taken his family to the latter city for a residence of some months. Sixty-two native preachers and about fifty other helpers aid in the evangelizing work. The seminaries have about the usual number of pupils, but the village schools have not been as well attended as in past years, in consequence of requiring the people to contribute something toward their support.

SOUTHERN ASIA.

MAHRATTAS. (1813.)

(WESTERN HINDOSTAN.)

BOMBAY (Bom-bay'). — One native preacher.

AHMEDNUGGUR (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Lemuel Bissell, William H. Atkinson, *Missionaries;* Mrs. Mary A. Bissell, Mrs. Calista Atkinson. — Three native pastors, one licensed preacher, and twenty helpers at station and out-stations.

RAHOORI (Rah-hoo'-ree. — About 25 miles N W. of Ahmednuggur). — Henry J. Bruce, *Missionary;* Mrs. Hepzibeth P. Bruce. — Three pastors and eight helpers at station and out-stations.

KHOKAR (Kho'-kŭr. — About 35 miles N. of Ahmednuggur). — (In charge of Mr. Bruce). — Two native pasters and eleven helpers.

PIMPLUS (Pim'-plus. — About 48 miles N. N. W. of Ahmednuggur). — (In charge of Mr. Bruce.) — Five native helpers.

WADALE (Wŭd-ah'-ly. — About 25 miles N. E. of Ahmednuggur). — Samuel B. Fairbank, *Missionary;* Mrs. Mary B. Fairbank — Two pastors, one licensed preacher, and fifteen helpers.

SATARA (Sat-tah'-rah. — About 120 miles S. E. of Bombay). — Amos Abbott, William Wood, *Missionaries;* Mrs. Anstice W. Abbott, Mrs. Elizabeth P. Wood. — Five helpers.

BHUINJ (In charge of Mr. Abbott). — Two native helpers.

SHOLAPOOR (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — Allen Hazen, *Missionary;* Mrs. Martha R. Hazen. — One licensed preacher, and three helpers.

In this Country. — William P. Barker, Samuel C. Dean, Charles Harding, *Missionaries;* Mrs. Augusta C. Dean, Mrs. Sarah S. Munger.

This mission has been afflicted by the death of Mr. Munger, on 23d of July. Mrs. Munger has returned to the United States, as has also Mr. Harding, on a visit. Mr. Barker and Mr. and Mrs. Dean are still here. Mr. and Mrs. Atkinson reached Bombay January 18, 1868. To the 23 churches of the mission 38 persons were added on profession during the last year reported. The whole number of members is something over 600.

The matter of most interest connected with this mission for the past year has been the movement for the settlement of pastors over the churches, and the raising of means for their support, a pretty full account of which has been published in the Herald. There are now 10 native pastors in this field, 4 licensed preachers, and 70 other helpers, many of whom are doing excellent service; but the greatly reduced mission still cries out for reinforcement.

MADURA MISSION. (1834.)

(SOUTHERN HINDOSTAN.)

MADURA (Mad'-u-rah. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary;* Mrs. Charlotte H. Chandler, Miss Rosella A. Smith. — One native pastor, ten catechists, three readers, two teachers in boarding-school, nine school-masters, and three school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, *Missionary;* Mrs. Sophia Chester. — One native pastor, nine catechists, five readers, ten school-masters, and four school-mistresses.

TIRUMANGALAM (Te'-roo-mun'-ga-lum, or Tir'-ū-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick. — One native pastor, ten catechists, two readers, five school-masters, and four school-mistresses.

TIRUPUVANAM (Te'-roo-poo'-va-num, or Tir'-ū-pū'-va-num. — 12 miles S. E. of Madura). — Thornton B. Penfield. *Missionary;* Mrs. Charlotte E Penfield. — Three catechists, two school-masters, and one school-mistress.

MANDAPASALIE (Mun'-dah-pah-sah'-lie. — 40 miles S. S. E. of Madura). — Horace S. Taylor, *Missionary;* Mrs. Martha S. Taylor, Miss Martha S. Taylor, Miss Sarah Pollock. — Two native pastors, fourteen catechists, ten readers, twelve school-masters, and two school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary;* Mrs. Martha Burnell. — Four catechists, three school-masters, and one school-mistress.

PERIAKULAM (Per'-i-ah-koo'-lum. — 45 miles W. N. W. of Madura). — (In charge of Mr. Noyes.) — One native pastor, six catechists, four school-masters, and one school-mistress.

BATTALAGUNDU (Bat'-ta-la-goon'-doo, or Bat'-tah-lah-gūn'-dū. — 32 miles N. W. of Madura). — George T. Washburn, *Missionary;* Mrs. Elizabeth E Washburn. — Six catechists, two readers, six school-masters, and two school-mistresses.

MANA MADURA (Mah'-nah-Mad'-u-rah. — 30 miles S. E. of Madura). — William B. Capron, *Missionary;* Mrs. Sarah B. Capron. — One catechist, two school-masters, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — Charles T. White, *Missionary;* Mrs. Anna M. White. — Five catechists, four readers, three school-masters, and four school-mistresses.

SIVAGUNGA (Siv'-a-gun-gah. — 25 miles S. of E. from Madura). — (In charge of Mr. Capron.) — Two catechists.

PASUMALIE (Pahs'-u-mah-lie. — 3 miles S. W. of Madura). — (In charge of Mr. Herrick.) — One catechist, four teachers in the Seminary, and one school-master.

KAMBAM (Kum'-bum. — 80 miles W. S. W. of Madura). — Joseph T. Noyes, *Missionary;* Mrs. Elizabeth A. Noyes. — One native pastor, seventeen catechists, two readers, ten school-masters, and four school-mistresses.

USALAMPATTI (Oo'-sa-lum'-put'-ty. — 19 miles W. of Madura). — (In charge of Mr. Herrick.) — Six catechists.

Station not known. — Hervey C. Hazen, *Missionary;* Mrs. Ida J. Hazen.

On the way to the Mission. — Henry K. Palmer, M. D.; Mrs. Flora D. Palmer, Miss Carrie Hartley.

In this Country. — William Tracy, John Rendall, *Missionaries;* Mrs. Emily F. Tracy, Mrs. Laura W. Lord.

Dr. Lord, in this country a year ago, was removed by death January 23. Dr. and Mrs. Palmer and Miss Hartley sailed from Boston October 28 to join the mission. There are connected with the 14 station fields 162 "village congregations" (numbering in all 6,294 persons), and the mission is aided by a large number of native helpers, — 7 native pastors, 94 catechists, 28 readers, 6 teachers in seminary and boarding-school, 67 school-masters, and 27 school-mistresses. There are 30 churches with 1,250 communicants (86 were added during the last year), 93 common schools with 1,700 scholars, several station, day, and boarding-schools, 66 pupils in the Pasumalie seminary, and 56 in the girls' boarding-school at Madura. In the Dindigul dispensary, 6,856 patients were treated during the year, and in that at Madura, 2,640. In the itinerating work, the missionaries visited about 800 villages, and traveled nearly 10,000 miles; and they say: "Our catechists have visited half as many thousand villages as we have hundreds, and the gospel has been preached, at least once, to not less than 150,000 people."

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — Marshall D. Sanders, *Missionary;* Mrs. Georgiana K. Sanders. — One native pastor, two licensed preachers, three catechists, three teachers for training and theological school, ten school-teachers, and three helpers.

PAN'DITERIPO. — Two catechists, five school-teachers.

TIL'LIPALLY. — William W. Howland, *Missionary;* Mrs. Susan R. Howland. — One preacher, one catechist, and six school-teachers.

OO'DOOVILLE. — Levi Spaulding, D. D., *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One licensed preacher, two catechists, four teachers for boarding-school, eight school-teachers, and one helper.

MANKPY (Man'-e-pai). — Eurotas P. Hastings, *Missionary;* Samuel F. Green, M. D., *Physician;* Mrs. Anna Hastings, Mrs. Margaret W. Green. — One catechist, three school-teachers, and three helpers.

CHAV'AGACHERRY (In charge of Mr. Hastings). — One native pastor, two catechists, four school-teachers, and one helper.

OO'DOOPITTY. — John C. Smith, *Missionary;* Mrs. Mary C. Smith, Miss Harriet E. Townshend. — One native preacher, one catechist, four school-teachers, and two helpers.

On the way to the Mission. — William E. De Riemer, *Missionary;* Mrs. Emily F. De Riemer, Miss Maggie Webster.

In this Country. — James Quick, *Missionary;* Mrs. Mary E. Quick.

Mr. and Mrs. Quick have been constrained to return for a visit to the United States. Mr. and Mrs. De Reimer and Miss Webster sailed for the field October 28. There is little other change to notice. To the 10 churches, 48 members were received by profession during the year, of whom 21 were baptized children of church members. The total number of members, at the close of the year 1867, was 493 — 256 males, 237 females. The contributions of the churches amounted to about $741, gold. The number of village schools reported is 55, embracing, as pupils, 1,082 boys and 546 girls. Only 37 of these schools are supported by mission funds. There are 40 pupils in the Batticotta training-school, and 46 in the female boarding-school at Oodooville. Another boarding-school for girls has been commenced at Oodoopitty, with encouraging prospects.

FOOCHOW MISSION. (1847.)

(South-eastern China.)

FOOCHOW (Foo-chow'). — *City Station,* Simeon F. Woodin, Charles Hartwell, *Missionaries;* Mrs. Sarah L. Woodin, Mrs. Lucy E. Hartwell. — One native preacher, and two helpers.

NANTAI (Nan-ty'). — Lyman B. Peet, Caleb C. Baldwin, *Missionaries;* Mrs. H. L. Peet, Mrs. Harriet F. Baldwin. — Two native preachers, and one teacher.

On the way to China. — Miss Adelia M. Payson.

Miss Peet has become the wife of an English missionary, and is thus withdrawn from connection with the Board. Miss Payson sailed October 31, to join the mission. No special change has occurred in the condition of the work in this field, yet there is progress, — a more hopeful state of feeling among the people, and more openings among women. Two new churches have been organized, making the present number 5, with 87 members, of whom 23 seem to have been received during the last year reported. A training-school for helpers, under Mr. Woodin's care, has 17 pupils, and the girls' boarding-school, under Mrs. Baldwin's care, has 20, showing, as the mission report states, "that progress can be made in one of our most difficult enterprises in China." There are 9 out-stations, with 9 native preachers, "15 chapels or other preaching places," 2 teachers, and 4 other native helpers.

NORTH CHINA.

(At Shanghai, 1854; Tientsin, 1860.)

TIENTSIN (Tē-ĕn-tseen'. — 80 miles S. E. of Peking). — Charles A Stanley, Justus Doolittle, *Missionaries;* Mrs. Ursula Stanley, Mrs. Louisa M. Doolittle. — Three native helpers.

PEKING (Pe-king'. — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Henry Blodget, Chauncey Goodrich, Thomas W. Thompson, *Missionaries;* Alfred O. Treat, *Missionary Physician;* Phineas R. Hunt, *Printer;* Mrs. Abbie A. Goodrich, Mrs. Abigail N. Hunt, Mrs. Eliza J. Bridgman, Miss Mary H. Porter. — One native helper.

KALGAN (or Chang-kia-keu. — 140 miles N. W. of Peking). — John T. Gulick, Mark Williams, *Missionaries;* Mrs. Gulick, Mrs. Isabella B. Williams. — One native helper.

TUNG-CHO (T'hoong-Chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, *Missionary;* Mrs. Clara L. Chapin, Miss Mary E. Andrews.

In this Country. — Mrs. Sarah F. R. Blodget.

Mr. and Mrs. Hunt, Miss Andrews, and Miss Porter left New York for this field, by way of San Francisco, March 21, and reached Tung-Cho June 12.

Mr. Thompson sailed July 9. The work has gone on much as heretofore. Tung-Cho, an out-station last year, is now occupied as a station. Eleven persons were admitted to church-fellowship during the year. There are 6 schools, with about 60 scholars, of whom 17 are girls.

NORTH PACIFIC OCEAN.

HAWAIIAN ISLANDS. (1820.)

HAWAII (Hah-wy'-e). — Rev. Titus Coan, Rev. David B. Lyman, *Principal of the High School*, at Hilo (He'lo); Rev. Elias Bond, at Kohala (Ko-hah'-lah); Rev. Lorenzo Lyons, at Waimea (Wy-may'-ah); Rev. John D. Paris, in South Kona; and Rev. John F. Pogue, at Waiohinu (Wy-o-he'-noo). — Eleven native pastors.

MAUI (Mow-ee'). — Rev. Dwight Baldwin, M. D., at Lahaina (Lah-hy'nah); Rev. William P. Alexander, at Wailuku (Wy-loo-koo); Rev. J. P. Green, at Makawao. — Six native pastors.

LANAI (Lah-ny'). — One native pastor.

MOLOKAI (Mo-lo-ky'). — One native pastor.

OAHU (O-ah'-hoo). — At Honolulu (Ho-no-lo'-loo), Rev. Luther H. Gulick, M. D., *Corresponding Secretary of the Board of Hawaiian Evangelical Association*; Rev. Lowell Smith, D. D.; Rev. Anderson O. Forbes, *Second Church*; Mrs. Thurston, Mrs. Hitchcock, Mrs. Chamberlain, and Miss Ogden; Rev. O. H. Gulick, in charge of the female seminary, and Mrs. Emerson, at Wainiua (Wy-nah-loo'-ah); Rev. Benjamin W. Parker, at Kaneohe (Kah-nay-o'-hay). — Four native pastors.

KAUAI (Kow-y'). — Rev. James W. Smith, M. D., and Rev. Daniel Dole, at Koloa (Ko-lo'-ah); Mr. Abner Wilcox, Mrs. Johnson, at Waioli (Wy-o'-lee); Mrs. Whitney, at Waimea. — Two native pastors.

NUHAU (Nu-how). — One native pastor.

In this Country. — Rev. E. W. Clark, Portland, Conn., superintending the printing of books in the Hawaiian language.

The names in the above list do not include all the American laborers at the Islands, but only such as are supported wholly or in part from the funds of the Board. The Christianity of the Islands has experienced severe trials from the attitude of the government, — especially in regard to schools, — the intrigues of the Papacy and of the Reformed Catholics, the opposition of ungodly men, who would perpetuate vice and immorality for their own wicked ends, and the tendency of the natives, not yet fully confirmed in habits of virtue, to yield to the pressure of evil from within and without; and the missionaries, the native pastors, and the faithful followers of Christ, in the native churches and among the foreign population, are deserving of a large place in the sympathies and prayers of Christian men the world over.

To the native churches 827 persons were added, on profession, during the year. The contributions to various Christian objects exceeded $29,000. There are now 26 native pastors, settled over as many churches, besides 4 licensed preachers, having stated charges, all supported by the Hawaiian churches; and 13 Hawaiian missionaries in the Marquesas and in Micronesia — 8 ordained ministers and 5 licensed preachers. The theological school, under the care of Rev. W. P. Alexander, at Wailuku, has had 20 pupils, and various seminaries and high-schools, for males and females, are doing an important work, with much encouragement.

MICRONESIA. (1852.)

CAROLINE ISLANDS.

PONAPE (Po-nah-pay'. — Ascension Island, lat. 6° 48' N., long. 158° 12' E. Population, 5,000. — Albert A. Sturges, Edward T. Doane, *Missionaries*; Mrs. Susan M. Sturges, Mrs. Clara H. S. Doane.

MARSHALL ISLANDS.

(Population estimated at 16,000.)

EBON (A'-bone. — Southern part of Marshall Island, near 5° N. lat., 170° E. long. — Benjamin G. Snow, *Missionary*. — *Hawaiian Missionaries*, D. Kapuli and wife.

NAMERIK. — *Hawaiian Missionary*, J. A. Kaelemakule and wife.

GILBERT ISLANDS.

(Population estimated at 35,000.)

APAIANG (Ap-py-ahong'. — Charlotte Island, lat. about 2° N., long. 173° E. — Rev. H. Bingham, Missionary. Mrs. Minerva C. Bingham. *Hawaiian Missionaries*, Rev. J. H. Kanoa and wife.

TERAWA (Knox Island 2° N. of and near Apaiang). — *Hawaiian Missionaries*, Rev. W. P. Kapu and wife; G. Hanna and wife.

BUTARITS (Boo-tah'-ri-tah'-ri). — *Hawaiian Missionary*, Rev. J. W. Kanoa and wife.

In the United States. — Mrs. L. V. Snow.

At the Sandwich Islands for health. — D. Kamaiki and H. Aea, with their wives.

Mr. Bingham's health has obliged him to retire from the command of the

Morning Star. He will devote himself to the Gilbert Islanders, expecting, however, to spend only a portion of his time in Micronesia, and the rest at Honolulu. There were 144 additions to the churches in Micronesia during the last year reported. On some of the islands there has been much to encourage in the number of persons learning to read and in the attention of the people to the preaching of the Word. A transforming, elevating influence is at work, and it is well said, that "the 459 who have been received to all the churches from the first, do not indicate all that has been wrought by the saving power of the gospel, during fifteen years of missionary labor in Micronesia."

NORTH AMERICAN INDIANS.

DAKOTAS. (1835.)

BRECKINRIDGE (Nebraska). — John P. Williamson, *Missionary;* Edward R. Pond, *Teacher;* Mrs. Sarah A. Williamson, Mrs. Mary F. Pond. — Two pastors.

SIX OUT-STATIONS. — Two pastors, four licentiates.

MISSIONARIES AT LARGE. — Thomas S. Williamson, M. D.; Stephen R. Riggs, *Missionaries;* Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

The missionary work among these Indians has become much more hopeful within the past year. The Peace Commissioners propose to concentrate a large number, heretofore beyond the reach of the gospel, at different places on the Missouri River; so that Christianity and civilization may have free access to them. On the other hand, the Pilgrim Church at Breckenridge, under the care of two co-pastors, has a membership of 367, some of whom, it is expected, will be set apart as preachers to those who are ignorant of the way of life. Hence we may hope to see churches gathered on the banks of this great highway of commerce, at an early day, embracing scores and hundreds of these wild Dakotas.

At other points there are now five churches (the first-named in Minnesota, the others in Dakota Territory), as follows: —

Names.	*Preachers.*	*Communicants.*
Lac-qui-parle,	J. B. Renville,	40
Ascension,	Daniel Renville,	51
Dry Wood Lake,	Simon and Peter,	47
Long Hollow,	Solomon Toon Kaushaachayay,	57
Kettle Lake,	Louis Mazawakinyonna,	28

Of these preachers, the first and the last have been duly ordained to the work of the ministry; the other four are licentiates, under the care of the Dakota Presbytery. The additions to these five churches by profession, during the year under review, have been 67.

OJIBWAS. (1831.)

ODANAH (O-day'-nah. — On Bad River, Wisconsin, 4 miles S. of Lake Superior). — Henry Blatchford, *Native Preacher.*

Absent. — Leonard H. Wheeler, *Missionary;* Mrs. Harriet Wheeler.

The report which Mr. Blatchford makes of his labors, and of the condition of his people, is in many respects encouraging. The Sabbaths at Odanah, he says, are quiet; the attendance on the services of the sanctuary is good; and the Word is listened to with apparent interest, in some cases, indeed, with unusual satisfaction. The school has a large number of pupils in the winter; the average attendance is encouraging; and so is the proficiency in study. There are signs of improvement in other particulars.

SENECAS. (1826.)

UPPER CATTARAUGUS (Cat - tah - rau' - gus. — Erie County, N. Y., 25 miles S. W. of Buffalo). — Asher Wright, *Missionary;* Mrs. Laura B. Wright, Miss Harriet B. Clark.

LOWER CATTARAUGUS. — One native helper.

ALLEGHANY. — William Hall, *Missionary;* Mrs. Emeline G. Hall. — Two native helpers.

No changes have occurred at Cattaraugus or Alleghany, deserving of special notice. Mr. Wright regards the former field "as perhaps more full of promise than it has ever been"; and Mr. Hall feels sure that "the cause of truth and righteousness is advancing" in the latter. But the event of chief interest to Christians is a revival on the Tonawanda Reservation, whereby that stronghold of paganism has been assailed successfully, and a church of 25 members has suddenly sprung into life; and there is reason for hoping that the work of grace will continue until many more shall have been gathered into the fold of Christ.

SUMMARY.

Missions.

Number of Missions,	18
" " Stations,	98
" " Out-Stations,	511

Laborers Employed.

Number of Ordained Missionaries (3 being physicians),	142	
" " Physicians not ordained,	6	
" " other Male Assistants,	4	
" " Female Assistants,	192	
Whole number of laborers sent from this country,	——	344
Number of Native Pastors	101	
" " Native Preachers and Catechists,	273	
" " School Teachers,	347	
" " other Native Helpers,	244	965
Whole number of laborers connected with the Missions,	——	1,309

The Press.

Pages printed, as far as reported,	6,258,600

The Churches.

Number of Churches (including all at the Hawaiian Islands),	220
" " Church Members " " " " so far as reported,	25,538
Added during the year, " " " "	1,821

Educational Department.

Number of Training and Theological Schools,		12
" " other Boarding Schools,		18
" " Free Schools (omitting those at Hawaiian Islands),		447
" " Pupils in Free Schools, (omitting those at Hawaiian Islands),	12,906	
" " " " Training and Theological Schools,	430	
" " " " Boarding Schools,	616	
Whole number of Pupils,	——	13,952

GOOD NEWS FOR THE CHILDREN.

THE Prudential Committee are frequently urged to publish a missionary paper for children. In former years such a paper was published; and many will remember the "Dayspring," and afterwards the "Youth's Dayspring." But the objections to continued endeavors in this direction were found to be quite serious; and they were suspended some time since. Recently, however, the Missionary Herald has contained a Children's Department.

But a more excellent way, it is confidently believed, has been discovered. The Congregational Sabbath-school and Publishing Society propose to enlarge their child's paper, after January 1, 1869, and to improve it in various respects; and they also propose to devote about one fourth of each number to foreign missions. The Prudential Committee, on their part, will drop the Children's Department from the Herald; and the officers of the Board agree to render such aid in the furnishing of material for the "Wellspring" as may be in their power, and yet without assuming any editorial responsibility. The advantages of this plan are obvious.

1. The "Wellspring" will carry, henceforth, the interests of foreign missions, *once a week*, to all the families which are accustomed to receive it, *without expense to the Board.* Thus an educational influence of great value will be constantly exerted upon the young; so that, having learned the blessedness of being co-workers with Christ in the redemption of the world, they will be prepared, in due time, to assume the burden which their parents now bear.

2. The new department in this paper, with the improvements which may be introduced from time to time, will insure it, doubtless, a much wider circulation, so that its agency will become all the while more and more effective. In truth, the Prudential Committee indulge the hope that it will soon be regarded as a necessity, not only in the households which now welcome it, but in thousands and tens of thousands of households hitherto unvisited.

OUR NEIGHBORS.

THE great fact announced to wondering Athenians, that God "hath made of one blood all nations of men," is better understood than it was. Every mile of railway, every steamer that ploughs the seas, every telegraphic wire that spans the continent or undergirds the ocean, is proclaiming the oneness of the race. The rise and fall of gold in Wall Street is felt in a few hours at London, Hamburg, and Bombay. The price of cotton goods rose and fell at Harpoot, on the Euphrates, twenty days inland from the Black Sea, with every victory and defeat of the national arms in our late struggle. The emancipation proclamation of Abraham Lincoln started the rivets from every chain that binds man in slavery the world over; and the rights of man have found new vindication in Russia and Brazil, at Sadowa, Vienna, and Madrid.

The world is one in its commercial and political interests and destinies. It is no less *one* in its religious wants, necessities, and possibilities. It is one in its redemption through the blood of Christ; and is to be one in the realized fullness of a Saviour's love. Our neighbors, to-day, are not the men of our own State or land, but THE HUMAN RACE; and the love to our neighbor that is less than this, is false to the lessons of Providence as well as of revelation.

PRAY FOR US.

THE "Week of Prayer" is coming—will have come when this meets the eye of most readers of the Herald. At thousands of stations and out-stations belting the globe, in many lands and languages, the voice of prayer will be heard. The missionaries and the churches they have gathered feel the need and know the worth of prayer. Hear some of the words and requests that have come up to the Missionary House within the last few weeks.

From a native pastor in Ceylon: "We are greatly dependent upon the prayers of the Board and of the American churches." From an Armenian pastor, alluding to some of the results of his labor: "The grace and the Spirit of God are in all these events." From Constantinople: "Begging to be remembered in your prayers." From Cesarea: "We are having good audiences; yesterday three hundred. Pray for a blessing on the Word." From Harpoot: "Everything seems hopeful. You will not cease to pray for us." From North China: "Pray for the Spirit's presence."

"Pray for us," pleads a brother in Micronesia, left alone, without even his family, hundreds of miles from any Christian brother of his own race. "Pray for us," writes the wife of a young missionary in India, "that we may be truly prepared, by being brought near to God, filled with his Spirit, growing daily in grace, that when our tongues are loosed we may not lack wisdom and *love* to speak of Christ aright." In that prayer will join more than forty new laborers, who have gone out the past year, under the care of the Board. "Send us men if you can," writes a brother in the Mahratta mission, "but don't forget to pray for us."

Ours is a work of faith and prayer. Mere human enterprises can be carried on by men and means; ours cannot be. In many fields the time of preparation has passed; the seed has been sown. Shall it be quickened with life? For this let the churches at home meet and pray. Let our friends, acquaintances, *representatives* in the field, have a large place in our hearts and prayers, not only in the public assemblage, but at our family altars. And may much prayer go up to the Lord of the harvest that he will "send forth laborers into his harvest;" and that the young men in our seminaries and colleges may consecrate themselves to this great work.

THE CHILDREN OF MISSIONARIES.

MISSIONARIES and their friends, as well as the many in our churches who feel a lively interest in the children of missionaries left orphans, or sent to this country for their education, will be glad to learn of the following action of the Prudential Committee:—

"*Resolved*, That in accordance with a resolution adopted at the last annual meeting of the Board, Mrs. Eliza H. Walker, of Auburndale, Mass., and Mrs. Sarah E. Ely, of New York City, be appointed to assist the Secretaries in the

care of the children of missionaries sent to this country; it being understood that these ladies are to acquaint themselves, as far as may be practicable and desirable, with the circumstances and wants of such children, by correspondence with their parents, or guardians and friends, and to give special attention to orphans, or others who may be left providentially without guardians or personal friends, until they can be suitably cared for.

"*Resolved*, That the object of this arrangement is not to relieve the parents and friends of duties and responsibilities naturally belonging to them, but only to meet more fully the claims upon personal attention and sympathy, which may exist in special cases."

The ladies named — both well known to the Christian public, one as a missionary of the Board in Eastern Turkey, and the other as a tried friend of missions and missionaries — have signified their acceptance of the trust committed to them, and are ready to enter upon their duties. For convenience the field will be divided, Mrs. Walker acting for missionary children in the New England States, and Mrs. Ely for those in other States.

Although all the affectionate sympathies and watchful care of the home circle cannot thus be secured to the children of missionaries separated from their parents, it is hoped that the want may be supplied, as far as possible in the nature of the case, by the plan proposed.

The next want is scholarships in colleges and female seminaries, or a fund, the income of which shall be used to aid in meeting the constantly increasing expense of education. Three scholarships have been placed at the disposal of the Secretaries since the meeting of the Board, and many more would be of value not only to the children aided, but to the institutions where they might be educated.

LETTERS FROM THE MISSIONS.

Syria Mission.

ABEIH.

(10 miles S. E. of Beirut.)

LETTER FROM MR. BIRD, *October* 14, 1868.

As an excuse for not writing more frequently, Mr. Bird mentions "the pressure of many duties," since "never was there so much to be done" in his field. He then briefly notices some matters which will interest the readers of the Herald.

Baptism of a Druze. "The last Sabbath of September was one of peculiar interest in our station. Our little chapel was crowded, and with breathless attention the audience witnessed a Druze take upon himself the solemn vows of church covenant, and kneel down to receive the seal of baptism. His three older children he, at the same time, dedicated to the Lord. Great sympathy was elicited, from the fact that the wife and mother had abandoned her home, and was known to be bitterly opposed to the whole transaction.

"This is the first case in which any one of this sect has united with our Abeih church. He is now the only male church member from that community in Syria, the two connected with the Beirut church being females. He is also the only one received from that people since my arrival on missionary ground, fifteen years ago. He was educated in our seminary, and has taught, most of the time since he left, in our schools. His relatives are

greatly incensed, but we apprehend nothing in the shape of personal violence, though his wife may not be willing to return to him. We bespeak the prayers of those who love the cause of our Redeemer in his behalf, that he may be endued with power from on high to resist temptation and endure persecution; and that he may prove the means of great good among that strange, peculiar people.

The Seminary. The seminary has had its annual examination, and the pupils appeared to good advantage. There are more charity pupils of fair promise applying than we are able to receive with our limited funds, while the pay pupils are more numerous than ever. Our scanty accommodations will be filled to their utmost capacity, making us feel more than ever the necessity of additional apartments.

The Field open. "Zahley has at length capitulated; a Protestant girls' school has been opened there by Mrs. Bowen Thompson. And what is more, every Sabbath, religious services are held, with an attendance of from 30 to 50 adults. Many of these are *spectators*, and we must not be too sanguine.

"The field seems opening to such an extent on this mountain that we shall hardly be able to keep within our estimates without injury to our work. The mission may feel constrained to send you a special vote on the subject. The light is spreading wonderfully, but O, how little of a *spiritual* work! The church is not in earnest; the young men are not awake to their solemn duties."

Central Turkey Mission.

OORFA.

(180 miles north of east from Scanderoon.)

LETTER FROM MR. POWERS, *September* 26, 1868.

Encouragement. Mr. Powers writes from Kessab, but respecting Oorfa, giving extracts of a cheering character, from a letter he had recently received from the native pastor there. The pastor first notices the examination of candidates for admission to the church, when anticipated difficulties were most happily avoided, and then goes on to say: —

"2. The prayer-meetings, both for the church and for the congregation, are well attended. Many written requests for prayer come from the congregation and from the Armenians. From the Catholics, even, such requests come, calling forth earnest and persevering prayer.

"3. On the Sabbath, the 9th of August, the Lord's supper was administered, and O, with what seriousness, stillness, and spiritual impressiveness was it observed! Such crowds of Armenians came that many stood and listened in the yard outside the chapel, and the testimony of many of them was that this ordinance was administered precisely according to the command of our Lord.

"4. On the first Sabbath of every month, after the Sabbath-school exercises are closed, the teachers come together, and are exhorted to go out and labor among their own people and among the Armenians; the names of certain individuals for whom they are to labor being given them in writing. Thus far they have persevered in these labors.

"5. I have gathered a class of young men together and urged them to meet on every Sabbath, and spend a season in prayer and edifying exhortation and remarks. At first their number was small, but now as many as 41 meet in the chapel for prayer and conference, and their influence is good. Their zeal and example are affecting others. The case of one young man I must mention. He is a native of Oorfa, but has spent several years in profligacy abroad; and having procured a magic lantern, returned to Oorfa and began to pick up money by showing his lantern. One of these young men, seeing that many persons patronized this magic lantern, came to the young men's prayer-meeting one day and prayed thus: 'O Lord, this man, for the sake of gain, draws crowds after him. Wilt not thou draw him to thy truth? O, that thou wouldst give me to converse with him.' That —— day they met and conversed; and

ing invited to the young men's prayer-meeting, he attends regularly. On hearing the prayers there offered, he once exclaimed,—'O, how like a brute have I gone about from city to city, while humanity and Christianity were here. Young men much younger than myself are seeking after God, and the salvation of their souls; but as for me, I am digging a pit for my destruction.' Having said these words, with a heavy sigh he thus began his prayer,—'O God, I thank thee that thou hast brought me to this place of prayer.'

"6. Numbers of the school children having been appointed to teach the women to read, many have begun to learn, with much interest. By these various means, love and prosperity prevail among the brethren and sisters. One thing more I must say, which is this, that the grace and the Spirit of God are in all these events. In the most difficult matters I see the finger of God."

Mr. Powers adds: "He then goes on to speak of an interesting state of things among the Armenians, and of the sufferings of himself and wife from the oppressive heat of the season, and closes by saying, 'Notwithstanding, we give thanks to God that he guides us in our work. Our preservation is from nothing else save that, in answer to prayer, God is our preserver.'"

AINTAB.

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. PERRY, *October* 19, 1868.

MR. PERRY, who has not been long enough in the field to be master of the language, writes pleasantly in regard to various matters connected with the interests of the work, and especially in regard to the labors of native pastors and the cheerful liberality of the Protestant Christians at Aintab.

Work of the Native Pastors. "My relation to the work in Aintab itself, this summer, has not been very positive, the effort being chiefly to roll the work, and the responsibility of it, both in Aintab and its out-stations, and the support of it too, upon the churches. The pastors have indeed spent many an hour in my study, in consultation, in the most pleasant manner; but the labor *they* have borne; and in many respects I, rather than they, have been the one *aided.*

Visiting the Out-stations. "My own positive work has been, more particularly, for the out-stations. Finding myself in good health, and seizing the time of vacation when I could be spared from home, I spent nearly five weeks in the tour of the whole field, visiting every village and out-station where Armenians are found. I went without servant or muleteer, and lived upon the fat of the land or shared the poverty of the people, as the case happened to be, traveling, in all, more than 600 miles in the saddle. Baron Simon, of the First Church, went with me into the Hassan Beyli region. He preached every night in some village. We examined every place, about 15 in number, most of them nestled in the gorges of the old Amanus range of mountains; everywhere teaching the Bible, and finding out the wants of the little bands of Protestants, so that they can be supplied from Aintab, as from time to time we may have opportunity. We intend, if possible, to occupy most, if not all, of the important points next winter; and after this full examination, I can but repeat the hope expressed to you before, that the day is not far distant when, on the principle that it is the duty of the stronger churches to help the weaker, the whole Aintab field will support its own institutions for the spread of the gospel within its bounds.

Means of the People—Cheerful Giving. "There is but little or no money in this region, outside of the larger cities. The wealth of the people consists simply in what they raise from the soil, from year to year. With this, therefore, by giving the tenth and having it sold in some way, they raise what they are able toward the support of their preachers. It would have done you good, as it did me, to see the bags of wheat, and flour, and onions, and cotton piled up in the pastor's home at

Hassan Beyli,—the first fruit of the harvest of tithes this year, all consecrated to the service of the Lord; and, more than this, the joy which this effort of benevolence caused to the hearts of the people. In addition to the half of their pastor's salary, they have consented to pay 1,000 piasters towards the parsonage which has been built this year — whole cost 2,000 piasters, we paying the other 1,000.

Want of Time for Study. "I ought to say, in connection with what I have written about our own labors, that we most deeply feel the embarrassment and hindrance to our work arising from our so imperfect knowledge of the language; but the people are very patient, and endure it all with remarkable forbearance. I, especially, have often regretted that such a pressure of work has come upon me so early in my missionary life; and that the quiet for study which I hoped for has not been, and I fear will not soon be, found."

Eastern Turkey Mission.

MARDIN.

(57 miles southeast of Diarbekir.)

LETTER FROM MR. WILLIAMS, *September 24, 1868.*

The Seminary—A most Generous Offer. Mr. Williams writes from Harpoot, but with reference to the contemplated seminary at Mardin, for the training of helpers for the Arabic portion of the mission work. He states that letters received from Mardin announce the purchase of a site for the building, and also the renting of a house for the missionaries, for two years, and then reports a noteworthy instance of liberality by one of the Protestants of Diarbekir. He writes:—

"It was very doubtful, for a long time, whether any house could be got at all [in Mardin], and while it was in suspense I received a letter from Khowaja Yacob, a member of the Diarbekir church, and the wealthiest (or with but one peer) in the Diarbekir Protestant community. Some five years ago he was enticed, by false estimates, into building a very nice house of cut stone (basalt), by all means a better house than any Protestant in these parts whom I know, occupies. He is the man who supports a Koordish student here. Knowing the failure of our attempts to get a house, he wrote: 'I wish to give you this to think about, carefully. A house in Mardin you cannot get; if you wish to start a school in Diarbekir, I will let you have my large house, and I will sit in the little one; and if that also is necessary, I will connect it by a door and let you have both; and if alterations or repairs are necessary, it shall all be at my expense; and I will not take from you one para of rent. If difficulties appear in the way, try it for one year, and if the plan will not work, you can then try another location. Think what a sum you can in this way save, which you can use in evangelizing Koordistan.'

"Three times he repeated this offer, urging it on us in various ways; but as it had been decided on general grounds that Mardin, not Diarbekir, was the proper place for the location of the classes in training, we did not accept the proposal. The house is close to the 'Walker house,' which we should occupy if in Diarbekir. It is as though some rich New York Christian should give up his family mansion for a Theological Seminary, and take his growing family into some cheaply-rented house to live.

The Persecutions. "By last mail from Constantinople, we learn that the English Ambassador does not see his way clear to meddle in the Mardin affair, until Mr. Taylor has examined and reported upon it. So far as we can here judge, this delay in obtaining redress will disastrously affect our work; the more so as, in Turkey, redress which does not come speedily rarely comes at all. Other events occur, and the past is allowed to sink into oblivion. It looks now as if the Protestants in Mardin must give up any hope of recovering their money, and learn to pay regularly two and a half times the taxes anybody else pays.

Still it is possible that redress may be secured somewhere in the future."

HARPOOT.

(175 miles south of Trebizond.)

LETTER FROM MR. H. N. BARNUM, *September* 25, 1868.

THIS letter is brief, but presents some of the many trials to which our Protestant brethren are subjected in Turkey, growing out of opposition to the truth as it is in Jesus — trials which should call forth sympathy and prayer in their behalf.

Difficulties in Building Chapels. "In some of my previous letters I have spoken of the obstacles to the building of chapels, which exist in some of the out-stations. The Protestants in Geghi made their preparations to build three or four years ago; but the Armenians, under various pretexts, succeeded in preventing it. The material was three times prepared, but each time an injunction was served, and the building delayed; and before the case could be settled in the slow Turkish courts, the material was stolen. Last year the authorities were bribed to prevent the building, although the Protestants had procured a firman from Constantinople, authorizing them to build. It has been a most vexatious affair from the outset. The story would be very long were I to recount the whole.

"The present year, the Protestants finally overcame every difficulty and began to build. The building is to contain rooms for the preacher, as well as a place for worship. The local authorities came at the time of laying the foundations, and several times afterwards, and pronounced everything to be according to the provisions of the firman. A few days ago, a Vartabed, who had formerly had episcopal authority over the Armenian churches in the region, and was a bitter enemy to the Protestants, returned, under a new appointment from Constantinople. He claimed that the measurements specified in the firman are not for the audience-room, as the authorities had said, but that they must include the entry, and therefore the building was several feet too long; and he prevailed with the local Governor, partly by threats and partly by promises, to pull down one end of it, taking off several feet in length. So the building is stopped, and our brethren must go again to Erzroom to claim their rights. Before a single stone had been laid, they had spent nearly enough to build the whole chapel.

"In Aghun, the Turks have hindered the building of a chapel for five or six years, — twice raising a mob and pulling down what had been built. In Divrik, the Protestants began to build three years ago, but the Turks prevented it, and to the present day, their place for worship is a miserable hovel. These things are a great trial to faith and patience.

Failure of the Silk Crop. "The Protestants in this city, and at quite a number of our out-stations, have experienced heavy losses, the present year, on account of the failure of the silk crop. In this city alone, the Protestant loss is about $5,000, gold, — a very heavy sum for such a community. Quite a number have become absolutely penniless. This will be a hard year, but they say nothing about diminishing their contributions."

LETTER FROM MR. ALLEN, *October* 17, 1868.

The Welcome Home. This letter gives a very pleasing account of the welcome reception given to Mr. and Mrs. Wheeler, on their recent arrival at Harpoot from the United States, and to the new laborers who were with them.

"I am very happy to announce to you Mr. Wheeler's arrival here, on the 15th instant, with his family, and Misses Parmelee and Baker, all in good health. Brothers Williams and Andrus, their wives, and I went eight hours out to meet them. I need not assure you that it was a most joyful meeting.

"Six hours out, one of the village pastors met us, and one after another from the city and plain began to fall in; then

the Harpoot pastor, two preachers, and quite a delegation from the city; so that we numbered a goodly company before reaching our stopping-place. There we found others who had come out to meet those returning and the newly-come. A delegation came in at midnight from Perchenj, singing 'Blind Bartimeus.'

"All hearts were full of joy as we started in the early morning to make the last day's journey. Many brethren from the various villages met us before reaching Hulakegh, where the whole village seemed moved to greet the missionary who had given them so many plain talks, and a great deal of gospel truth. I could not but contrast this reception with our passing through the same place eleven years ago, when we camped by the village for our noon rest. Then, one or two old women came near, to ask for some medicine, or something of that sort, while the children looked on in wonder at the men with hats. Now, how changed! even the little ones greeting us with smiling faces, and the old men and women almost crying for joy. But I need not stop to tell you what there is there; you know it all, — an independent church, a pastor, with a school.

"Again we start on our way with our long train, which is continually increased by new arrivals. Here comes Brother H. N. Barnum, with Hattie and May. They wished to come out farther, but Brother H. S., who was to accompany them, was unwell, and then, too, there had been preparations to make at home. Next we see a large crowd on the hill near the city, with a white flag waving. Drawing nearer, we find the theological students drawn up in line — and their flag, inscribed 'Welcome,' — singing 'Happy greeting to all.' Next come the women and girls of the school; and then men, women, and children come out, to greet the old friends, and the new also. This being an extra joyful occasion, we had the stars and stripes hung out over the old Konak. At the entrance of the parlor, Hattie and May, with Brother B.'s help, had put up, 'Welcome to Eden'; at the farther end of the room, 'Paradise Regained'; and again, in the bedroom, 'Sweet Home.'

"The thing that pleases us, in the reception the people have given Mr. Wheeler, is that it was wholly from the promptings of their own love for him, as a faithful laborer in Christ's vineyard. It is pleasing to us all, especially after what has been said about the pastors' not wishing his return. Not that *we* had any doubt about their feeling, but we are glad that, without a word from us, there has been such a manifestation of love as we have never before seen, both by pastors and people. In the crowd which came out to receive him there were representatives from about twelve places.

A Day of Prayer. "Yesterday was observed as a day of prayer in the theological school. A deep sense of the greatness of the work, and of their own weakness, seemed to prevail in the minds of the students. There will probably be no ordinations this fall, but we hope four or five will occur within a year. Everything seems hopeful. You will not cease to pray for us and the work. We had a delightful hour of prayer together. All are looking for a great blessing. Next week come examinations and close of schools, followed by the meeting of the Union."

Zulu Mission — South-eastern Africa.

ESIDUMBINI.

(40 miles west of Port Natal.)

LETTER FROM MR. TYLER, *August* 7, 1868.

The Gold Discoveries. As many readers of the Herald have doubtless seen allusions, recently, in the public papers, to expectations awakened in South Africa by the finding of gold, they may be interested in the following extracts from a letter from Mr. Tyler.

"Doubtless you have heard of the gold mines lately discovered in this part of the world. They lie adjacent to the country of the Matebele, a tribe under Mosilekatzi (or Umzilikazi, as he is more frequently ca[illegible]hich chief a part of the first [illegible]ican missionaries for South

Africa were originally sent. It is thought by many here, that the short road to wealth is by the '*diggings*,' and parties are forming to go thither. Some suppose this place to be the veritable '*Ophir*' of Scriptures, from which Solomon obtained gold, ivory, and peacocks, and there is some reason for favoring this opinion. The question is an interesting one, and doubtless great light will soon be thrown upon the subject. Bruce, in his travels to discover the source of the Nile, alluded to traditions which go to swell the evidence that the gold of Solomon was procured in this part of Africa. The history of the Portuguese, who have for centuries occupied the southeastern coast, leads us to conclude that they once obtained gold in considerable quantities from the natives who worked the mines. De Gama, a Portuguese mariner, who first sighted Natal, in 1497, is said to have gone to Sofala (the nearest port, I believe, to the gold diggings), to have erected a fort there, conquered the whole of the eastern coast, and taken home, among the spoils, a large bar of gold. Bloody wars ensued, and the natives have maintained undisputed dominion over all the gold-bearing regions; and the Portuguese, finding that the slave-trade would yield them greater profits, abandoned the search for gold, and in 1517, with the sanction of the Pope, commenced the abominable traffic which they have carried on until the present day. If these South African gold-fields prove extensive and valuable, and there should be a 'rush' to them, as there was years ago to California and Australia, it is easy to see that Natal will be affected, in a commercial point of view. On account of climate, good roads, and other advantages, this colony will undoubtedly be selected as the starting-point for the gold-seekers.

"But there is another view, and one of deeper interest to the friends of African missions, connected with this gold discovery. May we not hope that the time has come in which God is about to open up a highway for his blessed Word, to the interior of this benighted continent? To *my* mind it is an interesting and delightful fact, that the large Matebele tribe, whose northern boundary is the Zambezi River, were originally Zulus; and now speak the same dialect which we use here in Natal, and in which the New Testament, and other books, have been printed. Rev. John Moffat (son of the well-known Robert Moffat), who labored for years in the Matebela country, lately informed me, that the books which I sent to him from Natal were the best adapted for teaching that people. Do we not see here a vast and most interesting field opening for Christian enterprise? Is not Ethiopia stretching forth her hands unto God? Is it not the design of Providence that Natal shall be the base of operations for the grand Christian army to be sent into the interior of Africa? And is it not a matter of gratitude and joy that the supplies of divine truth are here, *ready* and *waiting*? Shall we not hope and pray, that men may be found who will be as anxious to enrich, *spiritually*, the benighted Africans, as others are to gain here, for themselves, earthly riches?"

Letter from Mr. Grout.

Mr. Grout, of Umvoti, writing August 17, alluded to the same subject as follows: "It turns out that the country where Mosilekatzi is, has gold mines; and company after company have gone, or are fitting out to go, to the Victoria Diggings, in Central Africa, 800 miles from Natal. For the last two or three weeks, a man has been washing the sands of the Umtwalumi River, on which Mr. Wilder's station stands, and from the mouth upwards, in several places, he has washed out gold, in small pieces as yet, and not many pieces, but he is following the river upwards, and expects to find the source of the gold in the rocks. As it is a river of only some 35 miles in length, he may soon find it.

"With such facts as are now stated, without contradiction, and with any amount of samples to prove the assertions, we need have no doubt that civilized men will soon be scattered all over South Africa, in such numbers as to protect themselves; for those interior diggings may be reached from the west coast, from

the Cape, and through Natal — Natal, no doubt, being the best route.

"Gold seeking and gold finding are in many respects great evils; but they diffuse population, they extend civilization and a knowledge of the arts. Men go, whether we will or not, and some good follows, as does much evil also. Persons in the interior are at work clearing out an old hole, some 25 feet deep, dug so long ago that nobody has any recollection of it; and there is evidence enough that people long ago dug gold there. It may soon be known what Africa and the Africans are good for."

PROCEEDINGS OF OTHER SOCIETIES.

THE LEIPSIC MISSIONARY SOCIETY.

THE Evangelical Lutheran Missionary Society, which for the present has its seat at Leipsic, reported at its last annual meeting an income of 56,000 thalers (3,000 thalers less than that of the previous year), and an expenditure of 66,000 thalers. Still, as the year opened with a balance of 16,000 thalers in the treasury, it closed without a debt. The Society also reported 15 European missionaries, 6 country-born preachers, 71 catechists, and 109 teachers, all laboring in Hindostan. The whole number of "Christians" is 8,400; 263 heathen and 280 children of "Christians" having been baptized within the past year. It should be understood, however, that these Lutheran missionaries are believers in baptismal regeneration. Secretary Schmidt said to one of the Secretaries of the Board, in 1850, "We hold that baptism operates regeneration."

"UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA."

THE ninth annual report of the Board of Foreign Missions of the United Presbyterian Churches (1868), presents the following view of receipts and expenses: —

"In the year that closed on the 30th ult., the Treasurer had received from all sources, including the balance of $4,557.97 in the beginning of the year, $76,257.73. The whole amount expended, in sustaining the current expenses of the mission, in sending out a new mission family to China in returning another to Syria, and in furnishing an outfit for a medical missionary and family about to leave for Egypt, was $68,053.49, leaving thus a balance of $8,204.24 in the treasury. This statement shows a larger sum received from contributions than has ever been in any one year; and most gratifyingly shows, also, that our church is capable of doing much in this cause when ministers, people, and children, too, have their hearts in it, and their hands at work for it."

The following table presents a view of the missions.

Missions.	Stations.	Out Stations.	Ordained Missionaries.	Male Assistant Missionaries.	Female Assistant Missionaries.	Churches.	Communicants.
Syria	1	6	1		1		29
India	2	1	6	1	8		57
Egypt	5	11	8	2	10		125
China	1		2		1		
Italy	1	12	1		1		
Total	10	30	18	3	21	12	211

LONDON SOCIETY'S MISSION IN MADAGASCAR.

AT the late meeting of the Congregational Union of England and Wales, Dr. Mullens, Secretary of the London Missionary Society, made the following among other statements respecting the changed and cheering aspect of affairs in Madagascar since the accession of the present queen: —

"The new queen was once associated with the Christian party, but she was advised by the authorities in the palace not to link herself with that party in a promi-

nent way, and she was led quietly to give the thing up, though apparently she never lost her sympathy in it. When she came to the crown in April last, on the invitation of the ministers, the nobles, and the people, it was evident that a new spirit began to prevail. The prime minister himself had been learning many things about the gospel and its progress. When the idol-keepers came to the queen, as they had done to her predecessor, to offer their allegiance, she at once said, with decision and earnestness, 'You are needed in this palace no longer.' There was one idol specially ruling in the palace, by means of which divination was constantly carried on. Little pans of water were distributed all about the palace, with silver coins in them, and by means of these it was determined whether such a day was lucky or not, or whether such an event was likely to turn out prosperously. The queen said, 'I need these things no longer; these idols are to rule in the palace no more; take them away to the village where they belong,'—a village, Mr. Ellis tells us, that is one of the dirtiest and filthiest in the neighboring country; and naturally so, for that state of things is the outgrowth of idolatry. 'Take them there,' said the queen, 'and live there; you will be pensioned, and you can receive the offerings given to the idols, but we need you no more.' Beside that, the queen, with her minister, took a public course in respect to the Sabbath-day. They agreed with the nobles that all public work should cease on that day; and now, by this professedly heathen government of Madagascar, the Sabbath-day is publicly observed as God's day, and a day of perfect rest from all public employment. The queen, gathering some of the palace officers together, said to them, 'I am aware that many of you are numbered amongst the praying people. I have no objection to your joining them if you think it right, but remember, if you do so, I expect from you a conduct and a life worthy of that profession. I know that these praying people profess to be truthful, honest, and upright, to fear God and benefit their fellow-men. If you do so, that will be right; if not, you will not be worthy of the profession you make.' They tell us now that this spirit prevails so completely that on the Sabbath-day the palace is almost deserted.

"When the treaty with foreign powers was made, about a year and a half ago, the American ambassador traveled up from the coast and arrived near the capital on a Tuesday; but the diviners said that Sunday was the lucky day, and all great public events accordingly took place on that day. The ambassador was kept five miles from the city from the Tuesday till the Sunday, when he made his public entry, and was received by the queen, and on that day the treaty was publicly signed. The ambassador then went to the United States to get the treaty ratified, and on his return to Madagascar he congratulated himself on having arrived outside the city on the Saturday, so as to be in time to enter on the following day. He received, however, a most polite message, to the effect that the queen and government were exceedingly sorry to keep him waiting until Monday, but Sunday was a day on which they never transacted any public business. Meanwhile, as one of our brethren tells us, there has been a perfect rush of the people to our churches. In the capital, we have seven large churches and one or two small ones, and on the Sabbath-day the heathen have crowded to them in such numbers that there has not been room enough for them, and in more than one instance the Christian worshipers have turned out in order that their heathen fellow-countrymen might go in — an example, I think, that some of our brethren might occasionally follow in England. In four of the churches the side was taken out and extended fifteen feet, temporary sheds being erected to keep out the sun and the rain; and in this way accommodation has been given to 600 additional hearers. Still the congregations are so crowded that they suffer great discomfort. Mr. Toy tells us that he has a church built with mud walls, a temporary erection, until his beautiful memorial church is finished, and that there are 2,400 persons in the congregation. Mr. Cozens built a new church last year or the year before, and there they can accommodate 2,000 person. Every Sabbath in that city there

are more than 10,000 persons present at public worship. When our statistics were made up at the end of last year we had a return of about 5,500 church-members, and we reckoned altogether 25,000 professing Christians. But it is clear that during the next twelve months the numbers will have increased to more than 50,000.

"We pay no native agency in Madagascar. The Society supports the missionaries, and it adds the sum of £200 a year as a kind of grant in aid, which is divided among the brethren for the purpose of helping schools, or any other Christian work, and stimulating the efforts of the native brethren themselves. These native brethren now require our help; and we find that between £2,000 and £3,000 may be most effectually employed during the next twelve months in assisting them to provide suitable places of worship."

MISCELLANIES.

A FAITHFUL TEACHER.

ONE of the missionaries in the Mahratta field wrote some time since of one of his native teachers, as follows: "The teacher at Takli has labored under peculiar disadvantages. No suitable house could be obtained for him, and during the first five months of the year he was obliged to live in a little hut, constructed almost entirely of the stalks of bazari. This, however, would afford very little protection during the rainy season, and it was necessary to make some other provision for him. Efforts were made during the hot season to build a chapel and teacher's house, but owing to the opposition of some of the villagers the necessary timber could not be secured. The opposers then went to the teacher, and boastingly asked him what he would do. His reply was, 'I shall remain here and do the Lord's work, and the Lord will take care of me.' Nothing daunted by these failures, he obtained temporary accommodations in another house, and immediately commenced building, with his own hands, a more permanent place of residence. This was completed in less than two months, although the care of the school occupied a large portion of his time.

"No place has been secured for the school except the shade of a large tree. Here, during the hottest days of summer, and during the intervals of rain in the rainy season, the children have assembled, and their interest in their studies may be seen in the rapid progress they have made. Several, who fourteen months ago did not know a single letter, can now read with considerable ease. Notwithstanding these peculiar circumstances, not one word of complaint has been heard from either teacher or scholars, and this is the largest, and in many respects the most promising, school in the District."

A TRICK OF THE BUDDHIST PRIESTS.

MOST readers will find nothing new in the following statements; they have seen such accounts before. But it may be well to furnish evidence that these are not all matters of the past, but that our own missionaries still witness them. Mr. Blodget wrote from Peking: "Passing down the street, a few days since, I saw a Buddhist priest sitting by the way-side 'in confinement.' He was inclosed by a little house, made of small square strips of hard wood, latticed, and of course open on every side, covered by a roof; the whole just large enough for his chair and himself, in the usual sitting posture. The frame, of oak or elm, was perforated at every intersection by spikes, which bristle at the poor man whichever way he turns, and *theoretically* allow him no rest by night or day until they are removed. A price is fixed on each spike, and the money, when paid in by the pitying spectators, goes into the treasury for the repairs of the temple. The price of the spikes varies so as to give opportunity for the poor and rich alike to make their contr[illegible]28 which aim at his

of silver each. Some of them might be bought for a single dime. There he is fed; and he lives for months, or for a year even, in this cell of torment, to wring money from hearts in which avarice, want, compassion, and superstition struggle for the supremacy."

RUINS IN EASTERN TURKEY.

Mr. Allen of Harpoot, reporting, some months since, an excursion in the mountainous region easterly, it would seem, from Diarbekir, gave an interesting account of ruins at Farkin. He wrote: "Our road to-day leads out of the valley in which Hazro is built, and we come out upon the highlands of the Diarbekir plain. We are now coming into the Koordish-speaking region. We stopped awhile at Hashtar, an Armenian village of fifty or sixty houses, where they know only Koordish. Passing by Bulbul, Atsha, and other villages, we reached Farkin early in the afternoon. This was once a large city. It is still surrounded by a wall, broken down in only a few places. The foundation is built of round stones, but the upper portion, of huge hewn stones. The Armenians of the place all speak Koordish. They know scarcely anything of Christianity. This will be one of the first places to occupy as an out-station.

"We went over some of the ruins, having with us Consul Taylor's pamphlet, giving an account of his explorations. We first went to the southeast corner, where is a stately pile of ruins, said to have been built by St. Marutha over the graves of the Christian martyrs slain by the Persian King Shapoor. It was once a beautiful building, and seems intended rather as a monument than for a church. The outside walls, and some of the pillars and arches are still standing. Other columns, two and a half feet in diameter, of porphyry, beautifully polished, had fallen. The capitals of the columns are singular, looking exactly like a basket of wicker-work set on the top of a column. These were finely carved from a softer kind of stone. There are many other buildings near this, but so broken down that we could not determine what they were.

"The ground about the monument-church is thickly laid with grave-stones. Passing on around the eastern end, the wall is double, and in a good state of preservation. There are many inscriptions, but none of very ancient date, it is said. An extensive ruin at the northeast corner looks like an old palace. Considerable space inside the walls is cultivated. At the western side is a beautiful mosque, which, from an inscription read by Mr. Taylor, seems to have been built in the year 624 of the Hegira, or 1213 of our era, by Modhuffer 'ed Dunghazi, nephew of Sellah 'ed Deen, or Saladin, as he is usually called. The most interesting ruin was an old Christian church, which seemed much older than the mosque. Its walls, three feet thick, are made of large blocks of hewn stone. Three sides are standing, and the two gable ends show that it had a slanting roof, like the Grecian temples. A portion of the eastern wall is semi-circular, to form a space for the pulpit or altar. This space was frescoed, probably, as the stones are fitted to hold the plaster. Above this is a beautifully carved cornice. The capitals are the real Corinthian, carved in stone. Its interior width is 75 feet and the length 108 feet. Height to the eaves, about 30 feet.

"But we could not examine the ruins as we would gladly have done, for we had only a couple of hours where one would need to spend weeks to examine all there is to be seen. Another object of interest is a watch-tower, about 100 feet high, some distance from the present walls, said to have been built by Saladin's nephew. It overlooks a valley in which an enemy might have approached the city unobserved but for this tower. The present ruins appear to have been built since the Christian era, but the mounds and scattered stones outside the city indicate a much earlier date. Some geographers suppose this to be the ancient Carcathiocerta."

A CONCERT NOT DECLINING.

A PASTOR of a Presbyterian church at Mankato, Minnesota, wrote recently to the Treasurer of the Board: "Herewith please find eight dollars, collected at our monthly concert for prayer. It is a little better than usual, so I must tell you the cause. Our missionary maps, sent by Mr. Hutchins, arrived in season to be put up in our church, and last evening they were referred to in the remarks made. They are great helps; our people like them, and wish every church had them.

"Our monthly concerts are becoming more and more interesting, so you may count one, at least, that is not 'declining.' It is true we do not give much, but it must be borne in mind that we are away out on the frontier and have many prejudices to labor against. But we are gaining ground."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Financial Condition. The first quarter of the current financial year closed on the 30th of November; and the friends of the Board will be glad to know how the payments made to the Treasurer during this period compare with those of the previous year. The donations and legacies received from September 1 to December 1, 1867, were $84,577; whereas those received from September 1 to December 1, 1868, were only $62,937; showing a loss of $21,640. But the deficit has been chiefly in the legacies, those of the first quarter last year having been $20,392, and those of the first quarter this year having been only $1,542. It is hoped that all who are interested in the prosperity of the missionary work, as conducted by the Board, will keep these facts in mind.

Annual Report. In accordance with the advice of many friends, a smaller number of the Report has been printed this year than heretofore. Copies will be sent to persons applying for them.

Death of Secretaries Rising and Parvin. Many readers of the Herald will remember an article, highly appreciative, on the Hawaiian Mission, by Rev. Franklin S. Rising, one of the Secretaries of the American Church Missionary Society, published in the Herald for August, 1867. Such readers, and others who in other ways have known Mr. Rising and Mr. Parvin, will deeply feel the loss sustained by the sudden death of these excellent men. The *Protestant Churchman* announces that they were among the victims of the recent terrible collision and conflagration of steamers on the Ohio River, and well says: "The American Church Missionary Society, which owed so much to the zeal of Mr. Rising, and the Evangelical Educational Society, of which Mr. Parvin was the efficient Secretary; our Evangelical Reform movement, of which they were both active promoters; our whole Church, of which they were faithful and loyal ministers; and the great household of faith, whose unity on Gospel principles they labored to cement; have alike sustained an irreparable loss."

MISSIONS OF THE BOARD.

Western Turkey. Mr. Richardson reports that the fifth annual meeting of the "Bithynia Evangelical Union," of native pastors and delegates, was held at Brousa in September, and states: "The following subjects, selected from the docket, after full discussion, were commended to the prayerful consideration of the churches:—

'The great importance of the pastoral relation demands that it be early constituted and constantly maintained in all our churches.'

'Wine-drinking, although not specially forbidden in the New Testament, should yet be most unswervingly discountenanced from the equally binding Christian expediency.'

'Greater care should be taken to secure the sanctification of the Christian Sabbath, especially when traveling, and during the silk-season.'

'Pastors and preachers should labor with more directness, and with more faith, for the conversion of individuals, and to this end they should make it an indispensable duty to visit people at their homes.'

'The scarcity of laborers in the vineyard of the Lord should induce our church members to consecrate their children to this work, and our pastors to seek out and urge suitable young persons to prepare to engage in it.'

'Pastors and teachers should be supported by those for whom they labor; and that, too, as a matter of obligation, and not of charity.'"

Central Turkey. Mr. Perry, of Aintab, wrote to family friends recently: "We reached Hassan Beyli at mid-afternoon, and found a good home in the new house and in the society of the pastor there ordained last spring. The work there is progressing nicely. The poor people, in their poverty, all pay tithes of all their income for the support of the gospel and for schools. The great bags of wheat and onions, and other grains, and cotton, showed me in the store-room, reminded me of the times we read of, when the temple was built from the freewill offerings of the people. These were the "heaps" from the freewill gifts of the poor for the service of the Lord. These *Armenian* villages, in the Aintab field, are either all occupied or will be soon, with preachers and teachers."

Mr. Powers reports the arrival of his daughter at Alexandretta, where he met her, on the 30th of September, and mentions that, on a recent visit, he "found the Bitias church in a much better state than before, for the last two years," and that he had "spent five weeks at Kessab, in a careful examination of the church, and of candidates for admission." "Of the 20 candidates, 15 were approved and received," in September; and on the same occasion 37 children were baptized, and several backsliders, "who had given great grief to the missionaries and the church, made a written confession of their wrongdoings and begged the forgiveness of the church."

North China. Mr. Blodget wrote from Peking, August 27: "The Chinese in this region are rejoicing in the two-fold blessing of peace and plenty. A most abundant harvest is now gathering in, and reports are made to the government of the complete destruction of the rebel forces which disturbed the peace of this province, and so recently menaced the cities of Paüting and Tientsin.... Mr. and Mrs. Gulick have been in the field, laboring at Yücho and other places a great part of the summer. Mr. Gulick has baptized four individuals."

Zulu Mission. Natal papers report a very severe storm of rain,—"the heaviest for many years,"—doing much damage, during the last three days of August. Mrs. Grout wrote from Umvoti, September 6, that Mr. Grout was away from home, at Durban, had lost six of his oxen from the cold, and had sent for more to enable him to return. She adds: "The beautiful Umgeni Bridge was between us and Durban, and I do not know how oxen can cross that formidable river. Mrs. Lloyd and our daughter Eliza are below Durban, at Amanzimtote, waiting to return also.

"I was alone with my eldest son during the storm, and though the water rushed into our house at one time, our natives promptly turned the stream, and we were saved. Our chimneys were saved also, though our natives suffered from their chimneys falling in many cases. I fear there will be great destitution, as their year's stock of maize, stored in holes in the ground, is much of it now unfit for use."

Statements respecting the recent gold discoveries may be seen at page 25.

Dakotas. Another letter from Mr. Riggs continues the account of his late tour among the Dakotas (see Herald for December, 1868), noticing the ordination of a native pastor over the church at Long Hollow, and the formation of an-

other church at Lac-qui-parle. He says the field is "enlarging" and the mission work "increasing" among those Indians. Dr. Williamson sends portions of the report of the Dakota Presbytery to the Synod of Minnesota, which is encouraging. There is increased regard for chastity, very little use of intoxicating drinks among the Indians ministered to by the mission, a readiness to engage in agricultural labor, so general honesty that "we travel and lodge among them with less precaution and less apprehension than among the people in the States," and an increasing desire for education; while "God is blessing the labors of the native preachers, and making them instrumental in the conversion of many souls." The statistics of the churches may be seen in the Annual Survey, in this number of the Herald. The Lac-qui-parle church is in Minnesota, the other four, recently formed, are "on the Reservation, in Dakota Territory." In a letter sent with the report Dr. Williamson says: "You will see that there never was more encouragement to labor in making known the gospel to the Dakotas than at present. I long to hear of men going to preach to the other poor, outlawed wanderers of our western States and territories. I believe it would be far more economical and effectual, as well as humane, than the present modes of restraining them, and as in times past, there would be more converts, in proportion to the money and labor expended, than in most other mission fields."

OTHER MISSIONS.

India. An English Wesleyan missionary writes from Madras, in the *Notices*, respecting native agency: "You will be glad to learn that, notwithstanding the smallness of our staff of European laborers in this District, we are earnestly striving to make the best use of the agency now at our command; and, on the whole, with encouraging hopes of success.... Our native lay agency is, I am happy to say, assuming increasing importance.... The number of these agents is still small, but it is steadily increasing. This very year we have added one who, in point of zeal, matured experience, and general efficiency, will not suffer by comparison with any native minister we have."

South Africa. A communication in the *Record* of the Free Church of Scotland, from Mr. Allison, notices the recent sending forth of eight natives from Natal, "to tell the wonders of redeeming love" to their heathen countrymen. After speaking of the first two, who left in June, for their homes in Transvaal country, Mr. Allison says: "We do not send these men; they voluntarily return to their own land and to their kindred, to whom they evince the strongest attachment, and to whom they desire to impart those soul-saving truths obtained by themselves in the school of Christ. On the 10th of August, six more members of our church, who were scholars in our training-school, left us for their native homes.... The departing of these good men was quite a time of hallowed excitement to the members of our church. Our Sunday evening service was dispensed with on this occasion, and the farewell addresses of our friends substituted in its stead; and it well repaid us to do so, for the substance of the addresses, and the spirit breathed by our voluntary evangelists, caused our hearts to rejoice with no ordinary joy.

"Fourteen native evangelists have now gone forth to the Baramapulana, and three church members — seventeen in all. Besides these, I have fifty-three young men of this nation under my pastoral care at the present time.... Should the recently-discovered gold-fields prove successful, the geographical position of the Baramapulana may become very important in a missionary point of view. The country is mountainous, and consequently more healthy than the flat country along the coast."

Western Africa. The *Church Missionary Gleaner* gives "good news from Abeokuta." It states: "Some time ago we had painful tidings to communicate from Abeokuta — the closing of the churches by order of the Bashorun and chiefs; the suspension of public Christian worship; the riotous proceedings of the roughs of the city; the sacking of the churches and

dences of the missionaries; and the retirement of the European missionaries to Lagos, and also several of the native teachers.... Now the clouds are breaking, and the sun is beginning to shine forth. The storm we trust is over, and the work of reparation has commenced....

"The Bashorun, with others of the chiefs, have signified their determination to restore Christian worship to the position it had lost, and wished this to be publicly known. They therefore resolved to hand over the stations to the Christians, in order that they might be put to use at once, and accordingly the Ake elders urged on the Christians the duty of re-occupying the premises without delay....

"'Thus,' writes Mr. Moore, 'the stations at Ake and Ikija have been restored to us. The bells, which had been silent forty Sundays, have rung out freely, and been heard once more through the town. The heathen thought that Christianity was done for in Abeokuta. Thanks be to God, we recommenced it publicly this day (June 28th), when, to a congregation of 423 persons, I had the privilege of preaching.'"

China. The (English) *Church Missionary Gleaner*, in an article on "What the native Christians are doing in China," states: "We have our converts in China. They are only a handful, especially when compared with the immense population of that country; but we find that they can be used as seed, and that the generality of them are real Christians, who, having tasted that the Lord is gracious, desire to bring others acquainted with that graciousness. Having found sweet honey, they do not mean to keep the secret to themselves; they wish their relatives, friends, and neighbors to share it with them. As they have the wish, so God has given them the ability to be useful, and they prove to be very efficient evangelists.

"Our missionaries have therefore sown these men throughout the towns and villages in China. This is the plan our two missionaries in Fuh-chau province have pursued. They had a little group of converts in the city of Fuh-chau. They did not keep them there, like plants in a greenhouse. There were large cities around them at various distances, 50, 100, 150 miles and more, and all in utter darkness. They planted these men out, and by the blessing of God, they are doing their work well. They are wise, earnest, and persevering. They love the work because they love their Saviour, whose work it is; they are reproducing Christianity in these places, and raising up new congregations.

"The experience of our missionaries is not peculiar to them. An American missionary, writing from Amoy, says, — 'Almost every convert is a missionary, and the European missionaries have often to enter upon new fields opened up by native agency.'

DEATH.

Rev. Lorrin Andrews, one of the early missionaries to the Sandwich Islands (he sailed from Boston in November, 1827), died at the Islands on the 29th of September last, after a brief illness.

WOMAN'S WORK.

WAS IT A WASTE?

BY MRS. DR. ANDERSON.

THE question is often asked, *Why is this Waste?* Come with me, and I will show you.

A school-girl in Haverhill, Mass., reads her Bible, and finds the command, "Go work in my vineyard." She ponders over it and prays, "Lord what wilt thou have me to do"? She looks for an answer to her prayer, and it comes. She really desires to be a co-worker with God, and he accepts her desires. She begins to work for God, and a sense of the worth of souls is deepened till she comes into sympathy with her Saviour, and her heart is enlarged to take in the wants of the world. Then she reads, "Go teach all nations," and "Lo I am with you." Again with earnest-

ness she asks, "Lord what wilt thou have *me* to do," and a great life-work opens before her. Providence brings to her the solemn question, Wilt thou go to a heathen land? She promptly answers, I will go. When discouragements arise, she writes: "None of these things move me, neither count I my life dear to me. A consciousness that this is the path which my Heavenly Father has selected for me, and an ardent desire for the salvation of souls, constrains me to cry, Here am I, Lord, send me where thou wilt." Thus wrote Harriet Newell before she was eighteen years old.

Was there not, at this early period, a foreshadowing of that compensation which God bestows upon his people? It was not all trial and sadness. She began, on entering the wilderness, to gather flowers the fragrance of which gave her delight. She found the hidden manna which nourished and sustained her soul, and gushings of the water of life which invigorated and refreshed her spirit. After an evening devoted to the contemplation of her future life, and to prayer for guidance, she writes: "There is a consolation in giving ourselves away to God, and feeling willing to be guided by him in the path of duty, which nothing else can afford." Just on the eve of her departure for India, she wrote to a friend of her sadness in leaving friends, and said: "Is it not for Jesus that I make these sacrifices, and will he not support me by his grace? O yes, my heart replies, *he will.*" After going on board the ship she writes to her mother: "I am tranquil and happy; the undertaking appears more noble than ever. Here am I, dear mother, in a neat little cabin, with — [mentioning the friends who were to sail with them]. Think not that we are now sitting in silent sorrow, strangers to peace. O no! Though the idea that we have left you, to see you no more, is painful indeed, yet I think I can say that I have found the grace of the Redeemer sufficient for me. His strength has been made perfect in my weakness. We have been singing this evening; and can you believe me when I tell you that I never engaged in this delightful part of worship with greater pleasure?" Did not the angels listen with interest to those songs of praise? Did not Jesus say, to each of those hearts, "Lo I am with you?"

On the voyage she wrote of health and of temporal comfort, but more than this, of the presence of God. She says: "God has often given me the enjoyment of himself. I think I never enjoyed so much solid peace of mind, never was so free from discontent and melancholy, as since I have been here." Although tried and disappointed in their missionary plans on reaching India, she found much that was interesting, and after expressing the strongest affection for her mother and family, she wrote: "Whenever you think of me, think I am happy and contented, and that I do not regret coming here."

After much pleasant Christian intercourse with their English missionary brethren and sisters, they were obliged to leave India, by order of the government, and go to the Isle of France. Then came days of storm and darkness, of suspense and sickness. How was it then? "She was calm, patient, and resigned," says her husband. "She read through the book of Job, and found sweet relief from every fear in submitting to a sovereign God; and she could not refrain from tears, that God should give her so comfortable views of death and eternity. During her whole sickness, she talked in the most familiar manner, and with great delight, of death, and the glory that was to follow. Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ. In her dying messages to her friends, she assured them of her love, and said: "Tell my dear mother, that her Harriet never repented of any sacrifices she had made for Christ." At another time she said: "God has called me away before we have entered upon the work of the mission, but the case of David affords me comfort. I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

With this consecration and this hope she died. And was this life wasted? What high and noble aspirations filled her soul. She wrote: "Nothing but a for more extended usefulthoughts to the heathen

vated desire led her into communion with God. Her mind was expanded, her heart purified, her nature sanctified, and she was made meet to be a companion for the angels. She lived in a heavenly atmosphere, and her light could not be hid. It "has shined" in every part of the world, and has led many a Christian to higher attainments in piety, and to greater usefulness. Who does not feel that Harriet Newell was a woman blessed of the Lord, and that her joys, even in this life, far outweighed her sufferings? And then her reward in heaven! Forever and forever will her name shine forth, as that of one who gave her life for the cause of Christ. Through all eternity will she have a place among those who shall stand before the throne and before the Lamb, clothed in a white robe, rejoicing that she was permitted upon earth to suffer for that Saviour who redeemed her, and whom she will praise forever with exceeding joy. This is the answer to the question, Why is this waste? Who would not covet such a life, such a death, and such an eternal reward?

WHAT THE BOARD IS DOING.

THE extent of the work now in progress, and its claim on their sympathies and prayers, is hardly realized by the Christian women of our churches. The following extract from a recent address of the Foreign Secretary of the Board, at Chicago, will give a brief summary of what is being done through the American Board.

"We have now seven hundred girls in our various boarding-schools, and next year, in view of the large number of single ladies sent out the present season, we hope to have a thousand, besides the five thousand, or more, of girls and women connected with our various mission schools taught by Christian natives. On the islands of the Pacific, the borders of Africa, at the foot of the Balkan, among the Taurus mountains, at Sidon and on the slopes of Lebanon, on the banks of the Euphrates and amid the mountains of Ararat; in Persia, India, and Ceylon, in the tea districts of China, at the capital and in the northern gateway of the Great Wall that compasses the Celestial Empire — in fifteen different languages — devoted Christian women from our churches, your sisters and representatives, are repeating the story of the cross, and introducing the arts and usages, the hopes and joys, of our Christian life."

HOW THE WORK IS DONE.

The wife of a missionary in India is thus described by one who is herself just entering upon the work: "She is just the busiest little body I ever met. She flies about like a flash of sunlight in her household, showing as much faculty as 'Miss Prissy'; but with so many other duties one is always wondering how it is she finds time to make home so attractive in its neatness and sweetness, to train her five little ones so lovingly and successfully, and to keep amidst it all such a bright, fresh-looking face. She has charge of the female seminary, and spends much time daily with the girls; she holds meetings with the Christian women; and, with all this, when there is some little nook of time unfilled, you hear of her in some retired place in the city, and even, sometimes, in a village outside, telling the women of the dear Saviour. Her health is wonderful, and I think the Lord sustains her amidst all there is at her hand so needing to be done that she cannot let it alone."

CHINESE WOMEN ACCESSIBLE.

Mrs. Chapin writes from Tungchow: "We go only where we are invited, and cannot keep pace with our invitations. We have six women learning to read, and hope to have more soon. When we talk or read to them, they seem interested. O, this is blessed work. Pray for the Spirit's presence."

Miss Andrews, who had but just arrived, and was keeping Mrs. Chapin company in these visits, adds: "There seems to be so much work ready and waiting to be done, that I long for the time when I shall have sufficient command of the language to begin work. I am very thankful that God led me to this land, and I hope he will let me work for him here many years." Miss Porter, who has just joined Mrs. Bridgman at Peking, is equally hopeful and

happy in the prospect of successful labor there.

Mrs. Hartwell, on returning to Foochow a year ago, after a visit to this country, was surprised at the welcome she received from the women. Miss Payson, now on her way to Foochow, will find enough to do by the time she is ready. A great work of grace among the women of China seems to be close at hand.

MISSIONARIES REACHING THEIR FIELDS.

The month of October witnessed the arrival of five single ladies in their respective fields, — Miss Dean, at Oroomiah; the Misses Ely, at Bitlis; and Misses Parmelee and Baker, at Harpoot, where they were to remain a short time before going to Mardin. They all received a most hearty welcome, such as Orientals only know how to give, and one that must have greatly cheered their hearts after a long and wearisome journey, and been to them a happy promise for the future.

RECEIPTS OF THE WOMAN'S BOARD,

FROM OCT. 16TH TO DEC. 7TH, 1868.

Oct. 16.	Miss Lucinda Chapin, Plymouth ch., Rochester, N. Y., Life Member;	25 00
17.	Mrs. Dorus Clark, Waltham, Mass., constituting her a Life Member;	25 00
21.	Mrs. Daniel Wineor, Springfield, N. Y., constituting her a Life Member;	25 00
"	Mrs. R. A. Hubbard, Glastenbury, Conn.;	5 00
"	Mrs. Charles Noble,	1 00
"	Miss Mary E. Chappell, Norwich,	1 00
24.	A Missionary in the East, to constitute Mrs. Clara E. Schauffler, of Constantinople, Turkey, and Mrs. Elizabeth H. Labaree, of Oroomiah, Persia, Life Members;	50 00
28.	Ladies in Williamstown, Mass., to constitute Mrs. Lucy C. Lincoln a Life Member;	25 00
"	Rev. James G. Vose, Providence, R. I., to constitute Mrs. I. G. Vose a Life Member;	25 00
Nov. 3.	From Mrs. B. P. McEwen, to constitute Harriet H. McEwen a Life Member;	25 00
"	By Mrs. Perkins, additional subscriptions from ladies in Jamaica Plain church,	10 00
"	Mrs. (Rev. L.) Curtis, Hartford, Conn.;	1 00
"	Miss Mary Lincoln, Coventry, R. I.;	1 00
"	Mrs. I. Q. Gilmore, Broadway church, Chelsea;	1 00
"	By Mrs. Hubbard, additional subscriptions, Park Street;	6 00
"	By Mrs. T. D. Colt, to constitute Mrs. Amos H. Hubbard, of Norwich, a Life Member;	25 00
19.	By Mrs. Anderson, from Infant Sabbath-school class, Eliot Church,	6 16
"	Mrs. Quincy Blakely, Campton, N. H.	1 00
20.	For Circulars,	54
Dec. 7.	By Mrs. Copp, from Mrs. Edward P. Thwing, Broadway Church, Chelsea;	2 00
		260 70

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.
Portland, Mrs. E. Q. Goodenow, 20 00
Lincoln county.
Edgecomb, Cong. ch. and so. 25 00
Rockland, ch. and so. 40 00
Waldoboro, 1st Cong. ch. and so. of wh. from coll. 14.22, Ladies' Soc. 9, S. M. Morse and wife 5, R. C. Webb and wife 2, George Allen 2; 32 22 — 97 22
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, 1st Cong. ch. and so. 48 51
Brewer, 1st Cong. ch. and so. 29 66 — 78 27
Waldo county.
Belfast, 1st Cong. ch. and so. of wh. from Annie L. Poor, 5; 11 00
Washington county.
Machias, a friend, 10 00
215 50

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, Ladies' For. Miss. Soc. of 1st Cong. ch. and so. 47 30
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. m. c. 37 29
Antrim, Presb. ch. and so. 2 00 — 39 29
Merrimack co. Aux. Soc. George Hutchins, Tr.
Concord, North Cong. ch. and so. 26 15
Rockingham county.
Derry, M. W. Hazen. 1 00
Newington, Rev. Franklin Davis. 2 00
South Hampton, James Palmer. 5 00 — 18 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Plainfield, Rev. Jacob Scales and others, 19 00
184 27

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Orwell, Cong. ch. and so. 52 91
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. 22 00
Essex county.
Guildhall, Cong. ch. and so. m. c. 2 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Derby, Cong. ch. and so. m. c. 6 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Howe, Trs.
Chester, Cong. ch. and so. (of wh. from Mrs. E. E. Lord 25, to const. Rev. Owen E. Lord, H. M. 50 00)
Grafton, Cong. ch. and so. asst. 32 50 — 82 50
171 91

MASSACHUSETTS

Berkshire county.
Lenox, a friend. 5 00
Bristol and vicinity.
Boston, 1st ch. from Edward E. Cornet to const. Mrs. Lucretia J. Wright, H. M., 50, a friend, 5, Cong. 4 179 79
Chelsea, Broadway Cong. ch. and so.

m. c. 28.49; Winn. Cong. ch. and so. 19.28; "First Fruits," 3; 50 77—226 47
Brookfield Asso'n. Wm. Hyde, Tr.
Sturbridge, Cong. ch. and so. ann. coll. 138 60
Ware, Mrs. Caroline McClintock, 33 45—172 05
Essex co. North Aux. Soc. William Thurston, Tr.
Amesbury and Salisbury, Union Ev. ch. and so. 5 80
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lanesville, Cong. ch. and so. m. c. 31 00
Middleton, Cong. ch. and so. 20 00—51 00
Franklin co. Aux. Soc. Lewis Merriam, Tr.
Greenfield, Mrs. S. V. Childs' Family Miss. Circle, for native teacher at Harpoot, 10 00
North Orange, Cong. ch. and so. 6 55—16 55
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Northampton, Edwards Cong. ch. and so. m. c. 20.55; Cephas Phelps, 5; 25 55
Middlesex county.
Bedford, Trin. Cong. ch. and so. ann. coll. 46.90, m. c. 16.44; 63 34
Cambridge, North Ave. Cong. ch. and so. ann. coll., 103.09, m. c. 6.82, to const. J. R. Morse, H. M. 109 91
Cambridgeport, Stearns Chapel m. c. 5 86
Newton, 2d Cong. ch. and so. m. c. 6 mos. 50 30—229 41
Middlesex Union.
Dunstable, Cong. ch. and so. 9 75
Leominster, Ev. Cong. ch. and so. 79 00—88 75
Norfolk county.
Jamaica Plains, Central Cong. ch. and so. m. c. 20 50
Needham, Ev. Cong. ch. and so. m. c. 5; J. L. Davenport, 5; 10 00
Sharon, Cong. ch. and so. m. c. 19 28
West Medway, 2d Cong. ch. and so. add'l. 1 50
West Roxbury, South Ev. ch. and so. 206 50—257 78
Plymouth county.
Lakeville, Cong. ch. and so. 25 00
Taunton and vicinity.
Attleboro, 2d Cong. ch. and so. (add'l) m. c. 8.23; Ladies' F. M. Soc., with prev. dona. to const. Mrs. Sumner E. Capron, H. M. 85; 93 23
Berkley, Female Cent. Soc., of the 1st Cong. ch. and so. 21 50
Freetown, Cong. ch. and so. 7 25—121 98
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Royalston, Mrs. Emily B. Ripley, 40 00
Templeton, Cong. ch. and so. Ladies 74.80, Gents 46.50, m. c. 21; 142 30
Westminster, Cong. ch. and so. 35 00—217 80
Worcester co. Central Assoc. E. H. Sanford, Tr.
Sterling, Cong. ch. and so. with prev. dona. to const. Mary F. Keyes, H. M. 50 00
West Rutland, Otis Demond, 10 00
Worcester Central Cong. ch. and so. (Ladies' Asso'n 526.90, Gents' Ass'n 458), 984.90; 1st Cong. ch. and so. Ladies' Asso'n, to const. Mrs. Elizabeth M. Parker and Mary C. Barber, H. M. 218.95; 1,203 85—1,263 85
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
East Douglas, Cong. ch. and so. 64 55
Millbury, Mr. Goffe, 4 00
Upton, Cong. ch. and so. 9 21
Collection at Ann. Meeting of Conf. 38 12—115 88

2,822 37

Legacies. — Middleboro, Mrs. Betsey F. Putnam, by Chas. F. Peirce, Admr. 94 00

2,916 37

RHODE ISLAND.

Kingston, Cong. ch. and so. 10 00

CONNECTICUT.

Fairfield co. East Aux. Soc.
Brookfield, Cong. ch. and so. 25 00
New Fairfield, Cong. ch. and so. 39 85
Stratford, G. Loomis, 10 00—74 85
Hartford co. Aux. Soc., E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 216 80
Canton Center, Cong. ch. and so. 65 21
East Avon, Cong. ch. and so. 31 00
Hartford, Centre Cong. ch. and so. (coll. 1,552.80, m. c. 29.55), 1,582.35; Pearl St. Cong. ch. and so. 527.45; Asylum Hill Cong. ch. and so. m. c. 22.44; 2,132 24
Plainville, Cong. ch. and so. to const. Hiram Hills, H. M. 100 00
Plantsville, Cong. ch. and so. 151 11
Wetogue, Cong. ch. and so. 81 10—2,777 46
Hartford co. South Consociation.
New Britain, South Cong. ch. and so. to const. T. B. House, J. S. Muir, E. B. Lyon, G. D. Rand, Charles Vishno, W. A. Lamb, Alfred Juckett, C. T. Talcott, E. S. Clark, H. C. Bowers, F. N. Steele, and C. A. Northend, H. M. 1,515 59
Newington, Cong. ch. and so. 68 75—1,584 34
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. with prev. dona. to const. Rev. Wm. H. Dean, H. M. 47 50
Harwinton, Cong. ch. and so. 50 00
New Milford, Cong. ch. and so. 209 33
New Preston, Cong. ch. and so. add'l, 2 00
South Cornwall, Cong. ch. and so. 80 50
Thomaston, Cong. ch. and so., ann. coll. 323 12
Washington, Cong. ch. and so. 10 00
Watertown, Cong. ch. and so. of wh. from Eli Curtiss, to const. A. G. Davis, H. M. 100; 150 16—872 61
Middlesex Association, John Marvin, Tr.
Deep River, Cong. ch. and so. (of wh. from Gents' and Ladies' Miss'y Asso'n, 40.06, m. c. 89.52), to const. Jennie Platts, H. M. 129 57
New Haven City, F. T. Jarman, Agent.
Centre Cong. ch. and so. (coll. 707.24, m. c. 22.45), 729.69; Chapel St. Cong. ch. and so. to const. Morris Tyler, T. P. Merwin, Philip Pond, and S. B. Butler, H. M. 470; North Cong. ch. and so. (2 Ladies 20; m. c. 9), 29; Davenport Cong. ch. and so. m. c. 8.95; 1,237 64
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
North Haven Centre, Ladies' Benev. Soc'y 82 15
New Haven co. West Consoc. E. B. Bowditch, Tr.
Derby, 1st Cong. ch. and so. to const. Rev. Thomas M. Gray, H. M. 71 00
Milford, 1st Cong. ch. and so. 348 50
Naugatuck, Cong. ch. and so. (ann. coll. 85, m. c. 15), to const. L. D. Warner, H. M. 100 00
South Britain, Cong. ch. and so. 76 50
Southbury, Cong. ch. and so. 62 50
Whitneyville, Cong. ch. and so. 84 98—788 48
New London and vic. and Norwich and vic., Charles Butler and L. A. Hyde, Trs.
Griswold, 1st Cong. ch. and so., ann. coll. 77 00
Lebanon, South, Cong. ch. and so., ann. coll. 126 10
Montville, Cong. ch. and so. of wh. from N. B. Bradford to const. Mrs. Mary W. Birchard, H. M. 100; 172 00
Mystic Bridge, Cong. ch. and so. 88 37
Norwich, Broadway Cong. ch. and

so. (ann. coll. 449.13, m. c. 4.85), 453.98; 1st Cong. ch. and so., add'l, 20.85;	474 83	
"Unknown,"	50 00—988 80	
Tolland co. Aux. Soc., C. H. Dillingham, Tr.		
Columbia, Cong. ch. and so. (Ladies, 63.54, Gents, 39.46), to const. EGBERT BROWN, H. M.	103 00	
Coventry, Harvey Kingsbury,	25 00	
Ellington, Cong. ch. and so.	72 85	
Hebron, J. Porter,	1 00—201 85	
		8,587 25
D. A.		100 00
		8,687 25
Legacies. — Mansfield, Louisa R. Southworth, by Louisa M. Barrows, Ex'x, to const. NATHANIEL E. MINER, Salem, H. M.		100 00
		8,787 25

NEW YORK.

New York and Brooklyn, Agency of the Board Bible House.		
Of wh. from Broadway Tabernacle, Cong. ch. and so. 946.62; Plymouth Cong. ch. and so. (Brooklyn) 434.56; South Pres. ch. (Brooklyn) (of wh. from coll. 294.13; m. c. 29.45), 323.58; 3d Ave. Mission Chapel, for Mrs. Lloyd's work, Zulu Mission, 150; 3d Pres. ch. (Brooklyn), (coll. 69.17; m. c. 77.25), 146.42; 4th Ave. Pres. ch. m. c. 37.51; Union Theol. Sem'y; m. c. 29.20; 7th Pres. ch. m. c. 27.25; 14th St. Pres. ch. m. c. 23.62; Brick Pres. ch. (O. S.) Miss. ch. 14.55; Rev. B. N. Martin, 15; D. S. Martin, 5;		2,164 22
Syracuse and vicinity, T. Hough, Treas.		
Marcellus, Pres. ch., of which from Mrs. Addison Armstrong, for China, 10;		63 93
		2,228 15
Bergen, Cong. ch. and so. with prev. dona. to const. J. D. DOOLITTLE, H. M.	47 42	
Brasher Falls, Pres. ch.	11 00	
Candor, Cong. ch. and so.	26 00	
Cortland county, a friend,	10 00	
Dansville, Mrs. Elizabeth Shepard,	20 00	
Durham, Female Cent Soc.	15 00	
East Bloomfield, 1st Cong. ch. and so. m. c. 30; W. C. Tracy (for China), to const. Rev. HOWARD CORNELL, Lima, H. M. 50;	80 00	
Gates, Pres. ch.	7 00	
Gouverneur, Pres. ch. S. L. Parmelee	10 00	
Gowanda, Mrs. F. W. Cowles,	10 00	
Greenwood, Jacob Manning,	10 00	
Hancock, Cong. ch. and so.	20 00	
Hudson, 1st Pres. ch.	150 00	
Ludlowville, Pres. ch.	23 00	
Medina, "October 19, 1868,"	10 00	
Oneonta, Pres. ch.	15 00	
Potsdam Junction, Cong. ch. and so.	14 00	
Poughkeepsie, Pres. ch. m. c.	38 45	
Rose, Pres. ch.	20 65	
Schenectady, Pres. ch. Jonathan Crane,	10 00	
Spencerport, Cong. ch. and so. 23; Mr. and Mrs. S. W. Clark, 10;	33 00	
Trenton, Welch Cong. ch. and so.	9 00	
Union Corners, Mrs. S. Willis,	5 00	
Upper Aquebogue, Cong. ch. and so.	82 00—676 52	
		2,904 67
Legacies. — East Bloomfield, Uri Beach, add'l, by Geo. Rice, Ex'r, 75, less exc. 19c;		74 81
		2,979 48
Deduct amount received from 1st Pres. ch., Sag Harbor, N. Y. (ack'd in October Herald), returned, 100; also, taxes on land (Donation ack'd in August Herald), of Mrs. L. Hubbard, Stockholm, N. Y., 13;		113 00
		2,866 48

NEW JERSEY.

Morris county, a friend,	5 00	
Newark, Roseville Pres. ch. with prev. dona. to const. W. F. VAN WAGENEN and JOSEPH FARNSWORTH, H. M., 168.16; High St. Pres. ch. 139.67; South Park Pres. ch., a friend, 1;	308 83	
Orange, 2d Pres. ch. J. L. Halsey to const. Mrs. SARAH R. HALSEY H. M.	100 00	
Rockaway, Pres. ch.	110 00	
Whippany, Pres. ch. coll. 29, Mrs. J. T. 15, L. T. 15, T. C. 8, Mrs. H. K. 1;	68 00—591 83	

PENNSYLVANIA.

By Samuel Work, Agent.		
Darby, 1st church,	14 00	
Delaware Water Gap, Mountain Pres. ch.	10 00	
Manyunk, Pres. ch.	50 00	
Neshaminy, Pres. ch.	51 56	
Philadelphia, Clinton St. Pres. ch., Miss Kate Linnard (of wh. a thankoffering for being permitted to give to God's cause and people, 10) to const. Mrs. MARY CROWELL, H. M. 110; Mantua, 1st Pres. ch. 95.04; Walnut St. Pres. ch. Mrs. A. Rood, 10;	215 04—340 60	
Harford, Cong. ch. and so.	28 74	
Lock Haven, G. B. Perkins,	4 02	
Philadelphia, J. D. L.	50 00	
Pine Grove, Pres. ch.	10 00	
Wattsburgh, Pres. ch.	10 75	
Wellsboro, Pres. ch.	16 00—114 51	
		455 11

DELAWARE.

Glasgow, Pencader Pres. ch. m. c.	14 62	
Wilmington. Brainard Miss. Soc. of Central Pres. ch. for native preacher at Peking, in part,	50 00—64 62	

DISTRICT OF COLUMBIA.

Washington, from the Clarke Miss. Fund, by HENRY P. CLARKE to const. himself, H. M. 5,000; Rev. E. Goodrich Smith, 10;		5,010 00

GEORGIA.

Atlanta, Rev. Chester Holcombe, avails of watch,		15 75

TENNESSEE.

Mt. Horeb, Pres. ch., 23.20, less express, 75c;		22 45

KENTUCKY.

Greenupsburg, A. C. V.		5 00

OHIO.

By William Scott, Agent.		
Bloomville, 1st Pres. ch.	13 50	
Cincinnati, 2d Pres. ch. m. c.	22 40	
Middleport, Pres. ch., Cheshire Branch,	39 40	
Walnut Hills, Society of Inquiry, in Lane Sem'y, 7.50, Lane Sem'y ch. m. c. 5.68;	13 18—88 48	
Ashtabula, William M. Eames,	10 00	
Cleveland, Eliza Chapman,	5 00	
Granville, Cong. ch. and so.	199 51	
Jersey, Pres. ch. and cong. m. c.	20 00	
Lebanon, A. Holbrook,	10 00	
Maumee City, Rev. B. C. Baldwin,	1 00	
Oberlin, Dudley Allen,	10 70—256 21	
		344 69

INDIANA.

Bainbridge, Pres. ch.	7 00	
Bowling Green, Pres. ch.	5 00	
Dayton, Pres. ch. (in part) to const. Rev. JAMES A. CARNAHAN, H. M.	51 81	
Mt. Lebanon church, by Rev. P. Bevan,	5 00	

Newtown, Pres. ch. 18 20
Rob Roy, Pres. ch. 15 00
Shelbyville, Pres. ch. 1 25
Troy, Pres. ch. 5 00
West Point, Pres. ch. 23 00—131 26

ILLINOIS.

Chicago, Calvary Pres. ch. m. c. 22 25
Concord, Cong. ch. and so., add'l, 2 00
Crystal Lake, S. S. Gates, 100 00
Quincy, Mrs. A. C. Giddings, 25 00
Rockford, 1st Cong. ch. and so. 30 00
Sunbeam, Mrs. M. E. Hale, 5 00
Washington, Pres. ch. 14 00
Rock Island, Marcus B. Osborn, 2 00—200 25

Legacies. — Belvidere, Miss Susan Mitchell, by Stephen Mitchell, Ex'r, 100, less tax, 6; 94 00

294 25

MICHIGAN.

Detroit, Mrs. J. T. W. Backus, 5 00
Monroe, 1st Pres. ch. 20 00
Pontiac, Pres. ch. 124 63
Romeo, Mrs. T. S. Clark, 26 10—175 73

MINNESOTA.

Mankato, 1st Pres. ch. m. c. 8 00

IOWA.

Burlington, Mrs. Joseph Everall, 5 00
Davenport, Ger. Cong. ch. and so. 5 00
Des Moines, Plymouth Cong. ch. and so. m. c. 7 50
Dubuque, 2d Pres. ch. (N. S.) 21 78
Farmington, Cong. ch. and so. 1 60
Grinnell, Cong. ch. and so. 28 23
Newton, Wittemberg Cong. ch. and so., add'l, with prev. dona. to const. Rev. S. J. WHITON, H. M. 1 00
Sabula Cong. ch. and so. 4 00
Tabor, Cong. ch., two friends, 6 00—80 06

WISCONSIN.

Genesee, Cong. ch. and so. 24 75
Lake Mills, Cong. ch. and so. 22 05
Lodi, Pres. ch. m. c. 5 25
Orion, Pleasant Hill, Pres. ch. 5 50
Prairie du Chien, Cong. ch. and so. m. c. 7 00
Somers, Pres. ch. 82 50
Superior, Pres. ch., Mr. and Mrs. J. W. Gates, 5 00
Tafton, Cong. ch., and so. Nov. m. c. 6 85
Whitewater, Cong. ch. and so. m. c. 2 89
Windsor, Cong. ch. and so. with prev. dona. to const. Rev. RICHARD HASSELL, H. M. 44 85—156 64

MISSOURI.

Brookfield, Rev. B. J. Bettelheim, 4 00

KANSAS.

Baldwin City, Pres. ch. 13 00
Black Jack, Pres. ch. 4 75—17 75

CALIFORNIA.

Oakland, D. S. Sutton, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, Mrs. Bridgman, 400 00
South Africa, Natal, Ifafa, m. c. 16.16; Ifumi, m. c. 4.36; Umtwalumi, S. Goldstone, 3.23; 23 75
West Africa, Rev. A. Bushnell, a thank-offering for 25 years of missionary labor for Africa, 25; F. Wolber, 5; 30 00—453 75

MISSION SCHOOL ENTERPRISE.

MAINE. — Orland, 1st Cong. s. s. for Rev. H. J. Bruce's sch., India, 32; Riverside, s. s., by Rev. T. Adams, D. D., 1.13; Searsport, 1st Cong. s. s., 10; 43 13

MASSACHUSETTS. — Bradford Female Academy, for a girl in Mrs. Bridgman's school, Peking, China, 40; Danvers, 1st Cong. s. s. 10; East Abington, a friend for schools of Rev. H. J. Bruce, India, 20; Housatonic, Cong. s. s., for schools in India, 25; Rochester Centre, Cong. s. s., for a native teacher, 14.21; Uxbridge, Young Ladies' Miss'y Soc., for a pupil in Female Sem'y, Oroomiah, 28; 137 21

CONNECTICUT. — Harwinton, Cong. s. s., 50; New Haven, Chapel St. Cong. s. s., 32.19; 82 19

NEW YORK. — Brooklyn, 3d Pres. s. s., for China, 70.62; Lima, 1st Pres. s. s. for school of Rev. J. N. Lowry, Syria Mission, 44.22; New York, 40th Street Pres. ch., Chapin Miss'y Asso'n, for Rev. L. D. Chapin's school, China, 100; 214 84

PENNSYLVANIA. — Neshaminy, Hartsville s. s. 3; Van Horne's Run, s. s. for schools in Nestorian Mission, 3; 6 00

DELAWARE. — Glasgow (Pencader Pres. s. s., 22.95; Geo. M. Clark, 8.50; Mary Simpson, 75c; Samuel G. and Anna F. Webb, 50c each; "Good Seed" col'd s. s., 2), all for girls' school, Mallankineru, Madura Mission; 35 20

OHIO. — Bellevue, Geo. Ford, for Rev. L. Bissell's school, Mahratta Mission, 30; Granville, Cong. s. s. Miss'y Soc. 10; Dea. Abbott's class for sup't of a girl, 28; Mrs. Beach's class, in part, 14: Oberlin, Miss T. A. Allen, deceased, for Mr. Green's school, Broosa, Turkey, 1.30; Wilkesville, Pres. s. s., 3.30; 86 60

INDIANA. — Poland, Pres. ch. Juvenile Miss'y Soc., 2; Terre Haute, Cong. s. s., 5.45; 7 45

ILLINOIS. — Altona (Union s. s., for pupil in India, 25; Mrs. F. W. and little Emma, 1.40; earnings of Pastor's six children, 60c., 27; A friend for girl in Mrs. Bissell's school, India, 3.60: Batavia, Cong. s. s. Miss'y Soc., for Mr. Bissell's schools, 37.04; Chicago, South Cong. s. s., for student at Harpoot, 30.23; Lockport, Cong. s. s., 10; Pecatonica, Cong. s. s., 10; Sunbeam (Ella's premium at County Fair, 1; earnings of three children, 34c;) 1.34; Virden, Pres. s. s., for Mrs. Edwards' school, Zulu Mission, 14.90; 134 11

MINNESOTA. — Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20; 23 00

IOWA. — Davenport, German Cong. s. s., H. and A. Lovenz, 1 50

WISCONSIN. — Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15; 20 00

MISSOURI. — St. Louis, North Pres. s. s., for preacher at Foochow; 48 62

FOREIGN LANDS AND MISSIONARY STATIONS. — China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.33; Ditto for Mr. Doolittle's school, 8; 585 22

1,425 07

Donations received in November, 24,025 93
Legacies " " " 362 81

24,388 74

☞ **Total from Sept. 1st, 1868, to Nov. 30th, 1868, 61,971 74**

DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

Pennsylvania, Philadelphia, Central Cong. s. s. add'l, 20;

Amount received in November, 20 00
Previously acknowledged, 28,696 37

☞ **Total, to Nov. 30th, 1868, 28,716 37**

MOWLI. -- WESTERN INDIA.

THE

MISSIONARY HERALD.

VOL. LXV. — FEBRUARY, 1869. — No. II.

MOWLI, WESTERN INDIA.

BY MRS. A. E. DEAN.

THE town of Mowli is situated at the junction of the Yenna and the Krishna rivers, which renders the place very sacred in the eyes of the Hindoos. The town itself is not noted for anything except perhaps the great number of brahmin widows who have taken up their abode there; but the river Krishna, with the fine stone temples on its banks, attracts great multitudes who resort thither for purposes of religious rites and worship. It is told as a fact, that once in twelve years a flood of pure milk flows down from its source! The city of Satara lies about three miles to the west, and a fine, broad, macadamized road, with shady banian and pimple trees growing on each side, connects the two places.

Every morning, at the earliest dawn, some old brahmins, or other devoted Hindoos, of both sexes, may be seen either going or returning, with a brass "lota" containing the holy water. The first Monday in each month, hundreds of them, women and children, throng the road. The blind, cripples, and lepers sit on the roadside, calling aloud for charity, in the names of the gods. Alms are given by the passers-by, who go prepared to answer their calls.

The Ranee of Satara, in her close palkee, preceded by heralds and trumpets, and followed by a cavalcade of richly-caparisoned horses — some mounted and others led — and a train of elephants, joins the crowd. A close tent is pitched for her on the very edge of the water, so that she can perform her religious rites without being subjected to the vulgar gaze of the people. The river banks are alive with people — bathing, washing their clothes, filling their "lotas," worshiping the idols, and presenting offerings to the priests.

This place is also a great burning-place of the dead. Daily a great number of bodies are taken from the city to be burned where the ashes can mingle with the sacred waters. Instead of being placed in a box, the corpse is besmeared with red and yellow paint, dressed in either red or white cloth, and laid on an open bier. Preparations for removing the dead are commenced as soon as the

breath leaves the body, so that often in an hour's time, the body is hurried off to *Mowli*.

A curious affair took place there about three or four years ago. A man (supposed to be dead) was borne along by his relatives, who, as they chatted, soon commenced quarreling about the property of the deceased. In the heat of the discussion they put the bier down by the roadside. Meanwhile the open air had revived the poor sick man, who opened his eyes and sat up, to the horror of the mourners, who jumped up and ran away, leaving him to find his way home as best he could!

REV. LORRIN ANDREWS.

(The following obituary notice of Mr. Andrews, whose death was noticed in the Herald for January, is abbreviated from the Honolulu "Friend":) —

"Mr. Andrews was born in East Windsor (now Vernon), Connecticut, on the 29th of April, 1795. He graduated at Jefferson College, Pennsylvania, and pursued his theological studies at Princeton Seminary, New Jersey. He embarked for the Hawaiian Islands at Boston, on the 3d of November, 1827, and landed at Honolulu March 31, 1828. He was appointed to labor at Lahaina, and to be associated with the Rev. Mr. Richards. In 1831 the mission assigned to him the important work of establishing Lahainaluna Seminary, which was opened in September of that year, with twenty-five pupils. During the ten succeeding years he toiled most laboriously to found that institution upon a permanent basis. By the assistance of Messrs. Dibble, Clark, Emerson, and others, Lahainaluna has become the 'University' of Hawaii nei. During those years the deceased performed a vast amount of literary labor, aside from his duties as Professor. He was associated with those engaged in translating the Bible. The Book of Proverbs and other portions were assigned to him.

"About 1840, his mind was so strongly impressed with the iniquity of the system of American slavery that he resigned his position as a missionary of the American Board, because funds for its support were received from the slave States. For several years he maintained a large family, and continued to labor for the good of this people, sustaining himself by methods requiring a faith like that of Elijah when fed by ravens. In 1844, he officiated as Seamen's Chaplain at Lahaina. In 1845, he removed to Honolulu, and received the appointment of Judge, under the Hawaiian Government. For many years he sat upon the bench, and officiated with ability and integrity. His services were highly appreciated by Judge Lee. For many years he also acted as Secretary of the Privy Council, keeping the records in both English and Hawaiian. He resigned his office as Judge in 1855, but so highly did the Hawaiian Government appreciate his labors, that an annuity of one thousand dollars has been appropriated by successive legislatures, down to the very last.

"Although of late years his labors have been less public than formerly, yet his mind and pen have been constantly occupied, and at times he has employed a native amanuensis. His Hawaiian Dictionary, defining nearly 17,000 words,

afforded him many years of hard literary labor. His research into the ancient history, *meles*, or songs, and literature of the Hawaiian people, was far more extensive than that of any other American missionary.

"As a scholar, he was thorough and profound. As a preacher, he was sound and logical. In his intercourse with the world at large he was very shy and retiring, never obtruding his opinions unasked, but if called upon, could give a sound answer. Touching pecuniary matters, he was disinterested and unselfish as any man we ever knew. During his long connection with the Hawaiian Government, as a public officer, no man ever called in question his honesty and integrity. About one year ago he became nearly blind, but still continued his literary labors, employing an amanuensis, or writing somewhat in the mechanical style of the late W. H. Prescott, the historian. In briefly reviewing his life and contemplating his death, we feel the force of the proverb of Solomon, 'The memory of the just is precious'; and also of those words of David, 'Precious in the sight of the Lord is the death of his saints.'"

LIGHT BREAKING UPON AFRICA.

THE missionary work is already much farther advanced in Africa than the Christian public generally suppose, and the last four years are rich in promise. The Church Missionary Society, and the Wesleyans of England, have won some of their richest victories for Christ in this quarter of the field. From Sierra Leone, where the native churches have now attained their majority under the fostering care of the first of the above-named societies, for two thousand miles of coast, reaching to the Gaboon, missionary stations have taken the place of the slave factories, and instead of the smoke of burning villages, and the cries of the wretched victims of murder and rapine, the voice of prayer and praise goes up from Christian congregations, gathered by tens of thousands, from peaceful homes that bear witness to the benign influences of the gospel. Fifteen thousand communicants in Christian churches, the arts and usages of civilized life taking the place of the superstitions and degradations of fetishism, proclaim the success of the missionary effort. Arabic Bibles have been introduced through Liberia into the heart of the continent. Missionaries of the United Presbyterian Church, from this country, who have begun a good work in Egypt, will take Arabic Bibles and pass them up the Nile a thousand miles, to German missionaries, who will send them on to meet those coming from the West.

The Abyssinian expedition has taught the barbarous tribes of the interior to have a wholesome fear of trespassing upon the rights of civilized men; and the Amharic version of the Scriptures, made as a literary exploit, may yet be the means of reviving one of the oldest churches of the world, now sunk, almost hopelessly, in formalism and spiritual death.

The southern portion of the continent, for a thousand miles to the north of the Cape of Good Hope, has been traversed by the heralds of the cross. English, Scotch, German, French, and American missionaries are there, engaged vigorously in the common work. A church gathered by the Wesleyans a year or two since, sent to England for a pastor, pledging him his support, and

made their words good by raising a year's salary in advance. More than twenty thousand communicants attest the value of the efforts made to reach the benighted tribes of South Africa. The progress in civilization among the Basutos, with whom French Protestants had labored, was so marked as to stir the envy and jealousy of the slaveholding Dutch of the Orange Free State, who swept a portion of the country with fire and sword; but English protection, it is hoped, will now secure them from further molestation, and the full power of the gospel shall yet be witnessed among this people. One small tribe among the Zulus, where the missionaries of the Board are laboring, has "sixty American plows," writes Mrs. Lloyd, "oxen unnumbered; and they plow with oxen instead of women, and draw wood with them instead of bringing it on women's heads." Another has eighty plows — symbols of the civilization yet to be.

Two or three events have recently occurred, of no little moment in their prospective influence. Three years since, six young men left their homes, seven hundred miles to the northward, and came to Natal in quest of labor. They came half-naked, ignorant, degraded heathen; they have just returned devoted to the cause of Christ, taking with them the Scriptures and other books, and such implements of industry as they could carry a forty days' journey. The two months before they left were devoted to the study of the Scriptures, and the gathering up of such information as might be of use to their people. "We go," said they, "intending to spend our lives for Christ. We do not do so expecting to escape trouble, persecution, and suffering. We know our countrymen too well for this; but all these things we are willing to bear for Christ's sake." What may not be hoped from these men, and others in training to follow them?

The second event referred to is the uncovering of gold mines on the Zambezi, about eight hundred miles to the northwest of Natal, not far from the region of these divinely-prepared missionaries, though among a different people. The most striking fact in this is, that the tribes of the mining district speak a language so nearly identical with that of the Zulus, that the Scriptures and other religious works, only now just ready, may have free circulation among them. Thus is God leading the way of his people, and bidding them go forward, no longer lingering upon the border, but pressing into the heart of the continent. And is not the breaking of the bonds of the colored race, not in this country alone, but round the world, another step in the great work? Is He not thus preparing a people to serve Him? The evangelization of every nation must, in the main, be the work of its own sons.

A WORD TO YOUNG PASTORS.

Some of you wished to go out as missionaries when you left the seminary, but various hindrances were in the way. They are now removed, and your experience of one, two, or even five years in the ministry, is an additional qualification of great moment. Other things being equal, we would never send a man abroad till he had been well tried at home. Wheeler's four years' pastorate in Maine, Bartlett's six years in Vermont, Adams' more than two years in Massachusetts, Perry's home-missionary experience in Missouri, Ha-

sen's year in Vermont, are proving of immense practical value. Blodget pleads for such men to join him in China.

But you have a family of one or two small children. So had Wheeler and Bartlett; so has Dr. Palmer, now on the way to India; and Pond, on the way to Eastern Turkey. The facilities of travel, and the opportunities for securing the comforts of life everywhere, are such now as to relieve objections from this source, and points easy of access can be chosen.

But you are settled and useful where you are, and have an attached people. Yes; but your devoting yourself to the cause of Christ abroad will call out their interest and sympathy for the work as nothing else would, much as they will dislike to give you up. They will follow you with their love and prayers. If you were not successful, not able to win the love and confidence of a people, you would not be wanted abroad. The ability to win all hearts, to excite this deep personal interest in yourself, is a prime qualification for success among Armenians, Zulus, or Chinese.

The example of *your* consecration to this work is needed to maintain a proper missionary interest in the churches and in the seminaries. But three young men last year from all the graduating classes of all the seminaries connected with the denominations represented in the American Board! More are offering this year, still not half enough to meet pressing demands. What is to be done? Is this a wise economy of our spiritual forces? *Qualifications and opportunities constitute a call.*

THE CALL AND THE OPPORTUNITY.

As a specimen of the urgent need of men to carry forward the work in hand, to say nothing of new openings in China and elsewhere, we may cite what Mr. Herrick, of Constantinople, says of the Sivas field, after a recent tour in it. "Its extent is immense. It takes a full month to make even a flying visit to its several out-stations. It stretches from the Marsovan field on the west to the Harpoot field on the east, and from the Erzroom field on the north to the Marash field on the south. Its great centres are now occupied — Sivas, Tocat, Gurun, Zara, and now Karahissar. Niksar is, I believe, the only considerable city left unoccupied, but there are a score of large Armenian villages, several of them near Sivas, that ought to be occupied, and might be if this field were manned as Harpoot is."

Here is a region larger than the entire State of Massachusetts, with its cities and numerous villages, and a population reckoned by hundreds of thousands. The work of evangelization has been begun at several points; a spirit of inquiry has been awakened; many copies of the Scriptures have been put in circulation; yet the whole care of this field, with its native agency, churches, and schools, *is thrown upon one man.* The return of Mr. Bryant has left Mr. Livingston alone. The years of preparation are passed, the time of harvest has come; results such as have cheered us in the adjoining district of Harpoot seem to be in waiting; but the laborers are not.

To the southwest of this field lies the ancient province of Cilicia. Here, too,

the work is begun. At Adana, the average congregation, the past year, was two hundred and sixty, — more than double that of the year before, — and the interest is widespread. At Tarsus, an average congregation of seventy listen to the gospel which Paul proclaimed in other days, and scores of villages in the interior await the coming of the Christian teacher; yet here, again, the evangelization of a whole district rests upon the efforts of a single man, who, from a pastorate in Massachusetts, has now the spiritual care of a region ample enough to be under the political jurisdiction of a Roman Governor.

It is never the design of the Board that men should struggle on alone in this way. But what can be done? Shall these brethren, thus left, abandon positions won by years of sacrifice and toil? They cannot, they will not leave their posts. They point to the opportunity of great results to the kingdom of Christ. They call to their brethren at home to come over and help them.

And what shall be said of the *call* to Syria, where an entering wedge is being driven into the very heart of the Arabic-speaking races; where natives have been trained to preach Christ in Damascus, Jerusalem, Bagdad, and Cairo; and where the labors of men like Smith and Van Dyck, and their compeers, are already felt across the continents — westward, at Monrovia, on the west coast of Africa, and eastward, at the gates of Peking? Do not such opportunities of influence constitute a *call*?

To maintain wisely, and to give a healthful enlargement to the work in hand, twenty new missionaries are needed in Western Asia, five in Africa, ten in India, and fifteen in China. If we were to attempt to carry the gospel into all the provinces of the latter country, the entire number would need to be increased tenfold.

STATE OF THE TREASURY.

It will be remembered that the expenditures of the current financial year are expected to be somewhat larger than those of 1867–68; and it was hoped that the receipts of the Board would show, by this time, a decided advance. Not only has there been no increase, however; there has been a uniform and unexpected decrease, so that we have at the end of the first third of the year a footing of $86,008 (donations and legacies) against $116,469 one year ago, the loss being $30,460! The total of the legacies paid into the treasury during the past four months is only $3,241, which sum is $23,252 less than the amount remitted during the corresponding period last year!

These figures will doubtless receive the thoughtful attention of the friends of the Board. The Prudential Committee are particularly anxious to avoid a resort to special measures for securing a prosperous close of the present financial year. But unless this downward tendency of the monthly receipts can be arrested, such measures will become indispensable. Will not the churches endeavor to repair the loss of the $30,460, already mentioned, and also make the advance which the enlarged expenditures require?

The reasons for such a course lie upon the surface. (1.) Any business man will see that if the receipts are only one half of the disbursements, month after month, the strain upon the treasury must become much greater than it ought to

bear. (2.) The danger of a heavy deficit at the end of the year will soon become imminent and disheartening. (3.) The missionary spirit in our colleges and seminaries, now so encouraging, will be checked; and, consequently, the prosperity of our work among the heathen will be seriously injured.

MISSIONS OF THE BOARD.

Dakota Mission.

MR. J. P. WILLIAMSON wrote from the Santee Agency, Nebraska, November 19: "We look forward to a brighter day for Indian missions. God, in his own time, has removed many of the obstacles which blocked up the path of the gospel. The fur-trader no longer sits upon the royal throne in the western wilderness, causing missionaries to sit with folded hands because schools and chapels would not fill his coffers.

"If the prospective plans of our Government are carried out, there will soon be but few Indians desirous of continuing the uncertain chase after buffalo, otter, beaver, mink, wolves, and other fur-bearing animals, which are daily becoming more scarce. And settled in neighborhoods along the line of the Missouri River, they will be conveniently situated for missionary operations. There is no time so favorable for the introduction of the gospel among these roving pagans, as when they quit the chase and endeavor to make a living by civilized pursuits. Father De Smit (Jesuit) and Rev. S. D. Hinman (Episcopalian), both of whom accompanied the Indian Commission last summer, engaged that their societies should furnish a number of missionaries to enter the new territory the coming summer. They show their wisdom in this. We need to learn the same lesson."

On the 23d of November he wrote: "We had the pleasure of seeing six persons stand up in the congregation yesterday, and covenant to be the Lord's. One was an aged woman, one a young man from the Yankton tribe, who has married and settled in this tribe, and four were girls from our school."

Sandwich Islands.

A CONTRIBUTION FOR CHINA.

Mr. COAN wrote from Hilo, Hawaii, October 29, to the Secretary of the Board: "Our people have been informed of the noble resolution of the American Board to disciple the Chinese, and they are in hearty sympathy with you in that work. But as we cannot send Hawaiian missionaries to that great empire, we thank 'the Lord of the harvest' that we may cast in a 'mite' into the treasury of our Master, of which your Board is a disbursing agent; and also that we may mingle our prayers with yours, and with those of all the friends of Zion, in behalf of these 400,000,000 of Orientals." To the Treasurer he wrote at the same time: "In view of the noble resolution of the American Board, to evangelize China, and in view also of its present straitened circumstances, the native church of Hilo has cheerfully appropriated two hundred dollars with special reference to the work in China.

"Our Sabbath-schools in Hilo will soon appropriate another sum for the Board, and I trust you will receive both sums in good time. These 'two mites, which make a farthing,' go to you more as tokens of our sympathy and fellowship in your great work than as material additions to your means of evangelizing the world."

THE CHINESE AT HILO.

The following statements by Mr. Coan, respecting the Chinese now at the Sandwich Islands, and specially those at Hilo, — their good conduct, sympathy with Christianity, and liberal contributions, — will doubtless surprise as well as gratify many readers. Can as good an account

be given of the Chinese in California? And if not, why not?

"You are aware that the Chinese are multiplying on our Islands, as they are in the United States and other parts of the world. While the Lord calls to the North, 'Give up,' and says to the South, 'Keep not back,' and while his converts 'come from far,' and 'all the ends of the earth' are remembering and turning to him, lo! the great land of Sinim is astir, and her people are taking wings like swarming bees.

"We now have about 200 Chinese in the district of Hilo, divided into merchants, cooks, stewards, peddlers, and plantation laborers. No less than nine of our stores are kept by Chinamen; and all the Chinamen in our town are good neighbors, friendly, courteous in manners, and honorable in business transactions. Several of them have long been in the habit of attending our native services on the Sabbath, and of contributing generously at our monthly concerts, and for other benevolent objects.

"On Sabbath afternoon, the 11th instant, I went out to a Chinese sugar plantation, three and a half miles from town, and found the house packed with natives and Chinese. We took up a collection for missions on the occasion, which amounted to $97. Of this, three Chinamen gave each five dollars, others two dollars, others one dollar, and about thirty ladies gave twenty-five cents each. Thus it is in building churches, our Chinamen are ready and generous in helping. Most of our more intelligent Chinese give up their old forms of worship, and prefer to believe in the Christian's God. Some are inquiring, candid, and tender, and some say they are sure that the Christian religion will, ere long, prevail over all their vast empire. They have no confidence in the gods of their fathers, but are ashamed of them. The children of these Chinese, by Hawaiian wives, are fast multiplying. These are active, bright, and are all receiving a Christian education. They are all seen in our schools, our Sabbath-schools, and our Sabbath assemblies.

A CHINESE EVANGELIST.

"You have noticed that our Hawaiian Board, during its session last June, engaged the services of Mr. S. P. Aheong, a young Chinese merchant of Lahaina, as a traveling agent among his countrymen at the Islands. He has given up his store, and left his wife and four young children at Maui, and is now pursuing the business of a Christian colporter with zeal, discretion, and efficiency. One week ago we had the pleasure of welcoming him into our family, where he now is. Last Sabbath morning he preached to an overflowing house, in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects, to *all* the Chinese in and around our town. *None* were absent, and all were greatly interested. He is a young Apollos, and like the Alexandrian, he only needs, under God, the good Priscilla and Aquila to teach him 'the way of the Lord more perfectly.' He understands six of the Chinese dialects, he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent, and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable in the best society and respected by all. We think his countrymen are somewhat proud of him, but his demeanor is meek and quiet. He seems a 'Godsend'—just such a man as we have longed for and prayed for; a medium between us and the Chinese, and especially between them and their God and Saviour.

His History. "He has been reported a coolie; but he is *more* than a coolie. He tells me that his father was an officer in China; that he was well educated in Chinese literature and in business; that in the war his father was shot, and he shut out of a beleaguered city; and that, under these circumstances, he was enticed to ship as scribe, or overseer, in a coolie vessel. He states that he shipped for two years only, and that the Captain told him that our years consisted of only eight months, and these months of only twenty days each, giving only 160 days to the year! At these Islands he was sold, or hired for a steward, but on his remonstrance his

services were changed, and at length he went free and independent, married, and established himself as a successful merchant. Thus the Lord led him, and he is 'as a brand plucked from the burning.' He is to spend thirty to forty days in Hilo, visit all the plantations where Chinamen are employed, then pass on to other districts and to other islands."

GENEROUS CONTRIBUTIONS AT HILO.

"Our Sabbath-schools and native congregations at this station are full and wakeful, and our monthly concert contributions keep up marvelously. The amount for the present month is $235, for this central station. For September it was $115."

EFFECTS OF THE EARTHQUAKE.

Mr. Coan writes: "In August I went through all Puna, visited the churches and preachers in that district, and surveyed the terraqueous disturbances along the coast. Breakwaters have been broken, beaches of sand and shingle driven inland, rocks and boulders displaced and carried far from their old resting-places. Sea-walls and cliffs have been shaken down; many leagues of coast have undergone subsidence; houses have been swept away; the sea occupies many acres of what was once dry land; and many fissures have been opened among the hills and over the fields.

"From Puna I passed on to Kau; attended the meeting of the Evangelical Association for Eastern Hawaii; spent a Sabbath at Waiahinu; administered the Lord's supper to the bereaved and oft-stricken church; baptized their children; and surveyed the mournful ruins of the mission premises and of the fallen church. It is a scene of desolation suited to affect one's heart. Thence I went to Kahuku, in Western Kau, and explored the volcanic eruption of April 7th, from the sea to its terminal point among the wooded foot-hills of Mauna Loa, a distance of nine or ten miles. At Keaiua I took the exact measurement of the great land-slide of April 2d, caused by the terrible rending and shaking of the earthquake. This stream of earth is just three miles long, half a mile wide in the centre, and from six to thirty feet deep. Kelauea is now very active, and we have frequent shocks of earthquake, but not heavy."

THE NEW SCHOOL-LAW FAILS.

Readers of the Herald are aware that the missionaries and Protestant Christians at the Sandwich Islands have been greatly tried, of late, by the action of the Government in regard to schools. Some months since, favorable changes were made by the Legislature in the laws, from which improvement in the condition of the schools was expected; but Mr. Gulick wrote to the Foreign Secretary of the Board, November 14: "You allude, more than once, with satisfaction, to the new school-law. You will be sorry to hear that that law was vetoed — never received the King's signature. And he did not even condescend to give a reason. The ministry were, I suppose, fully aware that it would not be passed, while they professed to assist it, making no opposition in the Legislature. It is a part of the tactics of the times. The common-school system is falling to pieces, while the idea of partial education in boarding-schools is being pressed.

RIPENED FANATICISM.

Mr. Paris, in a letter written in April, 1868, gave some account of the doings of a wild fanatic, calling himself a prophet, in one of the churches of North Kona, Hawaii. Subsequent developments and results were very serious. Mr. Gulick wrote, November 14, after visiting Hawaii, and "seeing many of the brightest aspects of our work": "I have also seen some of the darker phases of Hawaiian developments, in the fanatical doings in Kona, which, on the 19th of October, resulted in rebellion and murder, under the leadership of one of the graduates of Lahainaluna Seminary, of whom you have received intimations from Mr. Paris. There was much to regret, in the murder of a foreign sheriff and a native constable; and it cannot but make us heavy-hearted that several of our Lahainaluna graduates, led by their instincts for evil, should have joined in such heathenish fanaticism and crime. Yet it

is plain that good will come from their mad attempts. The indifference of some of our authorities to social disorganization and a revival of heathenism, has produced its proper fruits; and greater care will hereafter probably be exercised.

"Such reactions from the light, and from law and order, are a matter of no surprise. Fanatical manifestations are indigenous to humanity, and the greater the light the more virulent the reactions. In your own most favored land, you have Mormonism, Millerism with its latest excesses, and Spiritualism with its legitimate fruits in free love and other abominations. And here, one important element, in addition to the indifferentism just mentioned, is the positive patronage which old heathenism and heathenish sorcerers receive from some in the highest authority. It is this which, within the last few years, has helped produce quite a diffused revival of old superstitions; and now there is more than one tendency toward the organization of heathen communities. Another cause of this retrograde movement is, doubtless, the coming in of more than one antagonistic so-called Christian denomination, which is producing its inevitable results among the wicked and the ignorant — infidelity and superstition.

"But it is interesting to notice, that in this outbreak, and in another case which might be mentioned, there is a firm, though perverted, faith in the Bible. Of the 142 prisoners taken on the 24th of October, all who had Bibles retained them, though they kept nothing else, and went to prison clasping them most reverentially. Our Christianity is safe, so long as the Bible retains such a hold, even though it be temporarily perverted to assistance in rebellion, and though it be mingled, at times, with old forms of heathenism.

"Another very interesting fact in this affair is, that outside of the fanatical circle, there was, to say the least, quite as much moral sentiment against the rebels among the mass of our native population, as among the foreign. There was a general and hearty readiness to assist in executing law.

"These various tests which are being brought to bear on our work, are rendering our Christianity more firm. Each new form of trial only renders it more and more manifest that a great and glorious work has been accomplished in the hearts of the people, notwithstanding all the weakness and the sin which we have still to deprecate."

Micronesia Mission.

LETTER FROM MR. STURGES, *May – August*, 1868.

Leaving an old Home. Previous letters from Mr. Sturges, published last year, have noticed his removal, for at least a portion of the time, to a new location, "some twenty miles up the coast" from his old station. He now dates at "Ona, May 6th," saying, "I again report from this out-station, where I spent five months of the last year so pleasantly," and states: —

"We felt sad to leave the few lambs without a shepherd, and among greedy wolves, and the little harvest that seemed ripening, to take care of itself. We put the little church and flock into the care of one of the deacons, who was specially elected as a teacher and set apart for his work. He is a very good reader and speaker, and if he were almost anywhere else, I should hope to hear of much good from his labors; but with a drunken mob, and 'two-faced' chiefs to come into meeting now and then, to sing and talk and pray, half in jest and half in earnest, it may not be quite so easy for the young teacher to carry on reconstruction measures, as I have begun them. It is our plan to return there occasionally, and if possible hold on to the mission premises, hoping the tide will turn in time, and the desolations made by the drunken, bloody chief, who burnt our church and drove the mass of his people away from the tribe, will yet be repaired. Should that change come, and law take the place of mob-violence, the population would gather again there, and that part of the island, so well adapted to all improvements, would be the place for our missionary reconstruction work.

"We have left little there to tempt the greedy savages. They will doubtless break

into the house to see what they can find; and the chief may take possession of it for his harem, as he has long been advised to do; but we have done the best we could, and cheerfully leave results with God.

Among Friends. "Here, we are among friends, and have plenty to do. It is not easy to describe the relief one feels in coming to such a place as this, from that den of thieves. I still start at strange sounds at night, and go around instinctively to see that every movable thing is brought within doors, and every bolt set. This ability to *rest* from fear compensates for the many comforts we have left behind, and will help much to reconcile us to the discomforts of our present home, with poorly ventilated and lighted rooms, and no supply of good water at hand. The multitudes of friendly, *teachable* natives are the great attractions. Mrs. Sturges finds more than her hands full in her school; we are glad to find that her teachings of last year are still remembered; some of her pupils will advance to new studies.

"The war cloud has pretty nearly passed; at least our people leave their places and go about quite freely. The heathen party are apparently disposed to let us alone, though there has been nothing like an exchange of the 'pipe of peace.' They took up arms against us, and have laid them down.

Visit to the "Home." "June 23. I returned yesterday from Kiti, that dear old home, and my heart was more than comforted to find our little flock there holding on so well. Letters had informed us that thieves had broken into our house, and strange stories were flying about, that the chiefs were angry with the Christians here for helping us away, and were only waiting a chance to kill some. So it was not with a very cheerful heart that I went, with a few of our people, to hold the communion service there, according to practice. But so cordial was the welcome given us by all, even the worst of the opposing party, that all gloomy thoughts vanished, and we had a series of the best meetings I ever attended on Ponape. I took down with me, from here, six candidates for church membership and baptised them there; expecting to receive also two from that place. The two candidates there were not brought in, however, as there had been some misunderstanding of my letters to the church. They will be received at the next communion. We were all greatly delighted with our visit, and came home more hopeful of future happy days to be ours in that very dear place. The robbers had broken into our house, and had done some damage to it.

A Murder — War Probable. "While we were there a very horrid murder was committed on the person of one of our old pupils — a very promising young woman. Her husband, a chief, had recently died, and she was *forced* to become the wife of one who already had one wife. The first wife objected to this, but as she could not prevent her husband from bringing this second wife to his home, she killed her, as is now supposed, though she says she is innocent. It is a very sad affair, because a promising, innocent woman is murdered, and because war will most likely result, as the victim's friends are high chiefs, and have already gone into that region to take revenge.

"I fear it will be a long time before there will be a return of the population to that part of the island. Even if the present burner of meeting-houses and murderer of women dies soon, there is no one to take his place that would be likely to do much better. Since the death of the old Manakin there has been no chief of character in the tribe, and the young chiefs coming up are a very graceless set.

Traders coming in. "August 27. We are just now having some of the experiences that all missionaries to savage islands have. Traders are coming in upon us, flooding the island with foreign goods, and soon foreigners will have the upper hand. We have long been expecting this state of things. The islands are capable of yielding too much to commerce to lie always in the hands of shiftless, wasting tribes. It is sad, though very natural, for our natives to rush into the hands of these traders. They want trade, and so are

tempted to throw aside their books, and even as much of their religion as they dare, that they may get rich. I think it very plain that God would not have us leave the island this year, as it was our plan to do at our last general meeting. Our presence is needed just now, as never before.

Increased Facilities for Communication. "August 29. I have just heard that the 'Lyzy Allyn,' the first of our line of timber vessels, is about to sail for China, so I hasten to get our mail on board. We send now rather than to wait for the 'Morning Star,' as we understand the Pacific mail steamers are running regularly, and so we are brought quite near to the world.

Sending out Native Missionaries. "Last Wednesday we had our final meeting for the 'ordination' of our native teachers, who are to go west. Mr. Doane was present, with some of his Christians. We had a good meeting, and I trust we shall hear good tidings from these first foreign missionaries of our island. It will be sixteen years next week since we landed on Ponape, and it is with feelings of gratitude and joy that we find our labors have not been wholly in vain."

North China Mission.

MR. and MRS. GULICK recently spent a few weeks at the out-station Yujo (Yu Cho), where some persons had been baptized on former visits. Mr. G. now baptized two others at Yujo, one in a village a mile distant, and one a day's journey towards Kalgan. Mr. Goodrich wrote from Peking, in September, that, in connection with the helper, he had a daily preaching service in the chapel from about 12-15 P. M. to about 2 o'clock. "At present," he says, "we have from 60 to 80 hearers each day, who sit for an hour or more, until we close." But "the congregation is ever shifting," and "we want, O how much we want, *the rain.*"

Mr. Thompson arrived at Peking September 19, and Mr. Goodrich had "given the school in part into his hands."

LIGHT SPREADING FROM TUNG CHOW.

Mr. Chapin wrote from Tung Chow, September 22: "I have no great results to report, though many have listened with much attention; but I have strong faith that the first-fruits are soon to be gathered in, and that these in time will be followed by an abundant harvest. During the past two weeks large numbers of literary men, from various parts of the province, have been here attending the examinations. Many of them have attended the chapel preaching, and almost every day I have received numerous calls from those anxious to procure books and to talk about the new doctrine. Some rays of light will thus go forth into the darkness.

"Just now, also, a large force of Manchu and Mongol soldiery are here for a few days. Many of them can read, and I trust that some of the books distributed will be carried to their northern homes, nearly a thousand miles away, in the country of the Amoor. This is not the first time I have had the opportunity of sending books to that distant region. I consider this city one of the best centers of evangelization which we occupy. I am more and more impressed with a sense of its importance, and more and more long for another missionary family to be located here to assist in the work of the station, which is far too great for one man."

WHERE ARE THE LABORERS?

In the same letter from which a quotation is given above Mr. Chapin says: "The vast uncultivated field connected with this one station alone, might well employ at least one missionary in constant itinerating labors. It remains as yet unexplored. When will the hearts of the members of Christian churches in America, and especially of the Christian students of colleges and seminaries, be moved to pity by the thought of these desolate places, and of the many millions who dwell in them? Where are all the young recruits who seemed, last year, to be coming forward to enlist in this service? . . . Have the young men in the seminaries no wish to sustain the grand resolve of the Board at its meeting at Buffalo, or to par-

ticipate in the great onward movement there determined on? Must the Board discover that too much was aimed at last year, and now come to the conclusion that all that can be hoped for is to hold on to what has been already gained, and to prosecute the work on the old scale? I will not believe it."

Ceylon Mission.

THE NATIVE CHRISTIANS.

RECENT letters from Ceylon present many items of more than usual interest. Six churches report additions during the last six months, while a greater degree of activity is manifest in nearly all.

The sense of personal responsibility for the progress of the gospel finds expression in large offerings for its support. This is especially true of the churches at Manepy, Tillipally, Panditeripo, Batticotta, and Navaly, in which many have adopted the plan of giving one tenth of their income to Christian objects. This subject was discussed at the recent annual convocation of the churches at Oodooville, in concert with the annual meeting of the American Board. A native pastor brought up, as an example, the efforts of the Christians of Kessab, in Central Turkey; Mr. Sanders held up the self-sacrificing spirit of many Christians in this country; while others referred to the self-supporting churches of Burmah and Eastern Turkey. The occasion was one of the deepest interest, and full of hope for the future. Not the least impressive part of it was the communion-service, presided over by the venerable Dr. Spaulding, assisted by Mr. Stickney, a native pastor, at which 300 professed followers of Christ renewed their covenant vows to Christ and each other.

In illustration of the reality of the interest felt, Mr. Howland mentions one woman who, on another occasion, gave eighteen dollars (gold), and a member of the native Evangelical Society, who first paid in his tenth — fifteen dollars — and was then prepared to make an effective speech.

Besides giving of their income, much more is done in personal effort to commend the gospel to others. Many of the church members have been active in this work as a labor of love. At Tillipally, the afternoon service has been given up, and the male members have gone out, two by two, into the villages, with portions of Scripture and tracts, to read and talk with the people. They seem much interested in the work and are generally well received. The women meet Mrs. Howland at the same time for prayer, Bible-reading, and study.

The native helpers have done more than usual in visiting from house to house and distributing the Scriptures and other religious works, mostly by sale. Mr. Sanders writes of 4,048 families and 11,430 adults thus reached among the 40,000 people of his field. Thus thoroughly has the good seed been sown. Well may all Christians at home join him in prayer for the influences of the Holy Spirit to quicken it into life. Mr. Howland reports 1,500 houses visited in his field. "Evening meetings," he writes, "were held in the villages where the colporters were at work, and the attention awakened by six or eight men together, continuing labor for two or three days at a time, in one village, showed the value of such labors. In one place the people said to them, 'You have stirred the whole village.'"

The results of personal effort in Mr. Hasting's field have been less satisfactory, save in Bible distribution. He is much tried by hindrances not in all respects peculiar to mission ground, or to his station. Commercial centres demoralize the young men; some who have attained to high position in connection with the government, by means of the education received in our mission schools, are thoroughly worldly men, and their rejection of the gospel is regarded as evidence against it. It is the old story,—men turning their discipline and culture against the gospel, to which they are indebted for all they are. With money at command, this class exerts a strong influence among an ignorant and degraded people; and not the least through the vices they introduce.

On the other hand, one of the pastors, Mr. Stickney, speaks of some who wish their children to know the doctrines of the gospel and to walk according to them

though they do not outwardly embrace them at present. The argument is simple, — "If they walk according to Christianity they will become better men in this world; and if it makes them better here, why not in the next world?" One of the richest merchants, heathen that he is, advises his children very earnestly to buy portions of the Bible, read them, and walk accordingly.

BATTICOTTA TRAINING-SCHOOL.

The method in which the training-school at Batticotta is conducted is evidently fitted to produce thorough scholars, as well as practical, working men. The second term of the year closed September 9. Besides continuing most of the studies of the previous term, we learn from Mr. Sanders, who has it in charge, that "the first class commenced the Harmony of the Gospels and Geometry, in the place of Prophecy and Algebra; and lectures were given to all on Physical Geography and Hinduism, instead of the Botany and Zoölogy of last term. The religious exercises of the school, aside from the regular studies, are morning and evening prayers, lectures Saturday and Sunday nights, a prayer-meeting for the church members Tuesday night, and one for all Wednesday night. At noon, or sometime each day, the Bible is read regularly, in connection with prayer, by little companies of pupils; those older, and more earnest in piety, leading in the exercises. Those best prepared to give religious instruction go out as teachers to the Sabbath-schools at Moolai, Salipuram, Sangany, Batticotta East, and other places. All the young men seem faithful in careful attention to the regular reading of the Scriptures and private devotion." If this were not on mission ground, it might pass for a model school.

FEMALE BOARDING-SCHOOLS.

The female boarding-schools, at Oodooville and Oodoopitty, are doing a great work for the women of Ceylon. Miss Townshend has begun her second term in the new institution at Oodoopitty, under very favorable circumstances. Mr. Spaulding, admiring the completeness of its arrangements upon a recent visit, remarked, "Oodoopitty was made, but Oodooville, like Topsy, 'growed.'"

Singularly enough — and not the least remarkable as an evidence of the changes going on in heathen lands — on the grounds now occupied by the mission premises, the church and the boarding-school, only twenty-five years ago there stood a heathen temple, in which resided, as was supposed, an evil demon, the terror of the neighborhood. In the very place where, so little time ago, dumb idols received worship, and hideous sounds were made to please devils, sweet voices are now daily raised in praise of the true God. "The people," says Mr. Stickney, who gives the above facts, "as they pass near the place, sometimes hear the girls sing the native tunes, and as they listen, are so much interested in them, that they shake their heads and say, 'O, this is a wonderful change!'"

Mr. Smith, who has been untiring in his efforts to complete the arrangements for this school, speaks of using finely-cut stones around the well, taken from heathen temples, destroyed long ago by the Portuguese, so that the girls, when they draw water and bathe, will stand upon stones cut hundreds of years ago. "Some will be used also in erecting a monument on Dr. Poor's grave. So the work of the ancients, done to honor idols, is now appropriated by Christians to a better use."

HOW THE BIBLE IS READ.

Mr. Howland wrote from Tillipally, September 29: "In our efforts for the church we have endeavored to secure the regular reading and study of the Bible, as a matter of great importance for their spiritual life and growth. As one means of effecting this, the plan of all reading the same chapter daily was started some months since, and at the weekly church meeting the chapters read during the week are reviewed. The different members have the opportunity to mention the portions which have impressed their minds, and to ask explanations of passages not understood. These weekly reviews are very interesting and profitable."

ENCOURAGEMENT TO CIRCULATE THE SCRIPTURES.

Mr. Asbury, native pastor at Navaly, writes: "There is a fact which encourages every distributor of the Word of Life, and reminds him of the divine promise, 'My word shall not return void.' We meet some intelligent men who are searching the Scriptures which they receive, at their leisure. The following case is not the only one of the kind which we could mention. While we were engaged in selling portions of Scripture, a Sivite asked me, 'Why are you so anxious that we should possess, or hear, your Christian books, etc.? Do we do so with our Védá?' Another of his own religion answered: 'It is a tenet of their religion, and the command of their Lord, to have compassion on the souls of their neighbors, and preach and persuade them to embrace the truth. Their Lord Jesus Christ, when he left his disciples, and as they say ascended to heaven, said to them, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, and order them to observe all things whatsoever I have commanded you." They do agreeably to the command of their master, but you, the Sivites, or those of any other religion, have not such a law.' The man was silent and bought a book. The leaven works, the whole lump will be leavened before the day of our Lord's coming."

Madura Mission — Southern India.

THE KAMBU HARVEST — SUSPICIONS OF THE PEOPLE.

Mr. Burnell, writing from Melur on the 15th of August last, notices a peculiar grain, harvested just at the time he wrote, and certain suspicions of the people, as follows: "The fields all about us are now a beautiful sight, filled with the ripening grain of the kambu harvest. This kambu is a small grain, millet-like — so small that the people often call it the 'kambu pillu,' or grass. Ten years ago this month, when in the villages, I had a head of kambu counted, and found as many as 2,500 seeds, and was told that there are often as many as twenty stalks and heads from one seed. Thus 50,000 fold may come from a single seed! A small teaspoon will hold 1,000, and for a single meal of a healthy man, one tenth of a million would be none too many. This matter of my counting has frequently been referred to by the people since, as they suspected me of some sinister motive, and imagined I wrote to the government officials concerning it, and that in consequence, their taxes were increased. Only yesterday morning, a man in a village a mile from the mission house, when I was talking to the people, told those present that I came and looked at their matters, and then wrote to the higher powers. In their ignorance and superstition they are ready to credit the greatest absurdities, whether relating to government or religion.

"This morning, going to see an aged woman, who always received me pleasantly, and finding (as the relatives reported) that she had been dead thirty days, I was impressed with the thought of the people passing away, not like the ripened grain into the garner, but as the chaff. Poor woman! I am glad that I tried to lead her from heathenism to Christ; but the question arises, was I as faithful as I ought to have been, and shall I meet her at the judgment free from any guilt, in my capacity of 'watchman to the house' of the Hindus?"

ITINERATING — TEMPLE-BUILDING AND IDOL-WORSHIP.

The following paragraph from Mr. Burnell's letter will show that the day of *costly* superstition and idol-worship has not yet passed in the Madura District:—

"On the 1st instant I returned from twelve days of itinerating, Brother Hazen and six catechists being with me. We visited 131 villages, and had, in all, over 4,000 adult hearers. As there had been late rains, and the men were very busy in the fields, our audiences were often mainly of women and at times small. We saw much of temples and temple inmates and influences. At Konnugudi, 28 miles east from Mélúr, we saw great works of hewn stone going forward for the service of idols; and in a village near, we visited the

foundations of a temple and pagoda, to cost, it is said, 200,000 rupees! It is built by the rich bankers of the country, the Nattukóttai Chetties. One of these (spiritually) poor men, we saw rolling around the temple, a distance of a mile, with a cocoanut clasped in his hands over his head. The road where he was rolling was not only rough and stony, but filthy. He was doing this, we were told, as a matter of thankfulness, and to fulfill a vow to his god for curing a fever!"

Other itinerating labors are mentioned, and Mr. Burnell says: "This month, eighteen days have been spent abroad; and during the eight months of the year, thus far, 620 visits have been made among the people, when audiences of from one or two, or a family, up to 200, have been addressed. Alas, to what numbers does the message of love and mercy, the story of Christ's boundless love, seem to be but 'a savor of death unto death!' How greatly do we need the outpouring of the Spirit."

CONVERTED DEVOTEES.

Mr. Herrick wrote, in September last, that two students of the seminary at Pasumalie were received to the church in August, and two women, in July, at Tirumangalam, a station under his care. He states:—

"I spent two weeks, last month, with eight or ten native-assistants, in labors among the heathen in the southwest part of the Tirumangalam district. One of the laborers was the converted devotee, of whom you have heard. He went entirely at his own charges, and did excellent service. We visited 145 villages, and above 40 of these more than once. Our audiences were generally attentive and often large. The natives who accompanied me all entered heartily into the work, and the time was spent very pleasantly by us all.

"Through the influence of the converted devotee, another man of somewhat similar character, who has lived most of the time for several years at a celebrated temple, a mile and a half from here, publicly gave up his sacred cloth, beads, and idol, a few days ago, as evidence that he had renounced his former religion and embraced Christianity. A few native Christians have proposed to support him for a time, that he may give himself to study."

Mahratta Mission — Western India.

The Mahratta mission and the native "Union" held their meetings in October and November. A new theological class, under the care of Mr. Bissell, is to commence study in April. The meetings of the Union furnished evidence of progress, and "a firm determination to carry out the plans formerly initiated for the independence of the churches." The collections for the year, including the tithes, amounted to "more than double the contributions of any previous year"; and "there is progress from spasmodic to systematic giving." The anniversary exercises were under the direction, not of the missionaries, but of a committee of the Union. One of the native pastors, in view of the diminished number of missionaries, called the attention of the native Christians to the fact that God, in his providence, was throwing upon them the work of building up the church of Christ in that land. A plan was adopted by the Union for encouraging the prompt payment of the tenths.

Mr. Bissell writes that a severe drought, in many parts of northern India, has again brought large tracts of country to the verge of famine.

Nestorian Mission — Persia.

OBSTACLES IN THE MOUNTAINS.

Mr. Cochran wrote on the 14th of September, from Gawar (Koordistan), where he was spending some weeks, with his family, in accordance with a vote of the mission that the brethren do so in turn, one each year. Some passages of his letter bring to view the sad condition of the people, and obstacles to the prosecution and success of evangelizing efforts there.

"The wide difference between the Turkish and Persian governments, the

little sympathy between Christians of the two nations, and the active opposition and intrigues of Mar Shimon and the old church against our work, can only be appreciated by observation and experience here. The mountain-tops of Koordistan will yet bear gospel fruit, but much patient toil and waiting will be called for before the blessing is realized. The tributary portions of Gawar on the east, and of Amadiah and Bootan on the west, are in many respects promising fields. But the so-called independent districts are as lawless, and well-nigh as hopeless for the gospel, as is the Koordish field. It is a sad fact that 15 or 20 years' labor in those districts, and mainly in T'koma, has not as yet secured half a dozen converts, except those taught in the seminaries.

Koordish Outrages. "Probably the whole of Koordistan is now disturbed by the irrepressible Koords. We, as a family, encountered them on the mountain passes — professedly stationed as a guard by the Persian Government, but their exorbitant demands for presents, and their demonstrations upon refusal, were scarcely less annoying than outright robbery. In Gawar, the Turkish kaimakam has allowed more than a thousand Koords, of hostile tribes, to quarter for nearly a month on the poor ryats. They gathered professedly to effect reconciliation, but it is generally believed that he has accepted bribes from the several parties, such as will render reconciliation impossible.

"The poor ryats, mostly Nestorians, are suffering greatly. Their scanty winter store of butter and cheese, all their fowls, a large number of cattle and sheep, and large quantities of grass have been consumed. Attempts to secrete these articles have been followed by the breaking down of doors and an exposure of everything valuable to the greedy search of the belligerents, and resistance has brought blows, and in some instances fatal wounds. And all this is done in the name, and with the permission, of Government.

"I have never listened to sadder tales of sorrow and wrong. Visiting one of the villages I met a communicant of the little church in Memikan. His daughter, twelve or fourteen years of age, had been stolen by a Koord, and upon the arrest of the Koord and the rendition of the daughter the whole village was so endangered that the poor child, in her distraction, threw herself into the river and was drowned. The father, with the remainder of the family, had fled for safety to another village, taking with him barely six chickens, and these had just been taken from him when I saw him. Priest Khamis, one of the best conditioned and most respectable helpers, told me the morning I saw him, that he had not an ounce of butter or cheese in his house, though he had laid in his winter stores. His family had worked all night baking the last of their flour, and he had employed men to harvest his scarcely ripened grain to feed the hungry guests, and had killed an ox to supply them with meat. The regions beyond are also greatly disturbed."

Mr. Cochran states, that in the present disturbed condition of that section, but little missionary work can be done, and that the Protestants in Gawar despair of protection unless there shall be missionaries stationed at Van, through whose influence the Pasha may be reached.

THE EPISCOPAL MOVEMENT.

Mr. Cochran writes: "But little is definitely known of the rumored Episcopal movement. It is probably true that Consul Rassam has recently written to Mar Shimon promising English missionaries, and it is expected that they will reside at Van. They are due about this time. But we have no verification of the report, either from Constantinople or England. The Patriarch, however, in expectation of their aid, is more active in his opposition to our helpers. . . . But it is difficult to conjecture what missionary material can be found to fraternize long with the Patriarch. He is as impracticable as the Pope, and as wicked as a Koord. His predecessor was discreet and outwardly correct in his morals, but the present incumbent is apparently running a rapid race of intemperance and immorality."

Miss Dean, who sailed from New York July 11, reached Bitlis, Eastern Turkey

on the 3d of October, left there, with Mr. Coan, on the 5th, and arrived at Oroomiah on the 19th of the same month, meeting "a very warm welcome from all."

Eastern Turkey Mission.

PROGRESS AT BITLIS UNDER A NATIVE PASTOR.

In September last, Mr. Coan, of the Nestorian mission, went to Bitlis, near Lake Van, to meet Miss Dean, who was on her way from America to the Nestorian field, with the company who were to stop at Bitlis. He reached Bitlis before the company arrived, and while detained there became somewhat acquainted with the native brethren and the work at that place, respecting which he makes very gratifying statements. It will be remembered that that station had been without a missionary — in charge of a native preacher — for nearly two years, during the absence of Messrs. Knapp and Burbank, and Mr. Coan's statements present another instance, of which we have now so many, of the faithfulness and eminent success of such laborers. He wrote from Oroomiah, October 20: —

"My fortnight's detention in Bitlis gave me an opportunity to become acquainted with the dear brethren of that place, which I was glad to improve. As I remember, the Protestant community numbers about forty houses. The Sabbath congregation had increased from an average of sixty when our brethren left for America, to a hundred and twenty or thirty. The first Sabbath I passed there it numbered over one hundred and fifty, and the Sabbath following the arrival of the missionary party it was at least two hundred and twenty-five. The little church — two were admitted on the 4th instant — numbers about twenty. The first Sabbath we were there, the collection for their pastor was $2.40, and for the poor, 62 cts, gold. It is their practice, upon the first day of the week, to lay by in store, as God has prospered them, and to bring their contributions to the desk, at the close of the morning service, without solicitation. This is done by old and young, rich and poor, and they seemed to give cheerfully. The second Sabbath the contribution for the pastor was nearly $3, and for the poor, about $1.

Prayer Meetings — Brotherly Love. "I found that the brethren maintained, daily, a sunrise prayer-meeting, and they are accustomed to meet two or three evenings in the week for prayer. I was especially delighted with the spirit of brotherly love. In the several meetings they held preparatory to the communion season, which they had postponed till the arrival of the party from America, it was deeply interesting to see their tenderness of conscience, and the freedom with which they unbosomed their hearts to each other and to their pastor; telling of their joys and sorrows, hopes and fears, temptations and perplexities. They seemed very subdued in spirit, and had evidently known persecution.

The Pastor. "My heart was very much drawn out towards those dear brethren, whom I have learned to love. Their pastor, Baron Simon, is a quiet, prayerful man, and appears supremely devoted to his work, which he seems to love, for he is instant in season and out of season. There are seven or eight for whom he indulges a hope, but he is extremely careful, and keeps applicants for admission to the church on a long probation. Many men are inquiring, and twelve young men on Sabbath evening, openly, for the first time, avowed their intention to serve Christ, come what might, and asked the prayers of God's children. Several called on me for religious conversation, and one man came desiring to be enrolled as a Protestant."

Mr. Coan refers to the great work yet to be done for the many Armenian villages around Bitlis, extending all the way to Van, and expresses the belief that Van itself "must ere long feel the influence of the light soon to stream forth from Bitlis."

JOYFUL RECEPTION OF MISSIONARIES.

The company of missionaries for Bitlis — Messrs. Knapp and Burbank, with their families, and the two Misses Ely — who sailed from New York in July last, reached

Bitlis October 3. Mr. Coan, who was waiting for their arrival, writes:—

"I went three days to meet the party from America, and can assure you their arrival was an occasion of great joy to the scores, and I may say hundreds, who flocked out to greet them. Some went running on foot at least ten miles. An hour out of the city, by a clear stream of water, on the green grass, they had spread a feast for them. It was a quiet, a melting season, as blind Hohannes sung and led with his stringed instrument in several hymns of praise, and the pastor led us in prayer. We mounted and rode on but to meet other companies. The children arranged themselves by the roadside and sung the hymns they had learned. The feelings of our dear brethren can be better imagined than described, as they contrasted this reception with the one they had ten years ago, when stones and curses assailed them, and there was hardly a soul who, for a long time, dared to approach them."

Central Turkey Mission.

Mr. Powers wrote from Antioch, October 22: "Since coming here I have seen a member of the Bitias church, who says that a marvelous change has taken place there, both in the church and congregation; that the recent disciplinary measures have wrought wonders; that all seem deeply humbled in view of their past delinquencies; and that the interest now felt in spiritual things is great. Blessed be God for what he is doing for the glory of his own name in that feeble community.

"Two days ago I received a letter from Baron Thomas, at Oorfa, giving the most gratifying view of the state of things there. The church had observed a day of fasting and prayer, when the Spirit seemed manifestly present in all hearts. Let those who pray for these churches thank God and take courage."

MISSIONS OF OTHER SOCIETIES.

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

The last Report presents the following summary view of the operations of this Society. It will be borne in mind that a very large part of these operations are not among pagan nations, but in Ireland, on the continent of Europe, in the West India Islands, the British possessions of North America, Australia, etc. What laborers, chapels, etc., are among the unevangelized it is impossible to tell.

Home Receipts.

Mission House and Home Districts, including England, Wales, Scotland, and Zetland	£86,197 14 10
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,273 5 9
Juvenile Christmas and New Year's Offerings	9,212 18 4
Legacies	6,404 8 10
Dividends on Property funded to secure Annuities	966 5 0
Lapsed Annuities	3,200 0 0
Interest on Centenary Grant	450 0 0
Special Contributions for Italy	236 10 6
Total Home Receipts	£109,941 3 3

Foreign Receipts.

Affiliated Conferences and Mission Districts	34,156 16 11	
Colonial Grants for Schools	3,316 15 10	
		37,473 12 9
Repayment of Advances to the Chapels in the West Indies (in part)		1,956 19 11
Total Receipts		£149,371 15 11

Payments.

General Expenditure; including the cost of the Canton and Hankow Missions, and of the Mission in Italy	143,663 14 11
Grant toward the new Mission Premises in Paris	1,000 0 0
Making a total of	£144,663 14 11

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	186
Chapels and other Preaching Places, in connection with the above-mentioned	

Central or Principal Stations, as far as ascertained	1,462
Ministers and Assistant Missionaries, including eight Supernumeraries	284
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	797
Unpaid Agents, as Sabbath-school Teachers, etc.	4,473
Full and accredited Church Members	62,474
On trial for Church Membership	6,267
Scholars, deducting for those who attend both the Day and Sabbath Schools	48,689
Printing Establishments	5

II. *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits	521
Chapels and other Preaching Places	4,037
Ministers and Assistant Missionaries, including Forty-six Supernumeraries	687
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc..	2,239
Unpaid Agents, as Sabbath-school Teachers, etc.	15,240
Full and accredited Church Members	86,314
On trial for Church Membership	10,156
Scholars, deducting for those who attend both the Day and Sabbath Schools	121,584
Printing Establishments	3

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	707
Chapels and other Preaching Places	5,509
Ministers and Assistant Missionaries, including Fifty-four Supernumeraries	971
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,036
Unpaid Agents, as Sabbath-school Teachers, etc.	19,713
Full and accredited Church Members	148,788
On trial for Church Membership	16,423
Scholars, deducting for those who attend both the Day and Sabbath Schools	170,273
Printing Establishments	8

A few extracts will also be presented from the Report, respecting some of the fields occupied.

India. "Of late years increased attention has been directed to India; yet few persons have accurate ideas of the country or its inhabitants. In extent nearly as large as Europe, with every variety of climate, from perpetual snow to extreme heat; a population of two hundred millions, comprising many large kingdoms and almost innumerable tribes, some living on hills or in forests, caves, and trees; more than thirty languages and dialects; a high degree of civilization, and learning ancient beyond the limits of reliable history, side by side with the rudest barbarity; elaborated systems of philosophy and religion in conjunction with the most debasing idolatry — such are a few of the principal features of India which make it so difficult to comprehend, and present the most formidable obstacles to its evangelization.

"One most important result of mission labor in India is a native agency, yearly increasing in number and efficiency. Under European example and direction, the spiritual as well as the secular Hindu soldier has done noble service, and is capable of further deeds. In meekness, self-restraint, calm judgment, acuteness, ingenuity, adaptability, power of becoming all things to all men, patience under hardship, and perseverance in accomplishing a fixed purpose, the native of India, when truly converted, is a valuable agent."

China. "No undertaking in which a Christian can engage is so calculated to test his love for the Saviour and his faith in the promised success of the gospel, as the present condition of the missions in China.... Our great work in China, as in India, is to educate and train a native ministry, and to furnish Christian teachers for the masses of the common people. The following remarks from a correspondent of the 'News of the Churches,' are worthy of consideration: —

"'It cannot be questioned that, apart from the inherent antagonism of sinful human nature to the pure and humbling message of the Christian teacher, the main obstacle in the way of the Chinese accepting Christianity is the fact that it is *foreign* doctrine, propagated by *foreigners*. For myself, I entertain the hope that when the gospel has made sufficient progress for the foreign missionary to be kept in the background, then its further progress will be a rapid triumph. When there are a few native, self-sustaining churches, native pastors, and evangelists — and these

laboring where the presence of the foreigner is unknown — when, in fact, our religion becomes a Chinese thing, naturalized and at home on Chinese soil, then Christianity will advance with great and rapid strides.'"

Australasia and Polynesia. "The Missions under the care of this Conference are *New Zealand*, the *Friendly Islands*, *Fiji*, and *Samoa*. 56 European and 59 native missionaries preach to congregations, which are composed of about 135,000 adults and school children. The number of members is returned: Europeans, 1,922; natives, 26,883; in all 28,805, being an increase of 5. On trial, 5,245."

Fiji District. "We have about 18,000 church members and 90,000 attendants on public worship in this group of islands; this number, it is said, approaches to one half of the entire population. Hence your missionaries are in labors more abundant, the great success given occasioning the great difficulty felt. In one circuit there are under the charge of two missionaries 4,260 church members, and about 9,000 hearers; these are scattered over several widely-divided islands. Each circuit in this group is divided into sections, and each section given in charge to a native missionary, or assistant missionary, of this class of valuable laborers. We have about 40 in Fiji so employed, and they are most devoted and useful. The missionary in charge reports well of the theological institution at Kandava. He writes: "We have had 41 students under instruction, 22 being second year's men, and 19 fresh men have been sent from the different circuits. Daily intercourse with the students, and meeting them weekly in class, has given us a very high opinion of their sincerity and strong desire to be and to do right in the sight of God and man. We have had no occasion for the exercise of discipline during the year; their preaching has been very acceptable, and we have heard from time to time of conversions under the word preached.

"The native work is prosperous; the schools are in vigorous operation, and the native ministry efficient. With the sacred Scriptures in their own language, and with the many excellent works issuing from the press, we have no fears for the future for the Christianity of the Polynesian Islands if unmolested by foreign intruders. Although in *New Zealand* the recent wars have done much to scatter and almost destroy our Maori stations and churches, our missionaries are endeavoring to gather together the fragments that remain. Among the English population in Australia and New Zealand we are happy to state that the work of God is widely extending and prosperous. Thus, in the order of God's providence, Australia, which nearly three hundred years ago a Spanish zealot besought the bigoted Philip II. of Spain to explore and colonize, lest Dutch or English heretics should eventually possess it to the injury of Popish interests in the South Seas, bids fair to be, in the main, a Protestant continent, and the nursing mother of Christian churches to the surrounding islands."

WOMAN'S WORK.

ANNUAL MEETING OF THE WOMAN'S BOARD.

THE Woman's Board of Missions held its first annual meeting in Mount Vernon Church, Boston, on Tuesday, January 5th. Notwithstanding the state of the weather, over six hundred ladies were present, many from out of town.

After the devotional exercises, conducted by the President of the Society, the Annual Reports of the Secretary and Treasurer were read and accepted, and extracts from the correspondence of the Board, with its own and other lady missionaries, were listened to with the deepest interest.

The Meeting then proceeded to the election of officers for the ensuing year, choosing for

President, Mrs. Albert Bowker, East Boston.

Recording Secretary, Mrs. J. A. Copp, Chelsea.

Corresponding Secretaries, Mrs. Miron

Winslow, 107 Boylston Street, Boston; Mrs. D. C. Scudder, 9 Brookline Street, Boston; Mrs. George Gould, Jamaica Plain.

Treasurer, Mrs. Homer Bartlett, 25 Marlboro Street, Boston.

Miss Proctor, missionary-teacher at Aintab, Syria, then addressed the meeting, and spoke of the increased demand for the labors of Christian women in all parts of Turkey; the suppression of rebellion and robbery in many mountain districts, which now renders it safe for women to carry the gospel to these places; the softening of old prejudices, and the change in public opinion in regard to female education, which calls for the establishment of schools in nearly all the large towns and cities. To meet this demand, an increased number of laborers is required. This involves more of self-denial in contributing for their support, and more of sacrifice in giving up the most gifted daughters for this work. Is it too much to ask the *best* for Christ?

Mrs. Dr. Anderson advocated, earnestly, the plan of enlisting every female church member in New England and the Middle States, to aid in this work.

Mrs. Bowker said, *We have pledged ourselves* to the support of seven missionaries and eleven Bible-readers, and we are asked to send more. Therefore our contributions must be largely increased. Those who can give but little can secure, by their prayers, a larger blessing on that little.

The Treasurer added, that the poor widow's mite was blessed because it was *all her living*. The rich must give *very largely* in order to secure Christ's blessing.

During a recess, from 12 to 2 o'clock, the large company in attendance partook of a bountiful collation in the vestry of the church, generously furnished by the churches of the city.

The afternoon meeting was conducted by Rev. Dr. Kirk. The opening address was made by Rev. Dr. N. G. Clark, who expressed his conviction of the need of the Woman's Board — to revive the missionary spirit of fifty years ago, when there were more than 300 female missionary societies auxiliary to the Board, and to form a connecting link between the Christian women of America and their missionary sisters. "I'm glad I belong to *you*," said one of their seven missionaries, when first introduced to the President of the Woman's Board. He concluded with an earnest "*God bless you.*"

Rev. George Washburn spoke of the degradation of the women of Turkey. American women have the power to elevate them. By visiting from house to house, by spiritual instruction, by care for the sick, and by Christian schools, they can bring them to the light of the Gospel.

Dr. Webb confirmed the dark view presented of the state of the Turkish women. Preaching the gospel to them seems like sowing seed on a macadamized road. But Christ died on Calvary for just such as these, and an omnipotent God has promised his Son the heathen for his inheritance; so that efforts made in the spirit of Christ cannot fail.

Dr. Kirk spoke of the vast amount of female talent in the church, that longs for a worthy object on which to bestow its labors. This Board of Missions presents such an object. After an earnest exhortation, he closed the meeting with prayer.

CARE OF MISSIONARIES.

No single ladies are sent out by the American Board, directly or in behalf of the Woman's Board of Missions, till every arrangement has been made with the missionaries on the ground, to secure them proper protection, a home, and opportunities for labor. The happiness and comfort of all parties must be carefully considered. Any other course would be hardly less unkind, to say the least, to the missionary family, than to the lady sent out. In some instances, the presence and care of a single lady would seriously embarrass the family of a missionary, or take up time that cannot be spared; in others the way may not be open for labor. If some families suffer from a different course, pursued by other societies, it is not the fault of the American Board.

The Woman's Board of Missions for the Interior (Chicago), has assumed the support of Miss Mary H. Porter (formerly of Prairie du Chien, Wisconsin), at Peking

LETTER FROM MRS. GULICK.

Mr. and Mrs. Gulick, of Kalgan, North China mission, spent some weeks in July last on a missionary tour and at the out-station Yujo, or Ya Cho. While there they wrote letters to missionary friends, copies of which have been sent to the Missionary House, and extracts, mainly from Mrs. Gulick, will be given here. Writing at Yuja, July 11, she says:—"If the women will let me rest a few minutes I will try to write a little to you.... Last Sunday we spent at Tailing, forty li from here, and at an elevation of 5,000 feet above the sea. How you, if you were English [Mrs. G. is English] would have enjoyed those beautiful hills, covered with our own sweet wild-flowers, the tube-rose and the forget-me-not, the lily and wild thyme, the pink and larkspur, in rich luxuriance; and then, on a sunny bank, a bed of wild strawberries. Was I not at home again with these dear ones, with whom I have, in days gone by, enjoyed the beauties and luxuries of nature."...

Many Callers—Catholics.

"I do not know how long we shall stay here. If people continue to come as they do now, perhaps we ought to stay, here and at the neighboring villages, for some months. My heart is divided; I want to be with you and I want to be here; may we be led wherever we may be of the most use. I have been writing under difficulties. No sooner do I take up my pen than I have to put it down again. Two Roman Catholic women have just been in. When they came I was talking with two old widows, who seemed to understand a good deal and appear interested. They know widow Teno. They promised to come again to-morrow (Sunday). One of the Roman Catholics, seeing they were interested, said,—'I will take you to our place. They (meaning our little band of Christians) have no one to teach them; the foreign teachers only come once a year, to stay for a few days.' The words went like an arrow to my heart. How many here may be lost, not because they will not hear, but because they have no teacher—not one in all this region, larger than the whole of England. How this weight of darkness weighs one down."

Baptisms.

"August 11th. Dear friends, unite with us in thanking our Father for hearing your prayers. The enemy's territory is invaded, and some have, we believe, been rescued from the powers of darkness. The four women previously baptized have, as far as we can judge, continued steadfast, have advanced in Christian life, and have been endeavoring to bring others to a knowledge of the truth. Three more have been baptized at Yujo,—a widow and a carpenter, both aged, and a young man from a neighboring village. The latter came many times last year; the carpenter heard this year for the first time. He burned his family tablets and other idolatrous rubbish, without any hesitation. There are two or three others at Yujo of whom we have great hope—particularly a daughter and niece of Tsai's mother. If they openly profess themselves Christians they will have much to contend with. Let us all pray that strength may be given them from on high, cheerfully, in faith, to take up their cross and follow Christ.

"At Tse-hê-ying there are two or three of whom we have much hope. We went to a village a day's journey from Tse-hê-ying, to see Tsai Ching's uncle, who wished to be baptized. Mr. G. hesitated to baptize him last year because he was not in any regular employment. This year we were glad to find that he had, from the proceeds of his industry, bought a small piece of land, which he cultivates himself. But what rejoiced us most was, that he still maintained his steadfast purpose to lead a Christian life and to be baptized."

Usefulness of Women.

Mr. Gulick speaks of his own ill-health at Yujo, and says: "Mrs. Gulick was quite well at the time, and was constantly engaged in talking with the women who came to see her at the temple, and in holding meetings with the Christian women. But Tsai Ching's mother is a more efficient worker in that city than any of us. One of her daughters, and

several other women, are deeply impressed by the truth, and would profess their faith but for the opposition of their husbands or husbands' mothers."

ITEMS.

Tirumangalam — India. Mr. Herrick, of the Madura mission, writes: "When I was at Tirumangalam last, a Mohammedan priest called upon me with a request that I would furnish a Christian female teacher, to teach a school of Mohammedan girls. He said they would furnish a place to keep the school in, and pay two annas a month for each girl. This man has had the New Testament for several years, and calls himself a Christian Mohammedan. This may prove a favorable field for another woman like the widow mentioned in my last stated letter. I should have said before, that I continue to receive favorable accounts both of the congregation and school taught by this widow. I know of few widows so well qualified as she for such labors."

Bitlis, Turkey. Mr. Coan, of the Nestorian mission, after a recent visit at Bitlis, wrote: "I was pleased to see so many women in the chapel on the Sabbath. The fruits of Mrs. Knapp's labors in years past begin to be evident in the greatly increased attendance, latterly, of women upon the means of grace. A good foundation has thus been laid for successful efforts on the part of the Misses Ely for those of their sex, which they are ardent and earnest to put forth."

Foochow, China. Mr. Hartwell wrote in October last: "Mrs. Hartwell, besides attending to her school, has also, afternoons, taught children at the church to read the colloquial Scriptures, and has had meetings for Scripture-reading, etc., with women. She had an educated Chinese woman whom she employed in our family, to assist her in the teaching and reading, for a short time; but she has latterly secured an unmarried graduate of our girls' boarding-school, to be in our family and assist her in her work. As she is a Christian her influence is much better.

"We have had encouragement in our meetings, especially in the attendance of females, and we hope we shall reap in due time if we do not faint. One woman from the city has been received to church-fellowship this summer, and she has already gone to join the church above, as we trust. She died a peaceful death, and we are informed that almost if not quite her last audible expression was, 'They are waiting to receive me.'

"Mrs. Hartwell has just been with me to Chang loh city, on a trip of six days, and we hope it may be the means of exciting more interest there. Some hundreds of women called to see her while there, and all of these, and large audiences of men, were addressed on their spiritual concerns."

RECEIPTS OF THE WOMAN'S BOARD,

FROM DEC. 7TH, 1868, TO JAN. 6TH, 1869.

Dec. 11.	Mrs. Margaret S. Wood, Albany, N. Y., constituting her L. M.	25 00
	By the same, from Mrs. Elisabeth S. Brayton, constituting her L. M.	25 00
14.	A. Walker, Wallingford, Vt., being annual subscriptions, of $1 each, from Mrs. A. Walker, Mrs. H. Button, Mrs. E. Martindale, and Miss Mary Fox;	4 00
17.	A Friend, by Mrs. Gould,	25 00
	By Mrs Gould, from the ladies of the Cong. ch. Jamaica Plain, to constitute Mrs. Perkins L. M.	25 00
	By Mrs. Gould, four annual subscribers of Jamaica Plain Cong. ch., Miss Capen, Mrs. John Buchanan, Mrs. Yead, and Mrs. Bliss,	4 00
18.	Ladies of the 2d Cong. Society, Concord, Mass., by Miss Mary Monroe, ($25 of which to constitute Mrs. C. H. S. Williams, L. M.); also from the S. S. Miss'y Association, for educating a pupil in school at Foochow, China,	34 00
		40 00
19.	Ladies of Cong. ch. St. Clair, Michigan, by Miss Wastell, constituting Mrs. William P. Wastell, L. M.	25 00
21.	By Mrs. D. C. Scudder, for circulars,	1 00
	By Mrs. Copp, from Miss Angelica Hungerford, East Haddam, Conn.	2 00
23.	By Miss F. B. Haughton, from Old South Sabbath-school,	6 75
28.	A Friend, constituting Mrs. Eliza Root, of Belchertown, Mass., L. M.	25 00
	From Cong. ch. St. Johnsbury, Vt., by Mrs. Gould (of which $75 to constitute Mrs. E. C. Cummings, Mrs. Henry Fairbanks, and Mrs. Daniel Ladd, L. M.)	178 00
29.	Annual subscriptions of $1 each from Mrs. Charlotte M. Avery, Mrs. Mary L. Fuller, and Mrs. Mary A. Preston, of Columbia, Conn.	3 00
	Mrs. G. M. Bartlett, Vineland, N. J.	5 00
31.	A s. s. class of seven little girls in Jamaica Plain, the same being their earnings,	15 50
1869.		
Jan. 1.	By L. S. Ward, from New Haven, "Unknown,"	50 00
	By Miss E. S. Miner, from Auxiliary Society in North Stonington, con-	

	stituting Mrs. Stephen Hubbell L. M.	28 00
2.	By Mrs. Stoddard, from Mrs. H. B. Hooker, to constitute Mrs. Sarah B. Capron, of the Madura mission, Southern India, L. M.	25 00
4.	Mrs. N. M. Field, of Monson, Mass., to constitute her L. M.	25 00
	Congregational Church of Walpole, Mass., by Mrs. Loring Johnson,	35 00
5.	By Mrs. Scudder, money found among the effects of Mrs. Dr. Keep, of Boston, and intended, before her decease, as her Life Membership,	25 00
	By Mrs. Anderson, from two s. s. classes, Eliot ch.	5 00
	By Mrs. Colt, from various persons,	5 00
	Total for the month ending January 6,	$636 25
	Making total for the year,	$5,031 13

DONATIONS RECEIVED FOR THE COMING YEAR, AT THE ANNIVERSARY.

Mrs. David Coit Scudder's subscription,	$5 00
Mrs. M. Fearing, Old South Church, Boston, L. M.	25 00
Mrs. Richmond, Mount Vernon Church,	2 00
Mrs. Oakman, Winter Hill, Somerville,	1 00
Mrs. B. W. Eldridge, Somerville,	1 00
Miss Sarah Lindsey, Wells, Maine,	1 00
Mrs. I. B. Simmons,	1 00
Mrs. A. Ramsay, Boston, L. M.,	25 00
Mrs. Stevens, Cambridge,	1 00
Miss Ada L. Sears, Newton Corner,	20 00
Mrs. D. T. Packard, Brighton,	1 00
Miss Chadwick, thank-offering,	5 00
Miss I. M. Noble,	1 00
Mrs. A. W. Grant, Charlestown, L. M.	25 00
Mrs. Henry Mott, Arlington, Mass.	1 00
Mrs. Case and Mrs. Hooker, $1 each,	2 00
Mrs. Munger, Boston Highlands,	2 00
Mrs. Snow and sister, Newton Corner,	2 00
Mrs. Baldwin,	2 00
Mrs. Stephen Stackwell,	50 00
By Mrs. Perkins, Jamaica Plain Church,	2 00
Mrs. John Smith, Andover, constituting herself and Mrs. George W. Coburn, L. M.	50 00
Mrs. James Flint, Lynn, Mass.	5 00
Miss Martha T. Clarke, L. M., by her mother, Mrs. Joshua Clarke, of Colchester, Conn.	25 00
Mrs. William S. Curtis, Colchester, Conn.	1 00
Mrs. Joshua B. Wheeler, Colchester, Conn.	25 00
Mrs. George R. Ransom, Dubuque, Iowa,	1 00
Miss Mary A. Bryant, Mendon, N. H.	2 00
I. R. Stacey, Boston,	5 00
Miss Rebecca Reed,	1 00
Total,	290 00

Besides several pledges.

MISCELLANY.

THE "HERALD" AND THE MONTHLY CONCERT.

THE following, from a recent number of the "Advance," deserves a place in the Herald, because of more than one good suggestion in it; but specially because of the hint which it gives as to the way in which missionary intelligence may be used effectively by pastors, at the monthly concert; not *reading*, but stating the facts in one's own language, and making them the basis of remark and appeal.

"Who says the Missionary Herald is 'dry'? Certainly no one that was present at the monthly concert of the First Presbyterian Church, Chicago, last evening. It was the first concert with the new pastor, and a large audience were present. For nearly an hour he *held* their closest attention, sometimes drawing tears from many eyes, as he detailed thrilling incidents of missionary life, and all out of that same 'dry' *Herald*. 'Every one of you,' said he, 'knew the lay of every battle-field in the late war, every division and army corps, and by whom commanded. You followed every campaign, knew every battle; and this was right. Is it of any less importance that you be acquainted with the grand army of the Captain of our salvation; that you know its battle-fields, divisions, standard-bearers, its outposts and who man them? Then take the *Missionary Herald*. I am sorry to learn that only 22 copies are taken in this great church. We ought to take 300 copies. Will not you who do not receive it give me your names before to-morrow night, and let me have the pleasure of forwarding them myself to the Missionary House? This is the monthly bulletin of the cross from our soldiers at the front. The last one, the December number, is so full of matter that I know not where to begin.' Then taking up the Herald and pointing to the Abeih Seminary, pictured in the frontispiece, he thrilled the hearts of his hearers as he described its history and the labors and successes of missionary Calhoun, who from this height of Lebanon had sent educated native laborers for Christ, throughout all the Levant. 'The next piece,' he continued, 'in this war bulletin, speaks of China, and the Board propose to give the extra work of supplying this field, which we have been praying God to open to the gospel for so many years, and whose walls have been thrown flat down, to the great West.

This is peculiarly appropriate, for China is our nearest neighbor, or rather, we are nearer China, or soon will be, than any other Christian people. Then let the West rally for the contest and take possession of China for the Lord.' Then turning on, he passed, in rapid review, the persecution at Mardin, where men just emerging from their degrading superstitions, stand steadfast in the truth like old martyrs; the energy of a native preacher who, himself alone, no one in the village sympathizing with him, rafted down from the mountains the timber for his church; the work of brave women in foreign lands; and the response of their sisters here in the formation of the Woman's Board of Missions for the Interior. Then came the collection. 'Now I have a little plan,' said he. 'Let each one here give a dollar. We can all do it easily by making some little sacrifice. That will make $100, and twelve monthly concerts will yield $1,200, and this will only give new zest to our annual collection, and swell its amount.' Upon this the boxes were passed, and the greenbacks that crowded them full showed that the 'little plan' had taken. Here there was a fifty minutes' talk, all out of this same *Missionary Herald;* and yet no one felt that the monthly concert was a dull meeting, or that the magazine which, in the hands of this live pastor, read so much like a novel, was a 'dry' paper." S.

MISSIONARY TRAVELING IN CHINA.

Mr. Hunt, the printer from Madras, who had recently arrived at Peking, thus speaks of one of the missionaries stationed at Kalgan, and his wife, as they left Peking on their journey homeward: —

"We were overjoyed to find the G——'s here. We had heard of these dear missionaries, but had no expectation of seeing them. It was better than to have seen the '*Kearsarge.*' They left us last evening, while the thermometer stood at 100° in the shade, and the dust was flying as it can fly only in Peking. Behold the humble, self-denying missionary, mounted on what they call a horse, — it is only a pony, — what we would call a 'tat' in India. Girded over Mr. G's Mexican saddle is all the bedding they will have for a month, consisting of rugs or blankets. I inquired if he was still to sit on top of all, when the first I knew there he sat, (he weighs only about seven or eight stone), in comparative comfort and with perfect unconcern. The missionary wife had lashed on something to soften her saddle, had a bag of Scriptures hung on one side and a bag of Scriptures and bread on the other side. I saw also the sad remains of her husband's old straw hat (he had his best on his head) dangling from her saddle-horn. I was standing about wishing to make myself useful; indeed I held her donkey for some time — poor thing, I suppose her name is Patience. She had unshod hoofs, well-proportioned ears, and viewed without emotion the arrangements going on, the nature of which she too well understood, for she had carried her mistress up and down country more than twelve hundred miles. All ready, and while Mr. Blodget and I were considering how we should help her to mount, with no spring that we could see, she sat lightly upon her pet donkey, and touching the reins moved gracefully after her husband. I followed them down the lane. I wanted to weep, and I did weep. You, Sir, would have wept. We were losing valued friends; for they were incessantly helping us, by interpretation, to communicate with our cook, — for here we must use Chinese or starve, — but that was not what affected me so much. I had been complaining of our curry — not quite so piquant as Madras curry; our bread was open to criticism, though good enough for a better man; and I felt 'cut up' when I reflected that those missionaries would sleep for a month on hard khan floors, with only blankets under them, and would eat whatever they could get, and be thankful.

"They are going to visit a place one hundred miles away, towards the southwest, where there are hopeful signs of God's working. They will then be further from Kalgan than when they left us. They had no equipage, no followers, only a tat and a donkey. I had seen missionaries in other lands, and had supposed that I was one myself; but I came to the sad conclusion, on returning to my wife, that I was a very poor specimen."

BIBLIOGRAPHICAL.

CAPTAIN WALTHAM: *A Tale of Southern India.* Philadelphia: Presbyterian Publication Committee. 1869. 16mo. 280 pages.

UNDER the garb of fiction, this little book — "by one whom years of residence in India had familiarized with the whole atmosphere of that most peculiar land" — very pleasantly presents, in "strictly true coloring," many of the features of Hindoo life and of missionary labors and cares; with characteristics not of the Hindoo only, but of English residents, mostly of the better class, in the civil and military service.

ARRIVALS.

Rev. Henry P. Page and wife (from New York October 10), reached Philippopolis, Western Turkey, November 26.

Rev. H. H. Jessup and wife, and Misses Everett and Carruth (from New York October 17), arrived at Beirut, Syria, after a very pleasant passage, on the 22d of November.

Miss Ursula C. Clark (from New York October 10), arrived at Broosa, Western Turkey, November 18.

Arrivals in Eastern Turkey, at Oroomiah, and in North China, are noticed upon previous pages, in connection with other matters from the missions.

The safe arrival of the *Morning Star* at Honolulu, from Micronesia, is announced by telegraph from San Francisco.

DEATH.

A LETTER from Mr. Hastings, of the Ceylon mission, makes the very unexpected and trying announcement of the death of Mrs. Sanders. He states: "On the night of the 20th of October she was suddenly and severely attacked with pleurisy. It soon became evident that the case was a complicated one, which the remedies applied failed to reach. She grew worse from day to day, and on Sabbath night, November 1st, soon after 12 o'clock, her spirit entered upon that blessed Sabbath which shall never end. The Master came and called for her, and she was prepared, we believe, for the summons. Her early and sudden removal is to us a most mysterious and afflictive providence, but we cannot doubt that it has been ordered in infinite wisdom and love. We had hoped, that having so recently returned from America with fresh strength and health, she would long be spared to labor for the good of this people. To human view, her prospects for a prolonged life of usefulness were very bright. She was greatly beloved by all associated with her in the missionary work, and was highly esteemed by the native Christians and others.

Mrs. Sanders (from Peru, Mass.), first sailed for Ceylon, with her husband, in October, 1851, and after a visit to the United States, sailed again October 9, 1867, and reached Jaffna December 19. She had thus been connected with the mission about seventeen years. Her death will be felt as a very sore affliction, not only by her husband and five children, left in the United States, but by the mission, and many friends.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
North Yarmouth Cong. ch. and so., m. c. 6 22
Portland, a thank offering, for Rev. C. H. Wheeler's Mission at Harpoot, 5 00
Scarboro, Cong. ch. and so. 16 78—28 00

Kennebec county.
Augusta, South Cong. ch. and so., of wh. from E. A. Nason, to const. W. F. HALLETT, H. M., 100; 315 29
Hallowell, Cong. ch. and so., m. c. 43 64—358 93

Lincoln county.
Bath, an aged invalid, 1 00
North Edgecomb, Cong. ch. and so. add'l, 5 00—6 00

Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, 1st Cong. ch. and so. 20 52
Dexter, Cong. ch. and so. 2 50—23 02

Piscataquis county.
Greenville, Mrs. Emma S. Cameron, 25 00

Union Conf. of chs.
Freyburg, Cong. ch. and so. 36 00

Waldo county.
Belfast, 1st Cong. ch. and so 15 00

Washington county.
East Machias, Cong. ch. and so., m. c. 27 00
Eastport, Central Cong. ch. and so. m. c. 25 00
Harrington, Elizabeth A. Carleton, 2 00
Machias, Centre St. Cong. ch. and so. 50, less expenses 25c.; 49 75
Topsfield, Cong. ch. and so. 20 17
Whiting, Mr. Barret, 2 00—125 92
York county.
Berwick, Mrs. Baxter, 1 00
Saco, 1st Cong. ch. and so., Benev. Soc., m. c. 20.45; Philip Eastman and wife, 20; 40 45
Wells, B. Maxwell, 20 00—61 45

679 32

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so., ann. coll. 45 64
Keene, 2d Ortho. Cong. ch. and so., Ladies' F. M. Soc. 61.55; 1st Cong. ch. and so., Ladies' F. M. Soc. add'l, 5; 66 55
Rindge, Cong. ch. and so. m. c. 15 96
Stoddard, Cong. ch. and so. with prev. dona. to const. Rev. S. L. Gerould, H. M. 26 85—154 50
Grafton county.
Campton, Female F. M. Asso'n 32 15
Franconia, Hale Powers 4 00—36 15
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Deering, Cong. ch. and so. 12 00
Francestown, Union Cong. ch. and so. 86 99
Manchester, C. B. Southworth, with prev. dona. to const. Mrs. Carrie D. Soule, H. M. 50 00
Nashua, Olive St. Cong. ch. and so. 15 55—164 54
Merrimack co. Aux. Soc.
Concord, South Cong. ch. and so. m. c. 13 24
New London, Luther M. Trussell 6 00—19 24
Rockingham county.
Atkinson, Cong. ch. and so., ann. coll. 52 00
Candia, Cong. ch. and so. 63.85, less expenses 85c.; 63 50
Exeter, 1st Cong. ch. and so., ann. coll. 78.75, m. c. 8.36; 87 11—202 61
Strafford county.
Centre Conway, Mrs. Clarissa Towle, 1 00
Somersworth, 1st Cong. ch. and so. of Gt. Falls, 31 50—32 50
Sullivan county. N. W. Goddard, Tr.
Claremont, D. M. Ide, for China, 20 00

629 54

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Middlebury, Cong. ch. and so. 149 47
New Haven, a friend, 1 00—150 47
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, Job Lyman, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 4 69
Orange county.
Wells River, Cong. ch. and so. m. c. 21.50, a friend, for China, 5; 26 50
Orleans co. Conf. of Ch's. Rev. A. R Gray, Tr.
Coventry, two friends, 1 25
Lowell, Rev. A. A. Smith, 2 00—3 25
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Bennington Centre, 1st Cong. ch. and so. of Bennington, bal. of m. c. 6.15, (also 15, credited in October Herald to Burlington by mistake), 6 15
Washington co. Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 12 62
Windham co. Aux. Soc. C. F. Thompson, Tr.
Grafton, Cong. ch. and so. 27 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Norwich, Cong. ch. and so. m. c. 4 mos. 46 86
Proctorsville, H. M. Ross, for a deceased brother, 1, gold, 1 35—48 21

388 89

Legacies. — Hartland, Mrs. Eunice Plank, by A. B. Buck, Exr. 200, less tax and expenses, 13. 187 00

475 89

MASSACHUSETTS.

Berkshire county.
Lenox, Cong. ch. and so. 68 00
Pittsfield, South Cong. ch. and so. to const. Henry M. Pierson, H. M. 146 71
Sheffield, 1st Cong. ch. and so. 7 70—222 41
Boston and vicinity.
Boston, of wh. from a friend 12, ditto, 12, a Christmas gift 10, a friend 5, unknown, 50c. 257 34
Chelsea, Broadway Cong. ch. and so. m. c. 27 98; Winn. Cong. ch. and so. m. c. 26.54; 54 52—311 86
Brookfield Association. Wm. Hyde, Tr.
Brimfield, Cong. ch. and so. 195 55
Brookfield, do. do. 274 53
Globe Village (Southbridge), Union ch. and so. 23 00
Hardwick, Cong. ch. and so. to const. W. A. Warner, Jr., H. M. 100 02—593 40
Essex county.
Andover, Chapel church and Theol. Sem'y, m. c. 137 12
Lawrence, Central Cong. ch. and so. to const. Orlando Littlefield, H. M. 178 80—315 92
Essex co North Conf. of Ch's. Wm. Thurston, Tr.
Haverhill, Mrs. Abby B. Kimball, 10 00
Ipswich, Z. Cushing, to const. Rev. Thomas Morong, H. M. 50 00
Newburyport, North Cong. ch. and so. 56 80—116 80
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Danvers, Rev. J. Flake, 1 00
Lynn, 1st Cong. ch. and so. m. c. 49 75
Lynnfield Centre, Cong. ch. and so. m. c. 4 25
Peabody, South Church, Mrs. Mary E. Dodge, 20 00
Salem, Rev. S. M. Worcester, D. D. deceased, — from sale of "Life of Samuel Worcester, D. D." 1 50—76 50
Franklin co. Aux. Soc. L. Merriam, Tr.
Conway, Cong. ch. and so. (of wh. from Gents' Ass'n 95.85, Ladies' Asso'n 76.09, m. c. 58.06); to const. D. C. Rogers and Mrs. John Clary, H. M. 230 00
Hampden co. Aux. Soc. J. L. Whitney, Tr.
Monson, Cong. ch. and so. m. c. 4 mos. 50 00
Springfield, a friend, 3 00—53 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
East Hampton, 1st Cong. ch. and so. 33 05
Goshen, Daniel Williams, 4 00
Greenwich, Mrs. L. D. S. Pomeroy, 1.40, Mrs. Warner, Mrs. Haskell, Mrs. Bailey, Mrs. Homer, 1 each, Mrs. Cutler, 60c. for children of missionaries, 6 00
Hadley, 1st Cong. ch. and so. 89.07; Russell Cong. ch. and so. m. c. for Dec. 12.46; 101 53
Northampton, 1st Cong. ch. and so. 171.46; Edwards Cong. ch. and so. m. c. 28.21; a friend, 5; 204 67

Southampton, a friend, 20 18
South Hadley, Mt. Holyoke Fem. Sem'y, m. c. 12 00
Worthington, E. C. Adams, 2 00—388 43

Middlesex county.
Auburndale, Cong. ch. and so. ann. coll. 2,126.60, m. c. 27.05; 2,153 65
Cambridge, Amelia Gale, 1 00
Cambridgeport, Stearns Chapel, m. c. 17.82; Prospect St. Cong. ch. and so. m. c. 9.05; 26 87
Lexington, Hancock Cong. ch. and so. m. c. 26 47
Lowell, 1st Cong. ch. and so. balance, 24.84; John St. Cong. ch. and so. 6.29; 31 13
Malden, Cong. ch. and so. m. c. balance, 17.39; Mrs. D. W. Lord, 10; 27 39
Natick, Rev. Nathan W. Sheldon, 5; Miss Hadassah Stevens, 5; 10 00
North Chelmsford, a friend, 5 00
Reading, Old South Cong. ch. and so. m. c. 2 80
Stoneham, Cong. ch. and so. m. c. 5 25—2,239 56

Middlesex Union.
Ashby, 2d Cong. ch. and so. 9 90
Littleton, Cong. ch. and so. 60 00
Pepperell, Cong. ch. and so. ann. coll. 34 25
Townsend, dying gift of Ephraim Spaulding, for China, to const. Hannah C. Spaulding, Lawn Ridge, Ill., H. M. 100 00—204 15

Norfolk county.
Brookline, Harvard Cong. ch. Moses Withington, 30 00
Dedham, Allen, Ev. ch. and so. (ann. coll. 143.04, m. c. 60), 203.04, less cft. 25c; 202 79
Jamaica Plain, Central Cong. ch. and so. m. c. 12 50
Milton, 1st Cong. ch. and so. 77 05
Sharon, A. P. Chute, 5 00
Stoughton, 1st Cong. ch. and so. to const. Edwin R. Walker, H. M. 100 00
West Roxbury, South Ev. ch. and so. m. c. 27 05
Wrentham, 1st Cong. ch. and so. m. c. 13 00—467 39

Nantucket county.
Nantucket, 1st Cong. ch. and so. 25 00

Palestine Miss'y soc., E. Alden, Tr.
Abington, 1st Cong. ch. and so. m. c. 65 00
Middleboro, Cong. ch. and so. add'l 19 80—84 80

Plymouth county.
Plymouth, 3d Cong. ch. and so. of the Pilgrimage, m. c. for 1868, to const. Miss Pella M. Robbins, H. M. 145 11

Taunton and vicinity.
Attleboro, 1st Cong. ch. and so. 9 55

Worcester Central Asso'n, E. H. Sanford, Tr.
Holden, Cong. ch. and so. Gents' Asso'n, 17.07, Ladies' ditto, 27.50, m. c. 23; 67 57
Oxford, Cong. ch. and so. 111 65
Southboro, M. A. E. 4 00
Webster, 1st Cong. ch. and so. 63 12
Worcester, 1st Cong. ch. and so. (Gents' Asso'n, 284.30, m. c. 69.22;) 353.52; Union Cong. ch. and so. (Gents and Ladies, in part, 22, m. c. 96.10;) 118.10; 471 62—717 96

6,251 84

Legacies. — Northampton, Mrs. Margaret Hall, by her son, Rev. Gordon Hall, D. D., (prev. paid 375;) 125 00

6,376 84

RHODE ISLAND.

Barrington, a female prayer-meeting, for 1868, 2 50
Newport, William Guild, 4 00
Providence, Clara H. Inch, for Mardin, Turkey, 5; M., 5; 10 00—16 50

Legacies. — Bristol, Mrs. Mary T. B. Gladding (for Turkey), by W. H. Church and W. R. Taylor, Ex'rs, 1,400, less tax, 84, to const. W. R. Taylor, H. M. 1,316 00

1,332 50

CONNECTICUT.

Fairfield co. East Aux. Soc.
Bethel, Cong. ch. and so. 27 00
Huntington, Cong. ch. and so. (Gents' Asso'n, 29.20, Ladies' do., 31.28,) to const. Rev. William D. Morton, H. M. 60 48
Newtown, Mrs. Emily A. Sanford, jewelry of a deceased daughter, 3 50
Sherman, Cong. ch. and so. m. c. 6 50—97 48

Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Black Rock, Cong. ch. and so. 68 71
Fairfield, 1st Cong. ch. and so. bal. of m. c. 20 00
Greens Farms, Cong. ch. and so. coll. 124.85, m. c. 10; 134 85
Greenwich, 2d Cong. ch. and so. 211 77
Long Ridge, Cong. ch. and so. 10 00
Weston, Cong. ch. and so., to const. Rev. Z. B. Burr, H. M. 50 00—495 33

Hartford co. Aux. Soc. E. W. Parsons, Tr.
Buckingham, "Dying Boy, for tracts," 5 00
East Berlin, Z. 9 00
Glastenbury, 1st Cong. ch. and so. Gents' Asso'n 370.50, Ladies' Asso'n, 147.57, m. c. 52.23; 570 29
Hartford, Asylum Hill Cong. ch. and so. (coll. 822.50, m. c. 33.89;) 856.39; Theol. Institute, m. c. 13.73; Centre Cong. ch. and so. m. c. 8.05; 878 17
New Hartford, an invalid friend, 1 00
New Hartford South, Cong. ch. and so. 15 00
Simsbury (Cong. ch and so. 81.10; acknowledged in January Herald as from Weatogue), West Hartford, Cong. ch. and so., coll. 229.67, m. c. 29.80; 259 47
Windsor, Cong. ch. and so. 67 17
Windsor Locks, Cong. ch. and so. 178 05—1,983 15

Hartford co. South Association.
Cromwell, Cong. ch. and so. m. c. 6 27
New Britain, Centre Cong. ch. a friend, 10 00
Portland Miss'y Soc. of 1st Cong. ch. and so. 105 65
Rocky Hill, Cong. ch. and so. to const. Moses W. Williams, H. M. 100 00—221 92

Litchfield co. Aux. Soc., G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. m. c. 70 56
Plymouth, Cong. ch. and so. 140 00
Terryville, Cong. ch. and so., ann. coll. 41.50, m. c. 7.62; 49 12
Torringford, Cong. ch. and so. 43 00
Warren, Cong. ch. and so. 31 50
West Winsted, 2d Cong. ch. and so. m. c. 87 31
Woodbury, Mrs. C. P. Churchill, 5 00—426 49

Middlesex Association, John Marvin, Tr.
Chester, Cong. ch. and so. coll. 70, m. c. 76, to const. J. E. Jones, H. M. 146 00
East Haddam, 1st Cong. ch. and so. 58 60
Higganum, Cong. ch. and so. ann. coll. 9.30, m. c. 18; 27 30
Killingworth, Cong. ch. and so., of wh. from Gents' Miss'y Soc. 19.91, Ladies' ditto, 35.26, m. c. 29.79, Jane L. Hull, 2; 86 96
Old Say Brook, 1st Cong. ch. and so. Gents and Ladies, 122 22
West Brook, Cong. ch. and so. coll. 19.25, m. c. 22.57; 41 82—483 90

New Haven City, F. T. Jarman, Agent.

Centre Cong. ch. and so. 125; 3d Cong. ch. and so. 108.19; Davenport, Cong. ch. and so. m. c. 15.30; Chapel St. Cong. ch. and so. m. c. for Dec. with prev. dona's to const. E. P. JUDD, H. M. 4.50; Mrs. Mary Armstrong, 11; 268 99

New Haven co. East Aux. Soc. F. T. Jarman, Agent.

Wallingford, Cong. ch. and so. 73 00

New Haven co. West Conso'n, E. B. Bowditch, Tr.

Birmingham, Cong. ch. and so. coll. of wh. from G. W. Shelton, to const. G. G. SHELTON, Andover, Mass. H. M. 100; 244 55

Milford, 1st Cong. ch. and so. m. c. 7 50

Mount Carmel, Cong. ch. and so. 56 20

Waterbury, 2d Cong. ch. and so. 310.07; 1st Cong. ch. and so. (coll. 235.99, m. c. 12.34;) 248.33; 558 40

Woodbridge, Cong. ch. and so. to const. W. B. FRENCH, H. M. 100 00—966 65

New London and vic. and Norwich and vic., C. Butler and L. A. Hyde, Trs.

Colchester, a friend, 1 00

East Lyme, ditto, 2 00

Stonington, 2d Cong. ch. and so. m. c. 27 60—30 60

Tolland co. Aux. Soc., C. H. Dillingham, Tr.

Andover, Esther A. Miller, 5 00

Ellington, Cong. ch. and so. 4 00

Gilead, Cong. ch. and so. (Gents' F. M. Soc. 59, Ladies' ditto, 40,) to const. Rev. A. W. CLARK, H. M. 99 00

Mansfield, Cong. ch. and so. to const. Rev. M. C. WELCH, H. M. 50 70

Rockville, 1st Cong. ch. and so. (of wh. from J. N. Stickney to const. JEANNIE R. STICKNEY, H. M. 100;) to const. E. B. DILLINGHAM and EDWARD JOHNSON, H. M. 375 00

Somers, Cong. ch. and so. 59 80

Somersville, S. M. Billings, 4 00—597 50

Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.

Putnam, Cong. ch. and so. ann. coll. 122.80, m. c., 6 mos., 20.50; 143 30

Westfield, Cong. ch. and so., coll. 236.80, m. c. 32.55; 269 35

Woodstock, 1st Cong. ch. and so. m. c. 25 60—438 25

6,077 21

Vernon, Cong. ch. and so. Gents' Asso'n, 75 00

6,152 21

Legacies. — Hartford, interest on bequest of Rev. J. Hawes, 21 15

Norwich, Sarah K. Coit, by Stephen Coit, Adm'r, 50 00—71 15

6,223 36

NEW YORK.

Geneva and vicinity, W. H. Smith, Agent.

Geneva, Pres. ch. add'l, 11 00

Watkins, ditto, 57 81—68 81

New York and Brooklyn, Agency of the Board Bible House,

Of which from New England Cong. ch. and so. (Brooklyn), 162.96; Puritan Cong. ch. and so. (Brooklyn), 81; Lafayette Ave., Pres. ch. (Brooklyn), m. c. 47.90; Broadway Tabernacle, add'l, 45; 1st Pres. ch. (Brooklyn), m. c. 39.70; Union Theol. Sem'y, m. c. 26.48; Mercer St. Pres. ch. m. c. 20; H. T. Morgan, 100; David S. Dodge, 50; J. S. and C. M. Pierson, 50; 624 01

Oneida co. Aux. Soc., J. E. Warner, Tr.

Utica, S. W. Crittenden, 10 00

702 82

Addison, Pres. ch. 11 17

Albany, 4th Pres. ch., Foreign Miss'y Society, 200 00

Angelica, Vial Thomas, 10 00

Auburn, Central Pres. ch. m. c. 26 00

Burrville, Cong. ch. and so. 14 00

Cairo, H. W. Snyder, 10 00

Champlain, 1st Pres. Cong. ch. and so. 88 17

Clifton Springs, Mrs. M. E. Scovill, 1 00

Clinton, Rev. H. Boynton, 5 00

Cooperstown and vicinity, Female Miss'y Soc. 28 69

Corfu, Pres. ch. 8 00

Cortland county, a friend, 20 00

Dansville, Pres. ch., Mrs. M. B. Farwell 5; I. V. D. Reeve, 20; 25 00

DeKalb, J. 3 00

Durham, 1st Pres. ch., m. c. 20 00

Franklin, 1st Pres. ch. 12 75

Gouverneur, 1st Pres. ch. 74 80

Greenville, Miss M. Hickok, 2 00

Gotton, Pres. ch. m. c. 14 64

Hemlock Lake, Mrs. John A. Reed, 10 00

Irhaca, 1st Pres. ch. 90; Rev. Wm. Wisner, D. D., 10; 100 00

Jefferson, Pres. ch. 14 00

Jewett, do. do m. c. 20 00

Lima, do. do. 120 57

McGrawville, Pres. ch. 85 00

Maine, Rev. James Weller, 5 00

Malden, Pres. ch. m. c. 17 02

Manchester, 1st Pres. ch., ann. coll. 8.75, m. c. 21.25; 30 00

Newburg, a friend, 5 00

Niagara Falls, Pres. ch. 80 00

Nineveh, Pres. ch., Miss F. Root, 1 00

North Granville, Mrs. M. L. Warren, 1 00

Oriskany, Pres. ch. 10 00

Oxford, 1st Cong. ch. and so. 57 25

Palmyra, 1st Pres. ch., of wh. from Rev. Horace Eaton, 20; 102 12

Perry Centre, a friend, 5 00

Poughkeepsie, Mrs. C. M. Hovey, 20; Vassar College, a friend, 1; 21 00

Richfield Springs, Pres. ch. ann. coll. 15 00

Rochester, Brick Pres. ch. 296 19

Rome, 1st Pres. ch. m. c. 48 07

Rutland, Cong. ch. and so. 74 00

Sayville, Bible Class, 1.59, Rev. Henry Clark, 1.41; 3 00

South Wales, Pres. ch. m. c. 3 14

Trenton, Mrs. C. W. Douglas, 3 00

Troy, H. G. 100 00

Verona, S. G. Brewster, 1 00

Walton, 2d Cong. ch. and so. 36; Female Miss'y Soc'y, 13; 49 00

Warsaw, Cong. ch. and so. 30 00

Yonkers, 1st Pres. ch. 318 87—2,198 96

2,901 77

NEW JERSEY.

Branchville, Pres. ch. ann. coll. 25 00

Madison, 1st Pres. ch. m. c. 46 60

Newark, South Park Pres. ch. m. c. 38 59

Succasunna, Pres. ch. 22 63

Vineland, 1st Pres. ch. m. c. 8 62—141 44

PENNSYLVANIA.

By Samuel Work, Agent.

Delaware Water Gap, Mountain Pres. ch. m. c. 10 00

Philadelphia, Wharton St. Pres. ch. m. c. 11 00—21 00

Buchanan, Rev. T. Edwards and wife, 2 00

Carbondale, a friend, 5 00

Harrisburg, 1st Pres. ch. m. c. 26 79

Hawley, S. L. Lord, 4 00

Lander, Riley and Emily Preston, 15 00

Lewistown, F. I. Hoffman, 10 00

Lock Haven, G. B. Perkins, 4 94

Mahanoy City, Welsh Cong. ch. and so. 10 00

Philadelphia, J. D. L. 50 00

Pittsburg, David O. Jones, 4 00

Susquehannah Depot, 1st Pres. ch.,

ann. coll., to const. H. W. BRANDT, Lanesboro, Pa., H. M. 109 00—240 73

261 73

MARYLAND.

Frederick City, E. H. Rockwell, to const. Rev. A. D. MITCHELL and B. J. WISSLING, Middletown, Pa., H. M. 150 00

VIRGINIA.

French Creek, Mrs. Mehitable Phillips, 10 00

TENNESSEE.

Lookout Mountain, Educational Institutions, m. c. for Dec. 6 00

KENTUCKY.

Greenupsburg, A. C. V. 1 00

OHIO.

By William Scott, Agent.
Cincinnati, 2d Pres. ch. m. c. 10 35
Columbus, 2d Pres. ch. to const. RAYMOND BURR, W. L. PECK, and G. L. SMEAD, H. M. 400 00
Dayton, J. A. J. Innskeep, 10 00—420 35
Carlisle, L. W. Bacon, 3 00
Central College, A. W. Williamson, 2 00
Circleville, 1st Pres. ch. (N. S.) 55 00
Cleveland, Euclid St. Pres. ch. ann. coll. and m. c. 339 58
Columbus, 1st Cong. ch. and so. semi-ann. coll. 92, m. c. 18.18; 110 18
Ellsworth, Pres. ch. 31 00
Four Corners, Cong. ch. and so. 6 10
Hudson, Carroll Cutler and family, 15 00
Mantua, Henry H. Converse, 2 00
Marietta, Cong. ch. and so. ann. coll. in part, 75 00
Medina, 1st Cong. ch. and so. to const. Rev. C. N. POND, H. M. 50 00
Montgomery, 1st Cong. ch. and so. 3 00
Osborne, Pres. ch. 2 00
Painesville, 1st Cong. ch. and so. 59 99
Scott, do. do. 7 00
Wakeman, Mrs. S. Strong, 0 25—761 05

1,181 40

INDIANA.

Bloomington, 2d Pres. ch. and Sab. sch. with prev. dona. to const. M. W. HELTON, H. M. 50 00
Dayton, Pres. ch. add'l, 5 50
Laurel, do. 2 00
New Bethel, Pres. ch. 7 00—64 50

ILLINOIS.

A friend, 25 00
Amboy, Cong. ch. and so. m. c. 13 31
Ausable Grove, (Kendall co.), 1st Pres. ch. 29 56
Belvidere, 1st Pres. ch. 75 00
Blue Island, Cong. ch. and so. m. c. 2 75
Buckley, H. P. Burnham, 2 00
Carlinville, Mrs. E. C. Braley, 0 90
Carrollton, Pres. ch. ann. coll. 40 00
Chicago, Union Park Cong. ch. and so. m. c. 56.14; 8th Pres. ch. m. c. 15.14; Calvary Pres. ch. m. c. 9.65; Soc'y of Inquiry in Theol. Sem'y (for China, 3.90, for East. Turkey, 3.60), 7.50; 1st Cong. ch. and so. 5; 98 43
Dallas City, Cong. ch. and so. m. c. 6 00
Decatur, 2d Pres. ch. 31 45
Galesburg, Miss'y Soc., by M. J. Bergen, Tr. 2 00
Jacksonville, J. H. W. and M. C. W., a thank-offering, 10 15
Kewanee, 1st Cong. ch. and so. 22 00
Lake Forest, Pres. ch. m. c. 34 47
La Salle, individuals in Cong. ch. 25 00
Lewistown, a friend, 100 00
Morris, Cong. ch. and so. 11 22
New Du Quoine, Pres. ch. 12 00
Norris, Augustus McCutchen, 5 00
Payson, Daniel E. Robbins, 5 00
Springfield, 2d Pres. ch., J. A. Mason, to const. Mrs. MARIA ALLEN, H. M. 100 00
Tuscola, Pres. ch. 26 50
Watuga, Cong. ch. and so. 19 00—691 74

MICHIGAN.

Avon, 1st Cong. ch. and so. 8 50
Detroit, 1st Pres. ch. coll. in part, 104 58
Erie, Pres. ch. 10 65
Grand Haven, 1st Pres. ch. m. c. 33 59
Homestead, Cong. ch. and so. m. c. 8 50
Midland City, Pres. ch. 4 51
Orion, Josiah Dewey, 3 00
Raisin, 1st Pres. ch. 41, Deacon Rogers, 5; 46 00
Richland, Pres. ch. and cong. 66 78
Wayne, Cong. ch. and so. 20 89—302 00

MINNESOTA.

Anoka, Cong. ch. and so. 17 75
Blue Earth City, 1st Pres. ch. 8 00
Fairbault, A. L. F. new year's gift, 1 00
Mankato, 1st Pres. ch. m. c. for Nov. 6 25
Monticello, Cong. ch. and so. m. c. 5 mos., and the children, 8 00
St. Cloud, Cong. ch. and so. m. c. 7 60—48 60

IOWA.

Ames, Cong. ch. and so. 10 00
Burlington, Cong. ch. and so. 42 23
Elkader, M. H. Carter, 5 00
Keokuk, Cong. ch. and so. 29 00—86 23

WISCONSIN.

Bloomington, M. S. Y., thank offering, 2.50 gold, 3 35
Janesville, Cong. ch. and so. 23 84
Jefferson, Pres. ch. 1.10; Rev. J. Martin, family Miss'y box, 5; 6 10
Johnstown, Cong. ch. and so. 40 00
Milwaukee, Plymouth Cong. ch. and so. 67 13
Platteville, Cong. ch. and so. 19 35
Princeton do. do. 7 35
Reedsburg, Mrs. J. Rudd, 1 00
Tafton, Cong. ch. and so. ann. coll. 50, m. c. for Dec. 6.75; 56 75—225 37

MISSOURI.

St. Louis, Webster Groves, Cong. ch. and so. ann. coll. 100 00

KANSAS.

De Soto, Rev. William H. Smith, 2 00

NEBRASKA.

Nebraska City, a friend, 7 00

COLORADO.

Empire, Cong. ch. and so. 17 00

OREGON.

Albany, Mrs. H. M. Bushnell, 18 21
Portland, 1st Cong. ch. and so. m. c. for Dec. 13 60—31 81

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. and so. m. c. 7 38

CANADA.

Paris (Ontario), N. Hamilton, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, communion coll. of churches on the mountain, 7 85
Sandwich Islands, Hilo, Mr. Coan's church, for China, 266 00—273 85

MISSION SCHOOL ENTERPRISE.

MAINE.—Garland, Cong. s. s. 5; Gray, Cong. s. s. 10; North Edgecomb, Cong. s. s. 2.50; Sumner, Cong. s. s. 6.60; 24 10

NEW HAMPSHIRE.—Atkinson, children in Cong. s. s. 1; Bristol, Cong. s. s. 18; Campton, Cong. s. s., for girls' school at Dindigul, Madura Mission, 30; Chichester, Cong. s. s.

7.30; Hanover Centre, Cong. s. s. 5; Lyme, 42.75; Warner, Juv. Miss'y Soc. and Sabbath-school, for Mr. Bruce's school, Mahratta Mission, 30; Mrs. J. H. Stewart, for school in India, 25; Etta McAlpine, 1.28; Charley Page, 1.25: Webster, Cong. s. s. 20:

VERMONT. — Berlin, Cong. s. s., add'l, for Rev. A. Hasen's school, Ahmednuggur, India, 10; Braintree, Cong. s. s. 4; East Hardwick, Cong. s. s., for Odooville school, 50; Georgia, Cong. s. s. 8.56; St. Albans, Cong. s. s. 100; West Haven, Cong. s. s. 7; Windsor, a friend (thank-offering), in part, for a girl in boarding-school, 5; — 181 58

MASSACHUSETTS. — A. C., M. L. W., and A. W., for a pupil in Miss Proctor's school, Aintab, 55; Boston, little children, by Miss Rice, 11c.; Concord, Cong. s. s. Miss'y Asso., for a pupil at Foochow, China, 40; Newburyport, Belleville Juv. Miss'y Soc., for pupils in Nestorian and Madura Missions, 61.75; South Williamstown, Sabbath-school, for Rev. M. P. Parmelee's school, Erzroom, Turkey, 6.74, Greylock Institute, Greylock Miss'y Soc., for Rev. C. Goodrich's school, China, 7.91; Ware, East Cong. s. s. 50; — 184 56

RHODE ISLAND. — Providence, Charles st. Cong. s. s., for boys' school in Foochow, China, — 221 51

CONNECTICUT. — Columbia, Cong. s. s. 17.98; Middle Haddam, 2d Cong. s. s. 30; Mount Carmel, Cong. s. s. 20.68; Norwich, (part of Birthday Gift, of Augusta G. McCurdy, for Rev. H. S. Barnum, 2, for Rev. H. H. Jessup, D. D., 1, Lina H. McCurdy, for Rev. H. S. Barnum, 1, for Rev. H. H. Jessup, D. D., 1,) 5; Scotland, Cong. s. s. 4.75; South Windsor, Cong. s. s. 31.49; Stonington, 1st Cong. s. s., for Mr. Capron's school, Madura Mission, 30; — 67 50

NEW YORK. — Avon, Littleville s. s. 5; Buffalo, 1st Pres. s. s., for schools in Turkey, 50; Cape Vincent, Hattie Kelsey, 80c.; Champlain, 1st Pres. Cong. s. s. 13.17; Clinton, Pres. s. s., for preaching among the Koords, 150; Freedom Plains, Pres. s. s., for a boy in Miss Rice's school, Persia, 20; Salt Point, Westminster Pres. s. s. 3; Stamford, Pres. s. s., m. c., for 1868, 15.85; Syracuse, 1st Pres. ch. Sunday-school Miss'y Soc., add'l, for a station day-school at Mana Madura, and for two pupils in Harpoot Sem'y, 150; — 139 90

PENNSYLVANIA. — Blairsville, Mission s. s. (colored), 2.60; Harrisburg, Little Harris K. Blythe, deceased, 1.28; Montrose, Pres. s. s., for schools in Syria, 60.78; New Milford, Pres. s. s. 10; Philadelphia, Female Society for the Education of Heathen Youth, for school at Satara, India, by Miss R. Wetherill, 60; Pittsburg, Cong. Welsh s. s., for a pupil in Female Sem'y, Oroomiah, 28; Summit Hill, Welsh Cong. s. s. of Ashton, 30.50; — 407 82

TENNESSEE. — Greeneville, Pres. s. s. Miss'y Soc., for Mrs. Rhea and Miss Rice's schools, Persia, — 193 16

OHIO. — Dayton, colored s. s., for a girl in Mrs. Edwards' school, Zulu Mission, 10.82; Ironton, Pres. s. s., for support of Dakota student, 33.75; Painesville, 1st Cong. s. s. 22.77; — 27 85

INDIANA. — Terre Haute, Cong. s. s. — 67 34

ILLINOIS. — Family coll., for girl in Mrs. Bissell's school, 2; Cerro Gordo, Pres. s. s., in part, for a pupil in Mrs. Edwards' school, Zulu Mission, 12.60; Galesburg, 1st Church of Christ s. s., 12; Jacksonville, Pupils of the Deaf and Dumb Institution, for school in Foochow, China, 3.85; Knoxville, Pres. s. s., for Krekore and Narcisian, Harpoot, Theol. Sem'y, 30; Orion, Miss M. E. Laird's school, add'l, 11; Payson, Cong. s. s., for a pupil in Rev. J. Rendall's school, Madura Mission, 25; Rushville, Pres. s. s., for Mr. Capron's school, Madura Mission, 54.40; Sunbeam, Avails of Ella, Lyun, and Willie's "Missionary Pig," 10; Virden, Pres. ch., for a child in Mrs. Edwards' school, Zulu Mission, 12.50; — 6 15

MINNESOTA. — St. Paul, Plymouth Cong. s. s. — 173 35

IOWA. — Cedar Rapids, Harry W. Rowley, on his sixth birthday, 53c.; Grandview, German Cong. s. s. 1; Harrison, German Cong. s. s. 9; Kossuth (Yellow Springs, Pres. s. s. (N. S.), 8.10, three grandchildren in Kansas, 1.50, little Georgie Pierce, deceased, 40c. — all by P. B. Bell,) 10; Pine Creek, German Cong. s. s. 10.50; — 16 86

WISCONSIN. — Beloit, 1st Cong. s. s., for scholar in Mr. Williams' school, Kalgan, China, 17; Prescott, Cong. s. s., for student in Harpoot Theol. Seminary, 15; Ripon, 1st Cong. s. s. 15; — 81 03

NEBRASKA. — Winnebago, Ella, — 47 00

— 1 25

1,790 45

Donations received in December, 22,339 57

Legacies " " " 1,899 15

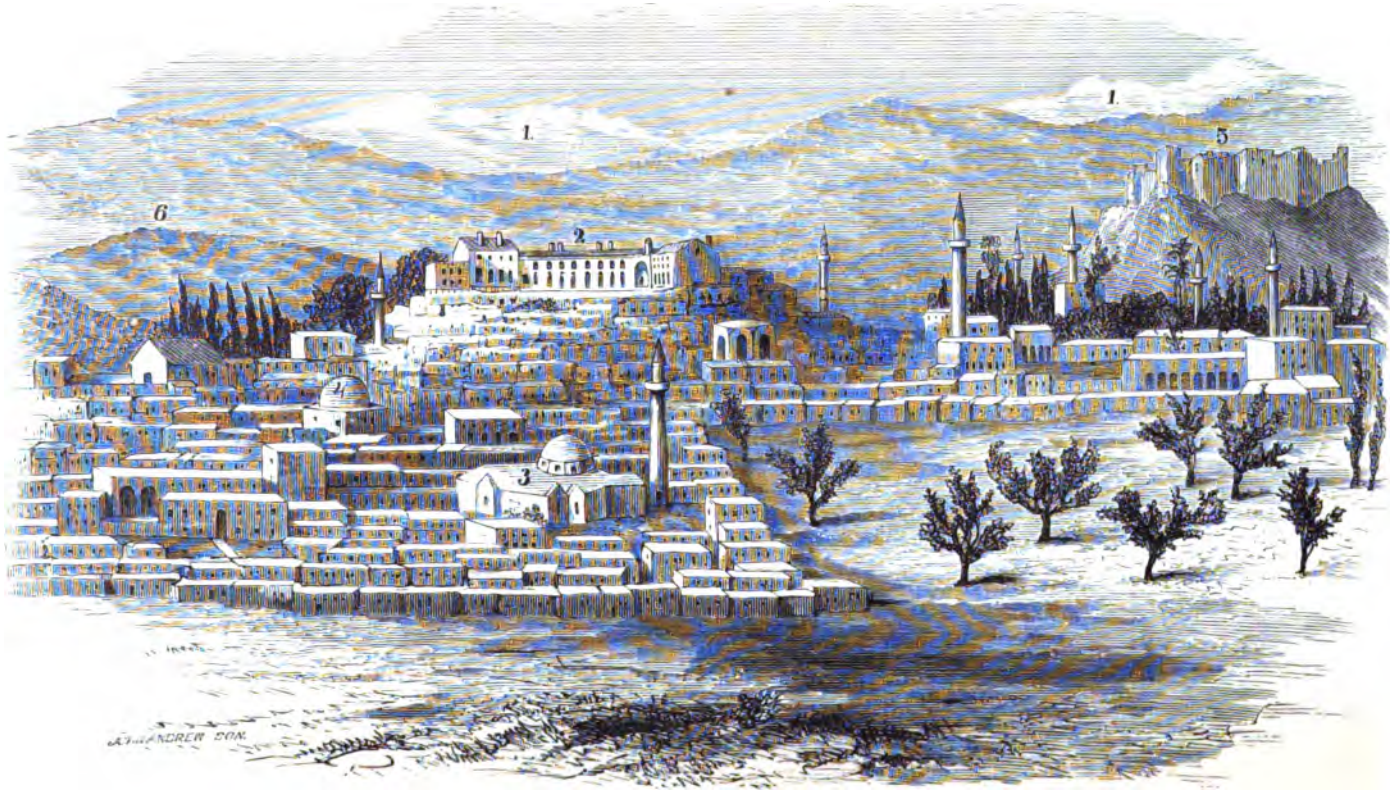
24,038 72

☞ **Total from Sept. 1st, 1868, to Dec. 31st, 1868,** **86,010 46**

SUGGESTIONS.

To those who love to do a good thing *in the best way*, it may be stated, that remittances by drafts on Boston, New York, or Philadelphia, are much more desirable than those on other places. The latter can only be made available by first converting them into the former, and of course at some cost to the Board. They are not depositable, except *for collection*. Post-Office orders are very convenient for remittances not exceeding $50.

Some Receiving Agents of the Board, who so kindly serve the cause without remuneration, are inconvenienced by having collections brought to them in the form in which they are taken up, in many and small pieces, thus consuming a good deal of time, and requiring great care and labor. If those who, in each church, have the charge of the collections, would convert them into *large bills*, it would relieve their and our Receiving Agents, and so divide the labor that it would be scarcely felt. The aggregate of small pieces of money sent to any agent is inconveniently large, and is not easily cared for or disposed of.



AINTAB.

(From a hill opposite the Girls' School.)

THE

MISSIONARY HERALD.

VOL. LXV. — MARCH, 1869. — No. III.

AINTAB, AND THE GIRLS' BOARDING-SCHOOL.

THE engraving opposite presents a view of Aintab from a hill opposite the mission boarding-school for girls. The figures designate: 1. Snow-covered mountains; 2. the girls' school building; 3. the Catholic church; 4. the Armenian church; 5. a ruined castle; 6. the road to Marash. The Protestant church is hidden from view by the girls' school.

Aintab, about 90 miles from Scanderoon, the port near the northeastern corner of the Mediterranean Sea, has been a highly favored place in connection with the missions of the Board in Turkey. The first introduction of light there seems to have been in 1844, when Dr. Smith, returning from Mosul, met an Armenian priest going to Aintab, and gave him a New Testament. Later, the same year, he sent Bedros, as a colporter, into the region with books, and early in 1845 Bedros reported considerable sales, and an urgent demand of the people at Aintab for religious instruction. In 1847 the place was visited by several missionaries, and in the latter part of the year Mr. Johnson, after spending more than two months there, was ordered away from the place, and was insulted and stoned by the people as he left. Dr. Smith arrived the same month (December) for a short stay. Being a physician, and the cholera prevailing at the time, he was able to hold his ground, and in January, 1848, he organized a church of eight members. In March of that year he left for a time, but Mr. Schneider, from Broosa, arrived in May and remained till autumn, when Dr. Smith returned to make the place a permanent station, and Mr. Schneider joined him, to remain, the next spring. A few statements will be sufficient now to show how rapid was the growth of the Protestant church and community.

In 1850 Dr. Smith gave a very encouraging account of the personal efforts of native brethren there to carry the gospel abroad, and their sense of personal responsibility. The report of the station in the spring of 1855 mentions a total membership of 141 in the church, and an average congregation, for the previous year, of 600, while "on one Sabbath 900 persons were counted, and on another, of no special interest, there were 1,300, great and small." A large, substantial,

stone church had been erected, in a most excellent position — the first edifice for Christian worship the building of which had been allowed, *upon a new site*, in all the Ottoman empire, since the ascendency of the Turks. This church was dedicated in February, when the audience numbered 1,350. The people had themselves paid $428 towards the building, and about $200 more were pledged. Nine students of theology were also reported, in two classes.

In March, 1856, a native pastor, "a man of great promise," was ordained and set over the church, "in the presence of a great multitude, estimated at fourteen or fifteen hundred." The pastor, from the first, was supported by the people. The report for that year states: "It is not yet nine years since the first occupation of this region by American missionaries. There are now twelve or thirteen places of stated labor, with regular religious services. Of these, five are to be occupied as stations by missionaries; the rest will be supplied by native helpers. There are, in this field, at least eighteen hundred and seventy-five Protestants, old and young. There are two hundred and sixty-eight church members. Every Sabbath, at least eleven hundred hear the gospel preached. Nearly thirty individuals have been engaged, at different times, in the work of colportage. Five young men, of great promise, are prepared for the pastoral office, three of whom have already assumed it; and about eight others, now in our service, will probably be suitable candidates for the work of the ministry."

Early in 1859 the Sabbath-school at Aintab was increased to near 1,000 members. The contributions of the church for purely benevolent objects, for the year reported in 1860, were $691. A Home Missionary Society had been formed, and thus missionary efforts were assuming a systematic form. In October, 1862, the congregation and church having become so large as to require it, a second pastor was ordained. Special reasons prevented the organization of a second church until November, 1865, when the church was divided, with entire harmony, into two, each numbering 147 members. According to the last report, these two churches now number 360 members, and five churches at out-stations, still connected with the Aintab station, embrace 110 members. Other places, once out-stations of Aintab, have become stations; and the whole Central Turkey field, the work in which commenced at that place, embraces 20 churches with 1,332 members; 33 preaching places, with average Sabbath congregations numbering 4,470; while the Sabbath-schools number 3,892 scholars.

The Girls' School.

A very prominent object in the picture is the building for the girls' boarding-school, erected a few years since. Miss Proctor, the principal of that school, in a letter to a Sabbath-school in Massachusetts, speaks of many difficulties encountered in the erection of the building, mentions its final completion, and dedication on the 15th of November, 1866, with services of great interest, and says: "'Twas a *happy* day to me, almost too great a pressure to be borne calmly, when I remembered the way, step by step, in which we had been led. The people seemed to enjoy and appreciate the exercises very thoroughly." She has also furnished the following statements respecting the building and the school.

"The engraving brings to view the upper story of the school building. It is situated in the most populous part of the city, about two minutes' walk from the Protestant First Church. It is of white chalk-stone, which is soft, and easily

worked, and looks very nice when new, but turns to a dingy yellow after a few years' exposure to the winter rains. The middle portion has a flat, earth roof, and the two wings have tiled roofs.

"The building looks much larger than it really is, because it is built around the court and is only a single room in width. The east wing is two and a half stories high. In its lower story are accommodations for the steward's family, a stable, and the entrance from the street. In the second story (which is the one seen in the picture) are two rooms occupied by the missionary family connected with the school. The upper half story is a store-room. The middle portion of the house contains a dining-room and two bed-rooms, with three corresponding rooms below. The west wing is the school-room, about twenty feet square in the inside, and underneath it are the store-rooms and kitchen for the school domestic department. The building is substantial, but very plain, and entirely without ornament. The whole cost, exclusive of ground, was 75,000 piasters, or a little more than $3,000.

"The design of the school is to educate teachers, and wives for the native helpers. The number of pupils is limited (at present to thirty), and all, except in some very special cases, are required to complete a three years' course. Candidates for admission must be thirteen years of age or more, and must have progressed in their studies so far, at least, as to have completed the Primary Geography and Mental Arithmetic, with the first four rules of Written Arithmetic; and must also have studied and translated as much as one of the gospels in the Armenian language. The language of the school is Armeno-Turkish.

"Boarders are received from each station of the mission. They bring their own clothing, bedding, books, etc., and are furnished with board and tuition. The domestic work is performed wholly by the girls, under the direction of the teachers and the wife of the steward.

"Day-scholars are received from Aintab only. Thus far, with two or three exceptions, the parents of pupils have paid nothing for their board and tuition; but a change is contemplated, and as far as board and the expenses of steward and native teacher are concerned, the school will be put upon a paying basis as soon as circumstances will permit. Exceptions will be made, of course, in favor of the very poor, and the proportion of these in school will probably be large for some time to come. The yearly expense of a boarder at the present time is about $32, gold.

"A few words as to results. The school opened with eight pupils, in July, 1860. Since then the whole number of graduates has been twenty-eight. Three fourths of these give good evidence of piety; ten married helpers; and eight are at present engaged in teaching.

"The teachers and helpers' wives are as yet so young and inexperienced, that the time has hardly come to speak of their labors and influence. But this much at least can be said, that whereas formerly many of the best helpers were prevented from going to labor in promising places, and sometimes even the pastoral relation was broken up, after being happily consummated, by the unwillingness of the wives to reside elsewhere than in their native city, the school graduates are ready to leave their homes, and go wherever Christ opens a door of usefulness to them or to their husbands. In one case, a graduate who married a young man in good circumstances, but not a helper, persuaded her hus-

band to give up his business and engage in the missionary work, and herself taught him enough arithmetic and geography to secure his admission to the school at Marash, with a view of studying for the ministry. Two other promising young men entered school at the same time, with the same purpose in view, who probably never would have done so had not their educated wives encouraged and accompanied them.

"As teachers, to American eyes, these girls would be still weak, yet a vast improvement upon the old style of teachers. The excellent success of some, has shown already what may be hoped for in the case of many others, with proper superintendence and a little experience.

"The school now numbers thirty-one. As a whole, the pupils are more promising in respect to character and attainments than any previous class except one. Nearly half are hopefully pious, although only four are as yet members of the church. These, however, are active, earnest, devoted workers for Christ.

"The new building was dedicated to God and the cause of female education, November 15, 1866, and earnest prayer was offered that his sanctifying presence might fill every room and abide there continually. The prayer has not been wholly unanswered. During the last summer term, especially, the Holy Spirit was very evidently present in the school, leading many to seek the way of life and truth.

"Will not all who look upon this picture pray that this house may ever be a true Bethel, the very house of God and the gate of heaven, to all who gather within its walls for instruction and improvement?"

FRUIT OF THE OREGON MISSION.

BY REV. G. H. ATKINSON, D. D.

THOSE who attended the late meeting of the American Board, at Norwich, Connecticut, will not soon forget the thrilling interest excited by the statements of Rev. Dr. Atkinson, of Portland, Oregon. He has kindly furnished a report of his remarks, which very many will be glad to see, and which deserve permanent record in the pages of the Herald. Secretary Treat had noticed some of the incidental results of missions among the North American Indians, and requested Dr. Atkinson to mention facts which were within his knowledge respecting the possession and settlement of our Northwest Coast. Dr. Atkinson spoke as follows: —

As nothing is lost in the kingdom of nature, so we may conclude that nothing is lost in the kingdom of grace. No labors, or prayers, or sacrifices, for the cause of our blessed Redeemer, fail to bring forth fruit. We "know not whether shall prosper, this or that, or whether both shall be alike good." It has been your idea, perhaps, that if any mission proves a failure it is that to the Indians. A cloud hides that race, and your faith falters in view of the apparent hopelessness of efforts for their religious and intellectual improvement. But in ways that we know not God leads us, and brings out the grandest results from the feeblest means.

The Country likely to become a British Possession.

Our right to the Northwest Coast, including all the territory drained by the Columbia River, was based, in law, upon the purchase of all French claims in 1803–4, and of all Spanish claims in 1819, besides the clearer title of discovery by Captain Gray, in the ship *Columbia, of Boston*, in 1791, and confirmed in 1792. From this fact, the Indians there, ever since, have called all Americans "Bostons."

But our possession and settlement of that region were long disputed and made a nullity by the action of a foreign power. The great Northwest Fur Company, having its head at Montreal, and its forts along the lakes, and through the interior, and over the mountains, at the beginning of this century, at length found a rival in the Honorable Hudson Bay Company, whose forts also ranged at length across the continent. The latter soon displaced the former, and enlisted their factors, and chief traders and employees, in its service. Mr. Astor's fur-trading posts were also broken up by this new, aspiring, and energetic company, and his far-famed Astoria was occupied by them, receiving the new name of Fort George. The Hudson Bay Company held sway over Indians and trappers and hunters, and by means of their palisade forts and rude bastions they maintained their authority, and gave law, practically, to all comers and goers. As early as 1828 they took possession of the falls of the Willamette, with a view, as Sir George Simpson, their Governor-General, says, to the establishment of a British colony of their retired servants in the valley above. Other colonies of this kind were planted at other available points. They had practical possession of the whole country in 1832.

Call of the Indians for Religious Light.

About that year, a delegation of Indians from the interior, called "Flat Heads," who remembered the visit of Lewis and Clark, in 1804–5, went over the Rocky Mountains to Missouri, and finding Captain Clark, who had meanwhile been made Governor of Missouri, reported that they came to gain a knowledge of the white man's God. At first Governor Clark was incredulous, but seeing their earnest purpose, and being a Catholic, he showed them the cathedral at St. Louis, and probably introduced them to the priests. He subsequently stated the same facts to a person connected with the Methodist Church, and allowed him to publish them. An appeal was soon made for volunteers to go and teach those inquirers about the God of the Bible. Rev. Jason Lee, of Stanstead, Lower Canada, and a companion, soon responded, and went out overland to explore. Afterwards they went by way of Cape Horn, with wives, children, household stuff, and other goods, and thus made their way to the Willamette Valley, and began their mission work among the Indians.

Missionaries sent by the Board.

The American Board, hearing the same call, sent Rev. Mr. Parker from Ithaca, N. Y., and Dr. Marcus Whitman, to explore. They went, in 1835, to the rendezvous of the traders and trappers in the Rocky Mountains. Finding new testimony about the truth of that Indian call, and more sure reasons for a mission, Dr. Whitman returned for helpers, and Mr. Parker went on to the

Hudson Bay Fort, at Vancouver. After pursuing his investigations, he was helped on to the Sandwich Islands by the Company; as they *kindly helped all Americans* out of the Columbia, though they helped few if any but missionaries into the country; and finally he returned to the United States in a whale-ship.

Dr. Whitman secured Rev. Henry H. Spalding as an associate, and they, with their wives, crossed the mountains and established their two mission stations in the interior of Oregon; one on the Walla-Walla River, among the Cayuse, and the other on the Clear Water, among the Nez Perces Indians. Those two missionary ladies were the first white women that ever crossed the Rocky Mountains. Though in feeble health, they showed by their courage, and patient faith, that the task was feasible for women, as well as for hunters and traders, much to the astonishment of the latter classes. With true devotion to their mission they all began to labor for the religious and social welfare of the Indians, learning the language, reducing it to writing, teaching in it to some extent, and translating it. Other helpers came and commenced other stations, especially Messrs. Walker and Eells, among the Spokans.

Dr. Whitman's Patriotism.

Dr. Whitman's services as a physician and surgeon were often wanted at other points. He visited the forts of the Hudson Bay Company, and as an intelligent observer would, he soon saw that the location, climate, soil, and productions of Oregon constituted a strong motive for its possession. He saw that a plan was formed by the Honorable Hudson Bay Company to get possession of the whole territory in the interest of Great Britain. He saw that they were diligently using the means to do it, by planting colonies of their retired servants in the valleys, by immigrations from the Red River Settlements, and by diligently reporting that Americans could never cross the immense deserts and terrible mountains to the Columbia River with *wagons*. He saw, too, that foes to his own religious faith were steadily advancing among the Indian tribes, imperiling, by physical as well as moral forces, the mission work of himself and his brethren. He called their attention to the facts before them again and again; but they said: "Let us labor for the Indians and trust Providence."

The Crisis as to Possession.

Dr. Whitman did all his duty as a missionary, being a man of twofold power, while he could not neglect his duty as a Christian patriot. His appeal in council was in substance this: "Brethren, we must bring an American immigration over the mountains, or all is lost." They replied: "We must adhere to our line of policy." In the autumn of 1842 he sat with the gentlemen of the Fort (Walla-Walla) at the table, when a herald came in, saying, "The brigade has arrived and the emigrants (*i. e.* Red River men) are over the mountains." Toasts were given, and one man is reported to have said: "Now the Americans may whistle; the country is ours." This assertion of their policy is sustained by the remarks of Governor Sir George Simpson, in his "Narrative Round the World," in 1841 and 1842, and published in 1847; that "the colonists in the Willamette were British subjects"; that "they (the English) had no rival but the Russians"; and that "he defied the American Congress to establish the Atlantic tariff in the Pacific ports."

Dr. Whitman's Winter Journey.

Dr. Whitman soon excused himself from the company, rode to his home that night — twenty-four miles, and told his wife that he was determined to cross the Rocky Mountains that winter, and bring an emigration of Americans to save Oregon from the grasp of the Hudson Bay Company.

He sent her to the Dalles, to the family of a Methodist missionary, Rev. Mr. Perkins, who is now a city missionary in Boston. He put on his buffalo robe, packed his pemican and flour upon an extra pony, mounted his horse, and started off with a companion or two, to cross the continent in the winter, risking cold, starvation, and hostile Indians. He arrived, frost-bitten and weary, on the borders of Missouri, in February, 1843, and finding pioneers ready to inquire about Oregon, he asked them if they wished to emigrate to that country? They replied, "Yes; but we are told that we cannot take our wagons to the Columbia River, but must leave them in the mountains and go on horses;" and that they could not take their families without their wagons. He said: "I live near the Columbia River, and I have come to take an emigration over the mountains. I will conduct as many of you as will be ready in March, with your wagons and families, to the Columbia River."

Interview with Mr. Webster and President Tyler.

He passed on to Washington, called upon Mr. Webster, then Secretary of State, made known his mission, and said that he designed to take emigrants to Oregon. Mr. Webster replied: "I understand that wagons cannot reach the Columbia from Missouri. Sir George Simpson, who is here, asserts this, and his correspondence with gentlemen there affirms the same thing. Moreover, I am about trading Oregon for Newfoundland and the English cod-fisheries." Dr. Whitman replied: "I hope you will not do it, Sir. We want to save Oregon for ourselves." He then went to President Tyler, said the same things, and received similar answers. But the President said: "Dr. Whitman, since you are a missionary, I will believe you. If you will take the proposed emigration to Oregon, the bargain shall not be made." Dr. Whitman, with that pledge, made a hurried visit to Boston and to his friends in New York, and in March he was back again on the borders of Missouri.

Takes Emigrants over the Mountains.

He led the emigrants, more than a thousand in number, to Fort Hall, just beyond the present terminus of the Union Pacific Railroad. While resting there, Captain Grant, who had charge of the fort, came out and inquired where they were going? "To the Columbia River," was the reply. "Do you not know that you cannot get there with your wagons? Other emigrants have left their wagons here, for which I gave them horses; I will do the same for you." They were in distress, like a wrecked ship in mid-ocean. Dr. Whitman, finding them in this sad state, stood out before them and said: "My countrymen, you have trusted me thus far, and I have brought you on in safety. If you will continue to trust me, I will take you safely to the Columbia River, with your wagons and families." They, after consultation, did trust him.

He went forward, marking the way when needful with stakes and bits of pa-

per, writing, "This Way," or "That Way," until he came near the Blue Mountains. Leaving them there in charge of Indian guides, while he went to Mr. Spalding's station, to minister to his sick family, they were conducted to his own station, at Waiilatpu, where they rested, secured fresh provisions, and in some cases fresh cattle for their worn-out ones, and at length went on their way down the Columbia to the Willamette Valley.[1]

A Provisional Government formed.

The American party thus became strong enough to form a provisional government, which they did, electing G. Abernethy, Esq., the secular agent of the Methodist mission, as Provisional-Governor, for two successive terms, of two years each, from 1844 — a service for which Governor Abernethy is believed never to have been paid.

Dr. Whitman, his wife, and nearly every male citizen of the United States found at his station, were cruelly murdered by the Cayuse Indians in November, 1847, they having been permitted to slip the leash, like hounds, for their horrid butchery. No "Alirua," that is, no person connected with the Honorable Hudson Bay Company, layman or priest, was molested. An Indian war ensued, and General Lane finally arrested, tried, and executed the murderers.[2]

Our Government, from these events perhaps, began to see the importance of its Northwest possessions, and sent General Fremont out, with a party of scientific explorers, in 1845.

California secured, with its Gold.

Having then become involved in the Mexican war, General Fremont was sent, in 1847, with a plan to coöperate with Commodore S——, and seize California, which was done. In the settlement with Mexico, our Government purchased the conquered province of California. The connection of events is such as to show that our securing the actual possession of Oregon, by emigrants and a provisional government, led to the general survey, and to the final conquest and purchase of California.[3]

The securing of Oregon preceded that of California somewhat as a cause precedes an effect: the one hinged upon the other. After the war was over, the bargain made and the treaty signed, and the whole land had become ours from 32° to 49° north, God, in his providence, uncovered the golden placers to the vision of men. Hitherto their eyes had been holden, that they should not see or know the treasures beneath their feet. They had walked over these same sands; they drank of the brooks where the shining pebbles lay; they had taken them up and pounded them, and found them malleable; but none knew of this Eldorado except a few savans among the gentlemen and officers of the Hudson Bay forts, and they knew not its extent. God seemed to say to Americans, "I have saved this great treasure for you. I have held it from the eyes of men

[1] It should be said here, that Dr. McLaughlin, while chief factor of the Honorable Hudson Bay Company, and afterwards on his own account, kindly furnished the immigrants with supplies, and often on credit, when they needed it.

[2] P. S. Ogden, Esq., chief factor of the Honorable Hudson Bay Company, humanely and promptly, after the massacre, rescued the captive women and children.

[3] Sectional and sporadic rather than national efforts, we know, had previously been made to secure California.

for you to possess." We heard the call of God from all our homes. We turned and saw the glittering prize lying in its hundreds of placers, or held in the solid rocks. From every state and country men rushed to seize it. Society was disturbed, convulsed, and almost broken up by this sudden revolution of thought and of business. A few resisted it, more decried it, but the vast majority fell in with the new current, and were swept along in its grand whirls. Hundreds of thousands of patient miners were soon found traversing the hitherto untrodden mountains, and delving in the deep ravines, into which sunlight hardly penetrates, searching for the deeply-hidden ingots. The streams of gold began to flow steadily, and gather into one grand current, between the great marts of trade. Men could regularly estimate the flow at fifty millions, year after year, added to the world's currency from our own new treasury. The eye of commerce was constantly turned to our American galleons, as they floated, one after another, into the harbor of our national emporium. A new order of things had taken place, commercially, and men were laying broader foundations for the superstructures of wealth and luxury. New estimates of value took the place of the older calculations. The poor suddenly became rich, and the wealthy took on grander proportions.

Means for the National Contest.

Still men did not see whither the hand of God was leading us, till, in the southern sky, the storm-cloud condensed into blacker shades, and burst upon our nation in the thunders of civil war, calling all our defenders to arms, to sacrifices, to sufferings, and to death. Then we began to see that fleets, and armaments, and munitions, and fortresses, and the cost of armies must be met by untold drafts upon the national exchequer. We learned that the national credit must be used on the broadest scale, and we knew that it must be fully sustained at home and abroad.

Then we began to see how God had provided large deposits of gold in the hands of loyal men; how he had put hundreds of thousands of eager miners and prospecters at work, skilled to find and furnish the gold in regular supply; and how he had pointed to other hidden sources, waiting to be opened! In view of such facts, our credit was assured. The sinews of a matchless contest for freedom and righteousness were sustained. The nation has been saved by the gold from the miners as truly as by the courage of the soldiers. He who provided the one, raised up the other. We now see the matchless wisdom of divine plans for our national salvation. We turn still to the silver and golden mountains to assure our credit, and find that God has laid up enough there to redeem all our bonds and notes, if we will only dig it from the earth; teaching us that he means we shall be an honest nation, redeeming all our pledges, because he gives us the resources to do so.

God's Claim upon our Wealth.

Now as we look upon our increasing wealth, multiplied comforts, and varied luxuries, we may well say, Behold, what God hath done for us! We are to remember that he saved these things for us by the hands of one of his humble missionaries. We are to consider that he has a lien upon all our possessions, for he has given, and clearly saved them for us. All our wealth is under bonds

to God, and when his servants present drafts in his name, for the purposes of his kingdom and glory on earth, we *must honor the draft*, else the Lord will know how to take care of his own deposits in our hands. We are manifestly stewards. Never before was it clearer to the eyes of mortal man that what he has is not his own, except as a stewardship.

Our missionary brother fulfilled duty to God and to his country. He sleeps in the mound near the spot on which he fell. His surviving friends near, have established "Whitman's Seminary," which ought to be a college, endowed by the *voluntary* gifts of a grateful people, and made a perpetual instructor and light in the noble truths and ways in which he walked until his death.

The old Indian, Istichus, who led the immigrants over the last mountain region, still (if still alive) rings his little bell every Sabbath, and calls his family and friends to prayer and praise. The Nez Perces, taught by Rev. H. H. Spalding, the sole survivor of the first band, and his wife, stood a shield for the defense of Americans in the war of 1847, and again in 1855. When Colonel Steptoe was surrounded by too great numbers for him to meet, the same Nez Perces, the preacher Timothy at their head, said to Colonel Steptoe: "You are surrounded. Here is one way of retreat by leaving your heavy baggage; or if you choose to fight, we will stand by you and die with you." Twice those Indians, taught by our humble missionaries, have been our defenders. And yet they had to wait years for a treaty to be fulfilled, and then had to come to Washington to get their rights this year! And what is still worse, their old and faithful missionary has been excluded from laboring with and for them, or crippled in his efforts, as he affirms, by avaricious agents.

The American Board has been obliged to sacrifice its property, by the wicked agencies which get control of far-off Indian affairs. It is surely time to deal justly with the Indian, by excluding unscrupulous traders from his reservations and his home.

The sword of Nemesis hung for many years over Missionary Ridge; but when it fell, it bathed itself in the blood of those who sacrificed justice and truth to their own selfish and criminal purposes. That sword is still suspended over Lapwai, and the region of Waiilatpu. Shall it be averted by righteousness, or shall it fall, at length, upon the children of transgressors? It becomes us to remember that Jehovah can save by many or by few. He can move one heart to mighty deeds, and restrain the mighty from their plans. Let us remember that "the earth is the Lord's, and the fullness thereof; the world and they that dwell therein."

NOTE. I am authorized to say, that Rev. C. Eells, one of the surviving missionary brethren of Dr. Whitman, and Principal of the Whitman Seminary, with other trustees, will gratefully receive and apply any aid which the benevolent may wish to bestow upon the Institution; and that Hon. William E. Dodge, Vice-President of the A. B. C. F. M., or Rev. Theron Baldwin, D. D., Secretary of the College Society, 42 Bible House, New York City, will receive and transmit any such funds.

G. H. ATKINSON.

DEATH OF AN OLD MISSIONARY.

Rev. Cyrus Byington, after spending more than forty years among the Choctaws, died at Belpre, Ohio, December 31, 1868. Having completed his theological studies at Andover in 1819, and having been employed by the Prudential Committee of the American Board, for a time, to present the claims of missions to the churches, he set out for the Choctaw mission, accompanied by a large reinforcement, in the autumn of 1820, and arrived at Eliot April 17, 1821. He resided subsequently at two other stations in "the old nation," this side of the Mississippi River; but as the treaty of 1830 required the removal of the Indians, he was obliged to follow them to their present home. Accordingly, in 1835, he went to Stockbridge (the station receiving its name from Stockbridge, Massachusetts, where he was born, March 11, 1793), and there he continued to labor till his failing health constrained him to leave the people, whose highest welfare he had sought so diligently and so faithfully to promote.

Besides the ordinary work of a missionary, Mr. Byington made himself very useful in preparing books for the Indians. He began the study of the language at an early day, and at length was able to express his thoughts, whether in public or private discourse, with great fluency. When he retired from the post which he had occupied for thirty years, he did not cease to labor for the Choctaws. He performed a valuable service for them, which they will not be slow to appreciate, in giving them portions of the Bible in their native tongue.

It is stated in the "New York Observer," that on the morning of his last day on earth, he asked to have the closing chapter of Luke read to him, and joined his family in singing the hymn, "My God, how endless is thy love!" He then offered one of his comprehensive, fervent prayers, and with a soul full of peace and confidence in Jesus, awaited his departure, often exclaiming, "Precious Saviour." In a few hours he was with Christ.

Rev. J. A. Bates, pastor of the church at Belpre, makes the following statements respecting his character: "During my acquaintance with Mr. Byington I always found him the same. I think he was of a very even temperament; never excited; always earnest; never doubtful; always cheerful. He was always ready to talk or preach, was deeply interested in one of my 'outstations,' and would ride over the hills five or six miles on horseback, every Sabbath (if we would allow it), to preach to a little company who would come to hear him. Everybody called him a good old man. He would always have something to say for Jesus, in season and out of season. He was of a very mild disposition. One who has known him for thirty years, and was with him among the Indians, says she never knew him to be angry or to speak a harsh word."

MANLINESS OF CHRISTIAN CHARACTER.

It is not simply to save money to the churches at home, or to have ample means for carrying on the work of evangelization abroad, that so much has been said and done of late to lead the native converts to contribute, even of

their poverty, to the support of the gospel, and to assume, at the earliest moment, the support of their own institutions. It is to save the native converts themselves — to save them from a cringing, weak dependence, and to make them strong and self-reliant. Experience shows that nothing has contributed so much to develop character among the native churches, to inspire a true manliness, just self-respect, and a generous independence, as the attempt to maintain their own institutions.

In the Hawaiian Islands, in Central and Eastern Turkey, where the experiment has been most fully tried, and among the poorest classes of India, there is but one result. In the Tinnevelly district, under the care of the London Missionary Society, within the past year, people in villages of the Pariah caste, who have but just received the gospel, have come forward and built their own church edifices, putting to shame other villages of higher caste and of larger means, who had heard the gospel for a score of years.

Mr. Vaughan, of the Church Missionary Society, writes of receiving three hundred dollars a year from a poor congregation of only seventy-five persons, in a rural district near Calcutta, for a pastorate endowment fund. The change surprises the missionary. "If any one had told me, even four years ago, that the poor Madripore congregation would give £60 a year out of their own pockets, I should have been disposed to smile incredulously. Yet they have done that, and more." The moral result is what was to be expected. "We have a little body of really earnest, humble followers of Jesus, and these are growing in grace, intelligence, and zeal. As regards the respectability, manliness, and independent feeling of our people, a really striking advance is noticeable. Indeed, in these respects our people now present quite a contrast to what they were some years ago. The miserable, cringing dependence of that day has gone. Instead of their constantly crying, 'Give, give,' now they would be ashamed either to beg or to receive. Then, the idea of their subscribing for their own church would have been scouted as utterly absurd; now, all admit that to give of their substance to God is a moral and religious duty." The moral value of this discipline finds its fullest illustration among those who have suffered most from political and other oppressions.

SOMETHING NEW FOR SABBATH SCHOOLS.

MANY Sabbath-schools are helping sustain mission-schools among the heathen; some support pupils in the seminaries, who are preparing to become preachers and teachers among their own people; and a few pay the salaries of Bible-women, or native preachers. It is thought that some return should be made to our young friends for their aid, which would not only please them, but help them and their parents and other friends to understand better how much good they are doing, in these different ways, among those who, were it not for them, might never have heard of Christ. A few schools now receive letters from missionaries, or from the schools they are supporting, but it takes a long time to hear from them; missionaries are very busy, and often have not time to write; and letters are sometimes lost on the way; so that the schools wait

long and are sometimes disappointed. We should like to send them a good missionary paper, prepared on purpose for Sabbath-schools, but so many papers are taken now that there is hardly room for another. The best thing for this year seems to be to ask the missionaries, and especially the missionary women, to send us choice sketches of missionary life, stories of the scholars in our mission-schools and seminaries, and of the native preachers, etc., with illustrations, for beautiful engravings; and then for us to prepare a little volume, about the size of the "Story of the Morning Star," to distribute among those who give to mission-schools. We hope to make it so good, so rich in stories and pictures, that every scholar and family will want one to read and to keep, and that many teachers will wish to buy for their classes.

1. If any school chooses still to support some mission-school, or a pupil in some seminary, or a native preacher or Bible-woman, *expecting letters from the missionaries in regard to them*, five copies of the book, in paper covers, will be sent for every pupil and ten for every preacher or Bible-woman so supported.

2. To schools contributing simply to the Mission School Fund, one copy will be sent for every dollar contributed, so that a school giving fifty or a hundred dollars, will have fifty or a hundred copies. Large schools, giving, as some do, four or five hundred dollars a year, may prefer to have their copies neatly bound in muslin covers. If so, they will be sent bound, at the rate of one for every two dollars given.

3. Schools that have already made contributions this year will have from five to twenty copies sent to them, according to the sums they have given; and for any additional contributions they may make, books will be given according to the above plan.

As one great object of this volume will be to diffuse missionary intelligence as widely as possible, and to excite a proper missionary interest in the minds and hearts of children and youth, we would gladly send copies into every Sabbath-school. Will not every school give at least a part of its contributions to help the great multitude of children and youth that now sit in darkness?

Contributions, and orders for this mission-school volume, may be sent in the usual way, to Langdon S. Ward, Treasurer, Missionary House, Boston; or when more convenient, to the District Secretaries of the Board. The volume will be ready for distribution probably as soon as December next, and will be called "The Day Breaking; or, Light in Dark Lands."

MISSIONS OF THE BOARD.

Western Turkey Mission.

A VISIT TO BANSKO, BULGARIA.

Mr. Locke, who has recently joined the mission and is stationed at Philippopolis, in the Bulgarian field, reports, in two letters, a visit by Mr. Morse and himself to Samokove and several places in that vicinity, dwelling specially upon Bansko, and encouragements there.

The Place and its Surroundings. In a letter which accompanies the more formal account of the tour, Mr. Locke states: "I have endeavored to write a brief report of our visit at Bansko, but fear lest I may have failed to give the exact representation of things there, after all. There is a work going on there, the *facts* of which, stated in newspaper style, would make a

sensation. Such is the situation of the place that it does not seem best for any one of us to go there to live, the field can be worked by a helper far better, supervised from Samokove, for instance. Ignoring this fact, that it is not best for a missionary to be stationed there, one could present this 'call' to the young men of America with no little force. I regret that we did not obtain a copy of the 'call.'

"The situation of the town is romantic. As I stood in the stone (clock) tower, and saw the town spread out around me, the house-lots inclosed with high walls, interspersed with thrifty trees clad in luxuriant foliage, I could not but exclaim, 'Every prospect pleases, and only man is vile.' The place, looking at it from the tower, reminded me more of Springfield, Mass., than any other place I have seen in Turkey. Right back of the town there are lofty mountains, on whose highest slopes there is *eternal* snow; and such sharp, precipitous mountains are uncommon in New England. Stretching away below the town were fields carpeted in richest green, fenced with board fences, cleared from stone, looking for all the world 'like home,' *so like*, that you catch yourself looking for green blinds. But you see the white houses minus the blinds; and you enter them to find that you are in a strange land. Lime, stone, and wood are abundant, and also nice, clear water. Such splendid pine timber I have not seen for years, but it is not easily accessible to any market."

Religious Feeling. In the other letter referred to he writes: "We were well received in every place we visited in our field, but in none was there such an interest in, or hunger and thirst for, the truth, as in Bansko. We did not reach the town until dark, but were not too late to be welcomed by one of the two boys from the place that have been members of the school at Philippopolis. We had callers before light the next morning, one of whom was Priest Demeter, who with another priest, George, have bought and read all our tracts and publications thus far issued. After breakfast we went home with Georgie, one of the boys referred to above, and conducted family worship by request of his parents. Then we went to a coffee-shop, where we found several of our friends, who showed a degree of familiarity with the New Testament that surprised me — quoting and turning to passages very readily. We were busy all day with various questioners. At sunset we went to the house of Peter to dine, and to meet him and the teacher of the place, Nicola, for conversation. The hours fled away while a passage from Matthew was explained and a tract read and discussed. Friday and Saturday we spent in like manner.

Sabbath Services. "We heard of no opposition until Saturday evening, when we were informed that measures had been taken to prevent our preaching in the school-house on the Sabbath, one of the principal men having obtained the key and closed the house. After a little consultation on Sabbath morning, Peter invited us to his house to preach, where there immediately gathered an audience of 50, including five or six children, and a dozen women. A more attentive audience I never saw. After a service of about two hours, in which singing, prayers, and expository and practical preaching were interspersed, we closed, and proceeded to a second house, where we spent an hour or so; then to a third house, where we dined and held a third meeting, closing with an audience of 18, some of whom had been with us during our meetings of *five and a half hours.* In the evening, Brother M. and our helper, Nicola, held a fourth service, in another house. From first to last we must have met about 100 persons.

Proposed Contract with a Priest. "We had expected to find this readiness and desire to hear, but we were unprepared for what was privately communicated to us by 'Hadji,' George, the keeper of the coffee shop previously referred to. This was a paper prepared by Priest Demeter, the teacher Nicola, and three or four others. It was a contract to be signed by the priest, who is in full communion with

the Bulgarian church, as one party, and other signers as the other party. They were to pay him a salary of two thousand piasters per year; to obey his teachings; and to live Christian lives. He was to preach the Gospel; to draw all his teachings from the Bible; to perform no church *rites* which could not be supported by proof from the *Scriptures* (some were specified to be *omitted);* and was also to cease frequenting wine-shops. It was a thoroughly evangelical call. This document had been prepared for some weeks and was awaiting signatures, but it seemed likely to fail for want of a sufficient number to warrant the undertaking. Only a few were aware of its existence. All the parties are members of the Bulgarian church, attend its services, and observe and perform its ceremonies and worship. But these men are ill at ease with the present condition of things, and have hit upon this way of effecting a reformation. The priest knows and acknowledges that he is acting a double part, but he fears to take an open stand lest he lose his place, and so his gains. His aim is to keep in with both parties, so as to be the gainer in either case. It was with sad feelings that we left one who *knows* so well, but who has not the *will* to do his duty. Brother Morse assured our friends, that if they would make us such an offer for a teacher one should be sent them."

THE BULGARIANS — THE BOYS' SCHOOL.

WRITING from Philippopolis, December 23, Mr. Clarke states: "Within the past month, the Bulgarians have obtained from the Government an acknowledgment of their claim to have their own ecclesiastical organization. How it will affect our work no one can yet tell. The Bulgarians are arousing for a vigorous life. Now I *know* that the American missionaries have gained *a strong hold upon all classes* of this people. The consciences of thinking men are with them. In this influence they are aided by a few, whole-souled, young Christian Bulgarians.

"In our school there is some tenderness of feeling, and we hope for an outpouring of the Holy Spirit. One young man — a priest's son — came to me a few evenings since in much labor of soul. I think he is a Christian, ready to give up all and labor for Christ. Though the school now seems rather an institution for boys than a theological school, it has borne fruit and is bearing fruit for Christ. A few who think themselves Christians entered the school this term with the definite object of fitting themselves to make known the gospel. None of those who have previously entered have had this aim. We hope soon to be able to change the standard in the school."

BROOSA.

MR. SCHNEIDER, removing from Aintab, Central Turkey, reached Broosa on the 2d of October, where the people gave him a cordial reception. He found the condition of the work there, in some respects, "quite discouraging"; but after being there about two months, he rejoiced "to be able to report improvement"; the audience on the Sabbath, as well as at week-day services, nearly doubled; the Sabbath-school remodeled, and its numbers and interest much increased; while "various other indications point to the commencement of a better state of things."

GOOD NEWS FROM A FAR COUNTRY.

REV. J. Y. LEONARD, of Marsovan, now in the United States, furnishes the following, which was just too late for the February Herald.

The Rev. H. S. Barnum, coming in the brief space of fifty-three days from Harpoot, beyond the Euphrates, to his former home in Stratford, Conn., brings letters (open of course) from stations on the way. At Marsovan, a little south of the Black Sea, the annual examinations of the theological school and of the girls' boarding-school were going on, and were being sustained with great interest. From the former, the first graduating class, of eight, were about to be licensed, and to disperse

to their several fields of labor. They were having no little perplexity in regard to their settlement, since there were urgent calls from all quarters, — from Cappadocia on the south, from Gallatia and Bithynia on the west, from Adrianople in old Macedonia, from the Mountains of Ararat, and even from the shores of the Caspian Sea, in Russia. The door for the gospel is wide open, and the cry is, "Come over and help us." Fortunately, the next class to graduate will be twice as large, and yet the demand will greatly exceed the supply. The work widens yearly, in a geometrical ratio.

Besides the two examinations, which occupied nearly a week, the good people of Marsovan were being thoroughly stirred up by a *Ministers' Meeting*, — a meeting of native pastors and preachers, in conference with the missionaries present, whose deliberations resulted in forming a Conference, with a written constitution. It is to have power to found churches; to license, ordain, and dismiss preachers; and to have an oversight of the churches — advise, help, counsel. This "Union" as it is called, extends over a territory half as large as New England. Any pastor or church (by its delegate) may be received into it by assenting to its rules, provided a majority of the members consent. The happy consummation of this ecclesiastical bond is one towards which the missionaries have been pushing the infant churches for several years. It is the completion of a period of preparation, — the harvest of to-day, the seed-corn of to-morrow.

The interest of the occasion was heightened by the ordination of Baron Avedis, the assistant-teacher in the theological school, as an evangelist. He is a man every way worthy to be put into the ministry.

In the work of instruction at Marsovan, and a portion of the multifarious cares of a wide mission field, the Rev. Messrs. Smith and Tracy had been assisted for a brief period by two missionaries from Constantinople, Rev. Messrs. Herrick and Pettibone.

The girls' boarding-school is under the charge of Miss Fritcher, formerly a teacher in Mount Holyoke Seminary. Of the thirty-five girls there training for an exemplary Christian life among their countrywomen, the most gratifying accounts are given. Mussulman women had requested that the women's prayer-meeting be held in their houses, and Turks — sometimes, it is said, as many as fifty in a day — had called upon Mr. and Mrs. Herrick, and received tracts in a friendly manner.

SCHOOLS AT MARSOVAN — NEW "EVANGELICAL UNION."

Mr. Pettibone of Constantinople, having spent three months at Marsovan, teaching in the theological school, wrote after his return (December 17): —

"I was glad to find a marked improvement in the school during the past year. The religious meetings of the students showed a decided change for the better in the spiritual life of nearly all; and some whose piety we had questioned the year previous, seemed earnest in their Christian character. We never have reason to complain of the students with reference to diligence in study. We should be satisfied could we see their spiritual growth keeping pace with their intellectual improvement.

"The school has been in operation four years, and the first class, of eight, was to graduate. It seemed to us very desirable that this class should be examined and licensed to preach the gospel by the pastors and delegates of the churches. I rode to Yozgat to consult brethren Herrick and Farnsworth, and I found they had been considering the same plan, and had already sent letters from Cesarea, recommending the organization of a 'Union,' similar to those of Harpoot and Bithynia. I telegraphed to Harpoot to secure the attendance and counsel of Pastor Mardiros, but he was unable to come. However, on Saturday, November 7, we had the pleasure to welcome in Marsovan Baron Harrotune, the preacher in Sivas, Pastor Michael, from Tocat, and Serope, from Cesarea, brethren H. S. Barnum and Bartlett, and a delegate from the church in Yozgat.

"It had seemed desirable that B. Avedis, the teacher in our theological school,

should be ordained. The Marsovan field is large, and the fact that there is no ordained preacher in it except the missionaries brings upon them a great deal of labor. It was decided, after examination, to ordain him as an evangelist. The public exercises connected with the ordination were on the Sabbath, and were of much interest.

"On Monday and Tuesday the 'Central Evangelical Union' was organized, with a constitution quite similar to that of the Harpoot organization. Though small now, we hope that in two years three or four new churches will be added to the five now embraced in its field.

"We saw at once good fruit from the Union. Its members were drawn more closely together in the discussions that took place; there was harmony of action; and all felt more deeply that the aim of missionaries, pastors, and churches is one, and that it is only by cordial coöperation that the work of evangelization can be carried prosperously forward.

"On Tuesday, the pupils of the girls' boarding-school were examined. Five completed their course of study, and received diplomas. Miss Fritcher is an earnest, self-denying teacher, and the pupils have profited by their advantages. The exercises were very interesting; the recitations and compositions showed thorough training; and all exhibited a warm attachment to their teachers.

"On Wednesday and Thursday the students of the theological school sustained a public examination in the chapel. Some of the Turkish authorities were present during the recitation in Astronomy, which for their sake was in the Turkish language. The pastors and preachers were particularly gratified with the thorough character of the instruction. Friday morning was devoted to the declamations and compositions of the graduating class. In the afternoon, seven were examined by the Union, and five were licensed to preach the gospel. With reference to two, who have taken a partial course (one of the two is blind), the Union preferred that they go out to labor as others have done, sent *by the missionaries*, and not licensed by any ecclesiastical body.

"All the students are now scattered in various directions for a winter's labor. May it be fruitful toil, blessed of the Master. I have good expectations that the fifteen or sixteen of the class to graduate in 1870 will be superior men."

Syria Mission.

THE BEIRUT PROTESTANT COLLEGE.

Dr. Post, formerly of the Syria mission, but now connected with the medical department in the Beirut College, believing that some account of the present condition of that institution will be acceptable to the readers of the Herald, writes respecting it, January 7th: "The College at present numbers 67 students, of whom 46 are in the literary and 21 in the medical department. The latter all pay their fees in full, and as these, for the new class, are quite heavy for this country (viz., 10 gold medjeedies, value about $4.50 each), we consider this a great success in the direction of self-support. The students in the literary department are in part supported by scholarships, but a considerable number defray all their expenses. They are from six different religious sects, including Druzes.

"The students of the literary department study the Arabic language and literature, English, French, the Natural and Physical Sciences, and will ultimately advance to the higher departments of Intellectual and Moral Philosophy, and the Analogy of Natural and Revealed Religion. The Mathematics are also thoroughly taught. An air of studiousness and decorum, unusual in Arabic schools, pervades the building.

"The religious influences brought to bear on the students are of the strongest kind. All boarders are required to be present at morning and evening prayers, and to study and recite the Scripture lessons on Sunday. The boarders all attend the Sabbath services of the Protestant Chapel twice in the day. Between these two services they have a Bible-class at the College. I was present for the second time to-day, and was impressed deeply with the opportunity thus afforded for

spiritual influence over them. I have the liveliest hope and most earnest desire that these choice young men may be led to the Saviour.

"I am going to try, with the coöperation of the excellent tutor, Mr. Asaad esh Shedsidy, to organize a prayer-meeting, where students may join in devotional exercises with freedom. What a blessed result might we not expect from a college prayer-meeting in Syria! Such a meeting in Williamstown was the origin of modern missions in America. Why may we not exercise faith to believe the exceeding great promises of God? Pray that our faith fail not.

"It is the earnest intention of the faculty that this institution, whose inception was in the spirit of missionary effort, and which has been indebted to mission enterprise for its distinguishing excellences, shall be marked by the strongest religious features. We await only the blessing of the Holy Spirit to quicken the hearts of the students, and we may hope for a powerful revival of true religion. Without this, our efforts will have only partial success.

"The medical students, for the most part, room out of the college building, and cannot therefore be brought so much under college discipline. Still I hope to find them accessible to the influences which may lead them to Christ. These students have gone through a thorough course of Anatomy, Chemistry, and Physiology, and are now receiving instruction in Materia Medica and practical Clinical Medicine and Surgery. Not a few of them attend the services of the College and mission chapels. Among the number is Behnan, a church member, Yusuf El-Hajjar, an applicant for church membership in Abeih, and several of the graduates of that institution, who are at least thoroughly indoctrinated, and await only the motion of the Spirit."

MOHAMMEDANS — PLANS FOR BEIRUT.

Dr. Post refers briefly to some other matters, as follows: "I am impressed with the need of some well-directed effort to convert Mohammedans. The time has come to reach them, and we must advance to our post of duty and, if need be, danger. This subject must soon receive the attention of us all.

"We are laying plans to occupy Beirut by a series of preaching stations, to be filled by natives and missionaries, looking to the establishment of branch chapels and new pastorates. The new chapel will barely, if at all, accommodate the audience which we may expect from the start. I trust that the next chapel will be built wholly, or in major part, by natives.

"A rumor had reached America, before I left, that Hanna, of Beit Millât, near Tripoli, the old man who had suffered so much for Christ, had returned to the Maronite communion. I am happy to say that there is no foundation for this report. I was greatly comforted to hear of his continued faith and hope.

"In conclusion let me say, that in place of feeling that I have left the missionary work, I feel that I have entered on a new era of my life as a worker in the vineyard, and with a broader and higher sphere of influence. May the Lord give me grace to fill it faithfully and well."

Nestorian Mission — Persia.

MR. LABAREE AT TABREEZ.

It has already been announced, that in view of apparent openings at Tabreez, specially among Armenians, Mr. Labaree would probably spend the winter at that place. He left Oroomiah on the 5th of November, with his family, reached Tabreez on the 12th, and wrote from there on the 21st. Thus far Providence had seemed to smile upon the movement. The journey "was performed with much comparative comfort" to all, and "a very tolerably convenient house was readily engaged." Mr. Shedd wrote from Oroomiah, November 16: "It seems to us an auspicious event that the largest city of Persia, after being so long desolate, is again to become a mission station, and that the finger of Providence points eastward as a field for our energies. We have been trying, for many years, to plant the

gospel to the westward, in the Koordish Mountains, and thus far have failed of our expectations. Let us turn to the scattered Armenians of Persia, with hope of better things."

TRIALS IN THE MOUNTAINS.

The Herald for February contained statements by Mr. Cochran, respecting the sore oppressions and sufferings of the people in the mountain portion of the Nestorian field, as obstacles in the way of success in evangelizing efforts. Mr. Shedd wrote, November 16th: "Our work in the mountains, the past summer, has been more unsatisfactory than ever. The defection of some of our helpers to the high church movement, the half-heartedness of others, a fickle, lawless people, and an unsettled, distracted government, have all contributed to make it a summer of trial. Those who have been true and faithful in their labors have found little to do. Mr. Cochran, two months ago, reported to you the condition of Gawar. I have recently made a visit of a few days there, and saw oppressions and sorrows till my heart was sick. In Memikan the people have had poor crops, and what they have reaped has been literally devoured by Turks and Koords, till all but five or six houses have fled, and they are obliged to sell their animals or go in debt for bread for the winter. In the other districts, between Gawar and Amadia, other reasons have made the summer barren."

Mahratta Mission — Western India.

THE ANNIVERSARIES AT AHMEDNUGGUR.

MR. FAIRBANK wrote, November 11, respecting the annual meetings referred to in the Herald for February: "We had a very interesting series of meetings at Ahmednuggur. First was the *thorough* examination of the Normal School; then a part of the business meetings of the mission; then the anniversary meetings, this year, as last, entirely under the direction of the native 'Union'; then the business meetings of the Union and the rest of the business meetings of the mission. Brother Bowen, from Bombay, was present, and has published a pretty full report of the anniversary meetings, in the 'Bombay Guardian.' I will quote one paragraph: 'The religious interest continued to rise until the last. It became manifest that the Spirit of God was present, moving on many hearts. More earnest, powerful, tender, affectionate addresses we have seldom heard, than some that were delivered at the last meetings. The dominant idea was the necessity of consecration under the constraining influence of the love of Christ. During the closing addresses, many came forward with offerings to the Lord, which they laid on the table, until it was nearly covered with silver and copper money, ornaments, etc.'

"There was no effort made to secure this collection — not even an invitation. Effort was made to induce each Christian to give the tenth of his income, and to give it as the *first* payment out of any receipt. Many have failed to fulfill the promises they made last year, at the ordinations of pastors."

PROSPECT OF FAMINE.

A brief note from Mr. Herrick, of the Madura mission, Southern India, dated November 5, states: "You will be glad to hear that *we* are having abundant rains, and that all crops are beyond danger from drought." But in other parts of India the prospect is very different. Mr. Fairbank writes from Ahmednuggur, November 11: "The prospect for the next year is very gloomy. There is a famine in Central and Northwestern India, and grain is going there from this region. It will not go long unless rain falls speedily, of which there is no prospect, and little ground for hope. We had a very partial and limited fall of rain during our southwest monsoon, so that there is almost a failure of the crops of our rainy season. In September enough fell to allow of sowing the cold season crops, and they started finely, but not a drop has fallen for more than a month — the month in which we depend on a heavy fall in connection with the Madras monsoon. A large part of the fields are already dried up and past re-

covery. The prices of grain have risen, till now a rupee will buy only four sevenths, or, in some places, one half as much as it would four months ago. There is terrible suffering endured and in store for the poor. Our efforts for 'self-sustentation' have fallen on most unfavorable times.

"We rejoice with you that you could close the year without a debt, but look with concern on the tendency of the Christians in America to put off their collections till the end of the year, and till there are urgent appeals, danger of debt, etc."

Madura Mission — Southern India.

GIRLS' SCHOOL AT MANA MADURA.

MR. CAPRON wrote, October 23: "On our return, we again opened our station-school for girls, and Mrs. Capron found that her pleasant vacation had been necessary to prepare her for a month of sickness in the school — a visitation of the measles, — tedious, but not worth mentioning had not one of the girls been brought almost to the grave. For nearly three weeks this sick girl occupied our thoughts and attention both day and night, being given back to us, apparently, in answer to prayer.

Girls kept away. "The school is prosperous, — never more so, — although we were much pained at the beginning of the last term to find that two of the largest girls had been detained at home for fear of their conversion. One of them was from a nominally Christian family, but the Romanist relatives alarmed her mother by declaring that if the daughter were left any longer in the school no one would marry her. The other was from a heathen family, but was so earnest in her rejection of idolatry that she had already asked for baptism. She is the one whom I mentioned in my last as saying to her father, 'We must not worship devils any longer; we must all become Christians.' Her father had then come for the purpose of taking her home, but finding that vacation was so near he went away without mentioning it. In vacation he made all haste to dispose of his daughter in marriage, and being unable to do any better, as it was said, gave her as the second wife to the husband of her older sister, and so put her out of the reach of harm. Since then none of her Christian friends have seen her, but it is rumored that she makes no little disturbance in the family by her opposition to idolatry, and by refusing to rub ashes; and that she is permitted to have her way for fear that she will take a young wife's revenge, of running home to her mother. The school now numbers nineteen."

INFLUENCE OF RELATIONSHIP — TIMIDITY.

After noticing facts, pleasant and unpleasant, connected with some of his "village congregations," and mentioning two new ones, Mr. Capron writes: "The influence which has given us these two congregations within the present year is the influence of relationship; and more is promised. But the people of other villages wait to see how much persecution will befall those who have already joined us. In visiting one such village, I first held a moonlight meeting with the people on the bank of the tank, and finding only those of the higher castes present, thought next to visit the pariah quarter, where a few men were said to be disposed to join us. A headman of the village, who seemed friendly, accompanied me, and I expected that he would excuse himself in a polite way as we approached the pariah houses. But what was my dismay to hear one of his dependants, who was a little in advance of us, shout roughly, 'Hallo, there! The Pádre is coming to make you all Christians.' It is needless to say that after this I could not get sight of a man of them, and the common falsehood was told me that they were gone to a village. In such slavish fear do the low-caste people often stand of their superiors. O for some courage, or some independence, or even some combination, and a strike for liberty! But, better: would that God might give us the blessing of his Holy Spirit, convicting and converting."

Mr. Burnell, of Melur, sends the following: —

"THE GREAT 'ELDER BROTHER' PROFESSING CHRIST.

"Born and reared among the heathen, and familiar with the idolatrous customs, superstitions, and wicked ways of his own *thief caste*, it was an impressive scene to the little church at Mélúr, when Periya-Annan (*literally* great elder brother) stood in their midst, on Sabbath, November 1, 1868, and in the presence of God, with all the church as witness, and before all the people, promised from this time forth to worship only the triune God, Jehovah! An old man, and having great grand-children; unclothed from his waist upward; his hair all shaved from his head; his mouth and cheeks fallen in, from the entire absence of teeth; he was a figure likely to impress one from a Christian land most distinctly and permanently. For five years has he been in the habit of making occasional visits, on the Lord's-day, to the house of the missionary, and of attending church, thus walking each time eight miles.

"He has been reading the Scriptures, Bunyan's Pilgrim, and tracts; has taken his little volume of the Psalms with him to the field, to read at his leisure; has borne the opposition of his intemperate sons and the ridicule of his neighbors; and now he stands to confess Christ before men.

"Having consented to the confession of faith; promised to be the Lord Christ's in all things, according to the words of the covenant; and having received baptism, his missionary gave him six written rules of life; and that he felt their truth and importance, his moistened eyes bore witness. Would it not be well if other converts than those from heathenism were to observe the six rules, and especially the last, which was: 'Feel that you are not your own, but that you were redeemed by a great price. To show gratitude to Jesus, be sure to give at least one tenth of all your income to spread the gospel and to do good.'

"Fellow-Christians of America, pray that Periya-Annan may stand firm to the end, that his numerous descendants and relatives may be brought in, and that he and we all may take others with us in our journey to the New Jerusalem."

Ceylon Mission.

HOW IT STRIKES ONE FROM ABROAD.

No reader will fail to be interested in the following statements by Mr. Capron, of the Madura mission. Instead of visiting the Sanitarium last summer, he spent the month of June, with his family, visiting the Ceylon mission, and had "a most delightful sojourn with missionary brethren and sisters, and Christian friends." He writes respecting that field and mission: —

"Jaffna, and especially Batticotta and Oodooville, were so pleasant pictures in the fancy of my boyhood that I almost hesitated to dispel the dream. But the reality is as much better than the dream as live, warm-hearted missionaries, and friendships formed among the intelligent Christian natives, and schools in part, at least, sustained by the people, and one self-supporting church, are better than an indistinct paradise of bananas and cocoanut palms, with saintly missionaries and swarthy but graceful natives, and a couple of snatches of Bishop Heber's hymns. I found the cocoanuts and the stately palmyra, and a variety of luscious fruits. I found the graves of some of those early missionaries — Harriet Winslow, whose memoir now reads with double interest; and Father Poor, whom I revered perhaps as much as any saint in the calendar. I found also one of those noble men still living who entered the field before I was born, and who, if he lives another year, will celebrate his semi-centennial on missionary ground. It might disturb his gravity to be classed as yet with saints, but he was a worthy companion of those worthy men who have passed away, and while I delighted in his genial hospitality and social converse, I looked upon him with the reverence which is inspired by a long life of usefulness, and by the thought that he must ere long pass the river into which he has once dipped his feet and returned.

"His wife lives, and is as worthy of him as he is of the noble company which has gone before him. We found Miss Agnew also, after a service of twenty-eight years, unbroken by a visit to her native country, still at her post and full of activity.

Where the Power lies. "When Father Spaulding had shown me the school-room and dormitories, and the magnificent fruit-trees of the school-yard, — his own planting, — he pointed to a long, low building, and said, 'There is where the power lies.' It was a row of small rooms for secret prayer.

"*Oodooville* is not so very much altered from old times, except for the better, by discarding English; but I was glad to learn that female education has become so popular in Jaffna that pupils, who could not otherwise be admitted, pay a large portion of the expense of their board and tuition.

"*Batticotta*, as it was and as it is, forms an instructive page of missionary experience. It must have cost the mission a severe struggle to give up the prestige of their splendid English school, and it was certainly a step which the natives have never ceased to deplore. But Batticotta is stronger than ever for the object of Christianizing the island, and Mr. Sanders, I believe, appreciates the value of the influences which are in a manner committed to his trust. I found there a training institution, not made up of boys, but of young men, either hopefully converted, or, at least, fully committed to the truth of Christianity. I found a flourishing English school, of some 200 members, under Christian management, the principal showing his own disposition by taking an active part as a member of the church committee, and giving, as I was told, one tenth of his income in benevolence. I found a native church not only entirely supporting its pastor, but supporting also a good school for girls. I found an intelligent and well-to-do Christian community, living in the enjoyment of the blessings of the gospel, and compelling the respect of their heathen neighbors. One might well envy the power there is in Batticotta, and indeed in the Jaffna church, in view of the time when God shall come to pour out his Holy Spirit.

"*Mr. Howland*, whose name has long been associated with Batticotta, was taken from there by the advice of the physicians, to save his life, though it was like taking his life to remove him. We found him at Tillipally, entering with interest into the details of work in his smaller station. I say *smaller*, though I was amazed to hear that within three miles of his house there was probably a population of 23,000 souls. The care of the Panditeripo station also, since the departure of Mr. Quick, probably doubles his labors.

Mánepy. "I was impressed at Mánepy, as in Madura, though not to the same degree, with the burden of care and perplexity which the missionary and his wife have to bear at the central station, and in the midst of which station work must be done; but Mr. Hastings took me fourteen miles southeast, to the station of Chavagacherry, which is in his charge since the departure of Mr. Bates, and showed me that he can sometimes escape to uninterrupted and inviting missionary labor, in which also he has an excellent coadjutor in Pastor Hunt.

Village Schools. "One feature of the Mánepy station is its flourishing village schools, though this may be said to be a feature of the Jaffna mission — prosperous village schools, both for boys and girls, and under careful and thorough inspection. I would suggest that every village school in Jaffna is worthy of a place in your Sabbath-school enterprise, while the number of their schools, under such support, might be profitably and almost indefinitely increased. The station of Mánepy has one native pastor.

"*Dr. Green* is a near neighbor of Mr. Hastings, and must take a part of his duties when Mr. Hastings leaves for the United States. Engaged in preparing medical works in the vernacular, and in training classes of natives in medicine, he has long been pushing, in his own department, for the independence and self-support which missionaries should aim at for the church and its institutions. I am glad to hear that the Doctor is relinquishing his connection with the hospital of the 'Friend in Need Society,' of Jaffnapatam, which cost him two journeys a week, of ten miles,

in the heat of the day, and to the very certain injury of his health.

"*Oodoopitty*, Mr. Smith's station, is the most northeasterly station of the mission, and considering its salubrity, and the character of its people, is one of the most inviting of missionary stations in India. The new female boarding-school has commenced its career of usefulness with about twenty pupils, and Miss Townshend, whose mind was turning toward the missionary field at the very time that the missionaries were turning to the United States for some such young lady, is most happy in her work, and has that work well in hand.

"I should like to give to any of my wearied brethren and sisters, or to you, the great pleasure of a month's visit to Jaffna."

Foochow Mission.

Mr. Hartwell reports the admission of three persons to the church at Mwihwa out-station, in October last. Mr. Woodin, on the same day, received four to the church in the city.

North China Mission.

OPPOSITION OF LITERARY MEN AND OFFICIALS.

Mr. Stanley, writing from Tientsin October 17, 1868, refers to recent published statements in regard to the readiness of the people of China to receive missionaries and the gospel, and expresses his dissent from such views, and his conviction, on the contrary, that "were it in the power of the official and literary classes, every foreigner would be expelled from China *to-morrow*." Others equally well informed would perhaps differ from him as to present openings and prospects, but it is well to understand the views of all. He writes: —

"So intense is this feeling of hatred and contempt of the foreigner, among the classes referred to, that many foreigners, and Chinese Christians, predict a rupture, and bitter persecutions in the course of ten years. Allow me to refer to recent occurrences for proof. 'The Chinese Recorder and Missionary Journal,' published at Foochow, for August, 1868, noticed persecutions in Formosa, in which one catechist was 'murdered with stones and knives,' and other deeds of violence enacted. 'Not one [of the rioters] has been seized, nor was the slightest attempt made to repress such excesses by punishing those concerned in them.' 'The leading rioters were petty officials connected with the district Yamen, who are now at large, as if nothing had happened. Nor has any attempt been made to seize the murderers of Cheng Ch'eng-hung.'

"A more recent case has occurred at Yangchow, near Chinkiang. 'About eight or ten thousand men rose in a mass, broke into their [the missionaries'] house, and destroyed the whole of their property. The ladies belonging to the mission have all more or less suffered from wounds and bruises, and the Rev. Mr. Reid had his eyes so severely injured that there are very serious doubts of his ever recovering his sight. The Chinese mob set fire to the house, and did all they could to burn the inmates out of it. They were driven to such extremities that they were forced to throw the children from the upper window, and the ladies were obliged to follow at the risk of their lives. The outrage was caused by the literary class, who spread a report to the effect that the missionaries boiled up children to use them for medicine.[1] The silly, impotent authorities knew of the difficulty fully a week beforehand, and instead of taking steps to prevent a breach of the peace, encouraged it by their indifference, if not actually by their connivance.'

"Another account says that the authorities encouraged the mob in its rising and violence."

The missionaries who have thus suffered at Yangchow are connected with the "China Inland Mission," consisting mainly of persons of limited education, who went out from England a few years since somewhat upon the principle of the well-known George Muller, of Bristol. Full

[1] *Similar* reports at Peking and Tientsin, about four years ago, broke up our schools. We were reported kidnappers of children.

accounts of the outrage against them have appeared in print, but these extracts give a concise summary of the facts. It is stated that redress has since been obtained from higher officials.

THE PEOPLE NOT READY.

Mr. Chapin wrote from Tungchow, October 27, with reference to the same subject, — a prevalent impression as to "the supposed readiness of the Chinese to embrace the Gospel": "This impression has arisen in part from the rapid increase of professed converts at certain points. Yet I feel that it ought to be made known to you at home, that in most such cases, *not in all*, this is owing to the fact that some missionaries baptize all who apply for baptism, unless they know of something to their discredit. The result is, that a crowd of needy people, wanting employment as teachers, preachers, colporters, and servants, or who wish foreign protection or help in some way, rush into the church. There have been places where the work has developed itself rapidly and yet seemed to be genuine, and I rejoice in such manifestations of the sovereign grace of God. But as a rule, the Chinese are not waiting to receive the gospel, or easily impressed by it.

"Chinese prejudices are still intensely strong, and their contempt for foreigners and a foreign faith seems nearly as strong as ever. Influences are at work which will gradually abate them, but we cannot hope for a sudden change. In no part of the kingdom of Satan are the defenses stronger than here; and except by the miraculous power of God, they cannot be easily taken. I do not write in any feeling of discouragement. I have stronger faith than ever that God will 'establish the work of our hands upon us,' and even soon give us to rejoice over an ingathering of precious souls. But I would not have missionaries come out with overwrought expectations of the future immediately before them. Far better let them come realizing, so far as may be, all the difficulties, and strengthened in the grace of God to meet them."

LABORING IN HOPE.

Mr. Chapin writes of his work at Tungchow: "There are no signs of special encouragement in our own work. We try to sow the seed beside all waters — in school, in chapel, on the street, and in our own house. Many hear, some listen with attention, a few return to hear again, but so far as we know, none have yet been induced to believe the gospel, and accept it as their rule of life. I hoped for better things when we came here a year ago, and I still hope and pray for better things to come. I have never enjoyed preaching as much as of late; have never had so strong desires for a blessing; have never had so much faith to expect it.

"It is now just about six years since we sailed from New York. These six years of missionary life have been full of pleasant experiences. We have had family afflictions, and trials and discouragements in our missionary work; but the joys have far outbalanced the sorrows, and we would not have spent these years elsewhere or in other work. May coming years be more full of Christ, and more devoted to his service than the past."

NEED OF PRAYER.

Mr. Blodget writes from Peking "If our work is arduous we must still keep ourselves steadily to it, imploring God's help; while the churches also send up their cries in our behalf. We now have houses, lands, chapels, missionaries; what we need is a work of grace in the hearts of the people. Our mission will not be a success until the fire of God kindles in the souls of the Chinese. The churches must know where our difficulty lies, and help us by uniting their prayers with ours."

ITEMS.

At the last annual meeting of the North China mission it was voted to apply for two itinerant laborers, to engage in the sale of Bibles and tracts in the interior. As reasons for this, it is stated that "the country is open for such efforts in al-

most every direction"; that "the similarity of the spoken languages in North China tends greatly to facilitate the work," the same speech being intelligible "among persons dwelling two thousand miles apart"; that the time has now come for such efforts, English and Scotch societies being already active in it; while such labors would be "a preparation, everywhere, for the work of preaching the truth."

It will be seen by a notice of embarkations, on another page, that one man has already been sent by the Board to engage in this work.

Mr. Blodget, in notes of a recent journey, mentions that on the 20th of September last, at Lé Hien, a market-town thirty miles south of Peking, in a quiet inn at which he stopped, he baptized Dr. Cheng, whom he visited in the spring. He adds: "A young man of wealth, whose surname is Sin, the son of a widow, followed with us to hear the Word. He thinks his mother would like to build a church." Various encouraging incidents connected with the journey are reported. At one place, a magistrate who rules over one hundred and twenty small villages, invited him to his office, and for several hours "conversed in the most free and unreserved manner; received the New Testament; and declared his intention to read and study it."

Mr. Blodget mentions that an American missionary, sent out some years since by the Methodist Church South, has established a weekly paper at Shanghai, which "will open a passage for rays of light, from gospel truth and Christian civilization, upon the dark Chinese."

Mr. Goodrich, of Peking, states (October 7): "We have inaugurated a system of monthly giving. Our little church and congregation seem much pleased with the idea, and give more liberally and generally than I anticipated. The design, first suggested by one of our church members, is to assist the brethren in Yücho in procuring a suitable place of worship."

Micronesia Mission.

NATIVE MISSIONARIES.

In a letter from Mr. Sturges, of Ponape, published in February, allusion was made to the setting apart of natives for a missionary work. Writing to the Treasurer of the Board, August 25, Mr. S. remarked: "We are hourly looking for the *Morning Star*. On her arrival I am expecting to go west, with two native teachers and their wives. These are to be sent off by our Ponape Christians, who promise to support them. If they find food and lodgings among the people to whom they go, the amount needed for them from abroad will be small. We shall be able to send them some clothing; and probably our friends at the Sandwich Islands will be glad to help. I trust they will never be any expense to the American Board."

TRADE INCREASING.

"A trading company are taking possession pretty largely of these islands. A line of vessels is established to run between this and China, carrying timber, cocoanut oil, etc. Our people all around the island are very busy cutting timber for this company. They have now several cargoes ready, and do not lose their industry in cutting. The island is flooded with 'trade,' and our people are crazy to gather it in.

"The effect of this contact with the outside world, and especially intercourse with bad foreigners, will not be good upon our wasting people. We are glad to have our people find work, and be able to clothe themselves; but we also find a spirit of worldliness growing among them, which needs our help and checks. It is this new aspect of things, arising from this opening of our island to the world, that has changed our minds as to going in the present trip of the *Morning Star* to Honolulu. We do not expect to leave until next year.

"All well here. We have our hands full of work, and our hearts of happiness and hope."

MISSIONS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

THE last, "seventy-fourth," Annual Report of this Society presents the following view of receipts and expenditures:—

I.—Contributions for General Purposes—		
1. Subscriptions, Donations, and Collections	£56,177 18 0	
2. Australia and Foreign Auxiliaries	2,594 15 4	
3. Dividends	373 1 9	
4. Legacies	5,326 3 4	
5. Fund for Widows and Orphans and Superannuated Missionaries	3,491 6 3	
6. Contributions at Missionary Stations, English and Native	14,606 7 4	
		£82,569 12 0
II.—Contributions to Special Objects—[omitting particulars]		15,049 5 4
Total Income		£97,618 17 4

EXPENDITURE.

1. Payments by the Treasurer in London	£78,272 16 3	
2. Raised and Appropriated at the Mission Stations	14,192 1 9	
		£92,464 18 0

RECEIPTS.

"The balance sheet of course shows all the sums which have passed through the Society's hands during the past year, or which have been involved in its work. Removing, however, all sums which are entered on both sides of the account (such as the ship insurance, the Madagascar churches, moneys raised and expended abroad, and some of the special gifts), and drawing out only the funds which the Society has received and expended in an ordinary way, the result is as follows:—

Total payments by the Treasurer	£74,872
Total receipts " "	70,379
Deficiency . . .	£4,493

The deficiency has been fully made up from special sources, and a balance remains in hand for the new year."

TABULAR VIEW OF THE MISSIONS.

The following condensed view of the missions of the Society is compiled from tables in the Report:—

MISSIONS.	Number of Stations.	Number of Out-Stations.	English Missionaries.	Native Ordained Pastors.	Native Preachers.	Church Members.	Native Adherents.	Schools.	Pupils.	Local Contributions.
1. China	7	12	20	4	39	1,167	2,500	8	420	£ 142 6 8
2. North India	6	9	18	6	15	294	1,202	44	2,847	2,317 2 0
3. South India	13	50	23	9	56	857	3,390	72	3,892	1,996 10 0
4. Travancore	7		8	11	196	2,228	32,362	237	8,241	1,219 0 0
5. Madagascar, and Mauritius	10	87	14	7	94	5,005	21,000	18	811	112 2 0
	1		1			167		5	300	
6. South Africa	30	67	35	1	5	5,507	19,196	8	1,788	2,888 2 6
7. West Indies	25	24	13	4	5	4,372	18,000	14	2,308	3,305 9 10
8. Polynesia	17	11	27	21	250	10,250	62,000	208	10,353	1,766 1 9
Totals.	116	260	159	63	660	29,847	159,650	614	30,960	£13,746 14 9

SELF-SUPPORT—CONTRIBUTIONS.

In the introductory portion of the Report, relating to the general work of the Society, under the heading "Native Churches," there are statements of great interest, a few of which will be presented here.

"Many facts have been communicated to the Directors during the past year, which show the steady progress of the na-

tive churches; and their increased ability and willingness to maintain the ordinances of the gospel, and to care for the salvation of others. Some of these facts deserve unusual attention, as they are significant of a prosperity for which we have prayed, and which should call for the most devout thanksgiving."

Rev. G. O. Newport, of the Travancore mission, writes respecting his own station: "The work going on at Pareychaley is really marvelous. I am astonished myself when I look at it. . . . Our statistics for 1867 will show, I believe, that Pareychaley district contains nearly 10,000 Christians, or about one third of our whole mission. The expenditure of the district has of course very much increased; but the allowance from England has never been increased, nor has an increase been desired by me. The people have themselves met the surplus expenditure, in three ways: (1.) By the new converts building their own places of worship entirely themselves, without a single farthing from the mission fund. (2.) By their giving contributions as liberally as their circumstances will allow; and thus paying half, three quarters, one third, and (in some cases) more than the whole of their catechists' pay. From the very commencement of their Christian life, they are, in some cases nearly, in other cases entirely, *self-supporting!* . . .

"I have lately visited several of these congregations, and am very much surprised at the intelligence and knowledge manifested by them. New Christians are laying hold of the teachings of the gospel with a firm grasp, and endeavor to act up to them. They are persecuted, but stand firm, and they give us occasion to 'glorify God' in them. And the work still goes on. How to supply the necessary agents I do not know. I hear, weekly, of people coming over *here*, and coming over *there*, and coming over *in the other place*, and I am at my wits' end to know what to do with them. I have enlisted the voluntary efforts of our older Christians."

Turning to islands of the Pacific, it is said: "The contributions, which have been offered most liberally by the Samoan churches for several years, have, during the past year, reached a larger amount than usual. Of his own church and district in the island of Upolu, the Rev. Dr. Turner writes thus: 'The contributions to the Society in May, from this district, amounted to £126 16*s.* 6*d.* (of this over £32 are from the children), more by £10 than ever we had before. In January the district teachers had a liberal present also of £96 14*s.* 10*d.*, or about £10 16*s.* 1*d.* to each, showing a total of £223 8*s.* 4*d.* which the people have contributed for the cause of God in the course of the year, exclusive of chapel building and repairs, daily supplies of food to the teachers, etc.'

"The entire contributions from these churches, and from the neighboring island of Niue, for 1867, are given in the following table:—

Upolu — Malua	£126	16 6
Apia	220	0 9
Leulumoega	154	0 0
Falialili	243	10 6
Saluafata	100	18 0
Savaii — Matautu	285	3 6
Faasaleleaga	166	6 6
Tutuila and Manua (estimate)	50	0 0
	£1,346	15 9
Niue — estimated at	93	2 9
Total from Samoa and Niue	£1,439	18 6

"An effort, put forth by the native churches of Hong Kong and Canton is described by the Rev. F. S. Turner: 'During the latter months of the year, the two evangelists employed and paid by the Chinese churches have been stationed at Fatshan. Our church has combined with the church in Canton in procuring a preaching station in that densely populated city. The room has been opened since the beginning of the Chinese year, and has been crowded with hearers. This movement is to me more encouraging than anything I have previously witnessed in our two stations. From the first this has been a purely Chinese enterprise. Our worthy assistant in Canton, Leung A-T'o, first suggested the project, and it has throughout been executed by the Chinese themselves, without any interference on the part of the missionaries. May the Divine blessing descend richly upon their work of faith and labor of love!'"

WOMAN'S WORK.

GIRLS' SCHOOL AT THE GABOON.

Mr. Bushnell wrote from the Gaboon West Africa, November 20: "I am happy to state that there are some evidences of the presence and workings of the Holy Spirit here at this time. During several weeks past there have been one or two cases of inquiry among the young men who have been members of my Bible-class, and of late the number has increased. An interest has also commenced among the pupils of Mrs. Bushnell's school, and now all the elder, and several of the younger scholars seem to be seeking new hearts. We have been holding extra services for them of late, and trust that some of them may be brought into the fold of Christ. Mrs. B. has toiled and prayed, and I fear almost sacrificed her health for the good of these pupils during the last five years, and at times it seemed as though she was spending her strength for nought; but now her heart is cheered, her hopes revived, and faith quickened. Pray that we may not be disappointed, as we have been at other times, by seeing these hopeful indications vanish like the morning cloud and early dew."

OPENING AT KALGAN.

Mr. Williams wrote from Kalgan, North China, October 1: "One encouraging feature of our work here is the prospect of doing good among the women. Not only may we speak to them on religion in their visits at our house, but we are welcome to several families. Our woman servant, and oldest scholar for a time, went regularly to a family to read to them religious books. We feel as if we ought to ask for a lady teacher to follow up the work and aid in the girls' school."

MRS. BRIDGMAN LEAVES PEKING.

For several years Mrs. Bridgman, the widow of Dr. Bridgman, has been laboring most zealously in a school at Peking, supporting herself, and doing much for the mission; but of late it has been apparent that her health was becoming such that she must soon cease from such labors. She has now been compelled to retire from the post, leaving it to Miss Porter, who has been at Peking since June last, and has become acquainted with the school and the routine of labor. Mrs. Bridgman left Peking in October last, for Shanghai, with Mr. Syle, an old friend, formerly an Episcopal missionary at Shanghai. Mr. Blodget wrote, October 16: "On Monday she determined to go, and on Tuesday morning left her house and the mission premises to set forth on her journey. Both schools, and the teachers and servants followed her to the carts at the door. The place was for the time a Bochim. She went out exhorting all to believe in Jesus, to become his disciples, and to cleave to him. Her feebleness made it doubly affecting to all present.

"Mrs. Bridgman will find herself at Shanghai among her former friends and associates, of the mission in connection with which she came to China. Should she recover rapidly her usual health, she may wish to remain and labor there. I tried to dissuade her and others from all thought of such a course. The experiment of three years past is against it. Most gladly would we have had her live and die with us; but the danger is too great for her to venture further. In case of her speedy recovery, she will be able to proceed to the United States. I bespeak for her there all that love and honor due to one who has toiled most laboriously in this vineyard for more than twenty years, often in great bodily weakness and with danger to life. We hardly know how to part with her. The school, the servants, the poor who had received so largely from her bounty, all mourn her departure, as do her associates."

Mrs. Bridgman wrote herself from Shanghai, November 13, that the change had been favorable "upon health and spirits," and that her strength was returning gradually.

A HUSBAND'S OPPOSITION.

Mr. Blodget, on a missionary tour in September last, visited a village where a

young man resides whom he baptized some months before, (see Herald for November last, page 388). Of incidents there he writes: "The church member, Wang, who was baptized last spring, has not been idle in his native village. He was himself absent, but a man taught by him, received me to his house. Men and women came in. It was said that one woman, Mrs. Chang, was detained from coming by her husband, who barred the door and kept her a prisoner. The next day he did the same thing, so that I failed to see her. He has even threatened to kill her, should she be baptized and become a Christian. Yet she still prays, and is steadfast in her desire to be baptized in the face of all danger. This individual I have not seen, and cannot speak confidently respecting her."

WOMEN AT SWATOW, CHINA.

Mr. Blodget, of Peking, reports statements made there, at the monthly concert in September, by Dr. Gould, from Swatow, in the province of Canton, where, for some years, the labors of missionaries of different societies have been blessed to the gathering of more than 300 Chinese into their churches. Among other things he says: "Boat-loads of women, of advanced years, some of them able to read, have come in from country towns, bringing food for their own use with them, and desiring to be instructed in the gospel. They take up their residence for the time, in the mission compound. They appear sincere and earnest, and numbers of them have been baptized.

"These women belong to the Buddhist religion, and abstain from animal food. They form themselves into a little society, or sect, as is very common among both men and women in all parts of China. What is rather singular is the fact, that the leader of their sect, some years since, when dying, told her followers they were to receive teachers from the western lands, and enjoined upon them to listen to their instructions. The present interest among these women seems to be in no small measure due to this prediction."

OPENINGS AT FOOCHOW.

Mr. Peet reports, (November 2,) a visit by himself and Mrs. Peet to the out-station Langpuo, and says: "Soon after reaching there, between twelve and one o'clock, we commenced calling where we were invited. Some would apologize for the narrowness and uncleanliness of their parlors, and at the same time bring out benches and place them in front of their houses, and invite us to sit, while a multitude of men, women, and children would immediately gather around, all exhibiting a great deal of curiosity to get a sight of 'the barbarian woman.' Pretty nearly all of the old women in the neighborhood would venture out to see the sight. Coming up quite near, and in a kind and gentle manner, they would ask Mrs. P. to allow them to remove her hat. She at once took it off herself. This seemed to give them great satisfaction. Her dress, too, after a little further examination, was all pronounced 'ting ho' — very good. Her ability to walk with so much ease and celerity, attracted their notice and admiration. We had our helper and one of the church members, both natives of the place, accompany us, who took great pleasure in answering the queries of their fellow-villagers in regard to us."

A visit to their ancestral temple was proposed and made, and then it is said: "During the rest of the afternoon we made several calls, and Mrs. P. improved the opportunity of talking to the women. At evening prayers the chapter in course was 1 Cor. 11. I remarked upon the first verse; told them what Paul was before his conversion, and what he was after that event. Our room was crowded, and there was good attention and much interest manifested through the whole exercise. A few of those whom we met at the temple were there. Let us pray for them. The next day was spent very much in the same way, in visiting among the people."

Mr. Peet states: "We are looking with much interest for Miss Payson, of whom mention has been made in the Herald, and hope others may soon follow to help us in our work here. A wide field for missionary labor, among the women in

particular, is becoming more and more apparent."

THE Woman's Board of Missions for the Interior has assumed the support of Miss Taylor, of the Madura mission, India, and also, through the ladies of Jackson, Michigan, of Miss Dean, of Oroomiah, Persia, formerly of Detroit.

RECEIPTS OF THE WOMAN'S BOARD,

FROM JAN. 7TH TO FEB. 5TH, 1869.

Louisa F. (Mrs. Homer) Bartlett, *Treasurer.*

Jan. 7.	Hon. John Tappan, constituting Miss E. S. Tappan, L. M.	25 00
	"Persis," to constitute Mrs. C. H. Wheeler, of Harpoot, Turkey, L. M.	25 00
8.	Mrs. Greenwood, Shawmut ch., Boston, constituting her L. M.	25 00
	Mrs. Charles Noble, Detroit, Mich., to constitute her L. M.	25 00
	Norwich-town, Conn., add'l, from Cong. ch., by Mrs. E. S. Gilman,	3 00
	Presbyterian ch. of Concord, Mich., constituting Mrs. C. F. Foucher, of Homer, Mich., L. M., for the support of Miss Dean, of the Nestorian mission,	25 00
9.	Mrs. William Abbott, Charlestown, donation 5, subscription 1,	6 00
	Mrs. A. W. Tufts, Boston, constituting herself L. M., 25; annual subscription, 1;	26 00
	Mrs. E. A. B. Winslow,	10 00
	Miss S. Farrington,	2 00
10.	Mrs. Wilson, Old South ch., Boston,	1 00
11.	Mrs. Prof. Tatlock, Williamstown, Mass.	4 00
	Miss Amy Foster, Central ch.	1 00
	A. H., East Haddam, Conn.	1 00
	Chestnut st. ch., Chelsea, to constitute Mrs. Albert H. Plumb and Mrs. I. P. Langworthy, L. M.	50 00
	Mr. Cragin, Old South ch., "in Memoriam,"	10 00
	Mrs. A. C. Morley, Pittsfield,	10 00
12.	Ladies' Benevolent Soc., Cong. ch., Townsend, Mass., to make themselves auxiliary,	10 00
15.	Mrs A. W. Crittenden, Utica, N. Y., constituting her L. M.	25 00
16.	A *Friend*, in Essex st. ch.	100 00
	Miss A. Newman, constituting her L. M.	25 00
17.	L. C. Gordon, Old South ch., to constitute Mrs. Louise Powers Gordon, L. M.	25 00
	Mrs. S. T. Armstrong, Old South ch., constituting her L. M.	25 00
18.	Mrs. Alfred Ely, Newton Corner, constituting her L. M.	25 00
	Mrs. Freeman Allen, Boston,	100 00
19.	Wellesley Ladies' Miss'y Society, constituting Mrs. Augustus Fuller L. M. (to support a pupil in Miss Fritcher's school at Marsovan),	25 00
	Sabbath-school in Wellesley, by the Wellesley Miss'y Society, for support of a pupil in Mr. Clark's school at Philippopolis,	40 00
	New Year's Offering, from the ladies' prayer-meeting, First ch., Ipswich,	10 00
	Ladies in Presbyterian ch., Redford, N. H., a part of which to constitute Mrs. Stephen C. Damon, L. M.	31 75
	Mrs. F. B. Day, Hollis, N. H., to constitute Mrs. Julia A. Grinnell, of Grinnell, Iowa, L. M.	25 00
	Mrs. C. M. Putnam,	5 00
22.	Mrs. Hale, Boston, annual subscription,	1 00
	Additional from ladies in Mount Vernon ch., for collation,	30
	Mrs. Talcott Carpenter, Mrs. Henry Alvord, Mrs. E. C. Ruggles, Mrs. William Loomis, Mrs. E. B. Moore, all of Bolton, Conn., $1 each,	5 00
23.	Mrs. Peleg Child, of North Woodstock, Conn., to constitute Mrs. T. H. Brown and herself L. M's,	50 00
	Homer Bartlett (Old South ch.), to constitute Mrs. Almena B. Morgan L. M.	25 00
	Mrs. Homer Bartlett, to constitute Mrs. Susan H. Morgan and Miss Myra A. Proctor, of Turkey, L. M's,	50 00
	Miss Mary Fowler, annual subscription,	5 00
25.	Young ladies and Sabbath-school of East Randolph, $25 of which is to constitute Mrs. Louisa S. Russell L. M., and the whole to be appropriated to the educating a native girl in Mrs. Edwards' school,	30 05
26.	Ladies Benevolent Society in Cong. ch., Littleton, Mass.	10 00
	Cong. Society in Belpre, Ohio,	11 63
	Mrs. William S. Houghton, Central ch., $25, to constitute her L. M., and $20, being her annual subscription,	45 00
29.	Mrs. Anna I. Whitney, Stockbridge, Mass., constituting her L. M.	25 00
	Mrs. Newman Clark, $10, Miss Hattie F. Clapp, $5, Mrs. Ansel Clapp, $2, Mrs. Clark Bridgman, $1, Mrs. Submit Bridgman, $1, Mrs. Lucas Bridgman, $1, Mrs. Alfred Montague, 1, all of Westhampton,	21 00
30.	Miss Hannah W. Lyman, of Vassar College, Poughkeepsie, constituting her L. M.	25 00
	Miss Lillie, Old South ch.	2 00
Feb. 1.	Young ladies in Ipswich Seminary,	9 50
	Mrs. I. C. Tyler, Mount Vernon ch., annual subscription,	5 00
	Miss Esther S. and Miss Cutler, Mount Vernon ch.	2 00
	Mrs. Joseph Sweetser, to constitute her L. M.	25 00
	Miss Rebecca Reed, Mount Vernon ch., annual subscription,	5 00
	Mrs. E. W. Chester, New York, annual subscription,	5 00
	Shawmut Ave. Cong. ch. (particulars in future number), $80, and to constitute Mrs. John Erskine, of Shawmut Cong. ch., L. M., $25,	105 00
2.	Ladies' Society, North ch., New Haven,	25 00
	Ladies' Benevolent Society of South Amherst, to constitute Mrs. Clara B. Hutchings L. M.	25 00
5.	Ladies' Social Circle of West Amesbury, Cong. ch.	38 25
	C. E. L., Northampton,	1 00
	Mrs. W. H. Seram, Sand Lake, N. Y., to constitute Mrs. Isabella Brooks L. M.	25 00
		$1,297 48

The Treasurer of the Woman's Board would suggest to those forwarding moneys to her by mail, the greater security of bank-checks, payable to her order, or Post-Office checks.

1860.]

MISCELLANY.

ZULU MISSION SEMINARY.

One of the missionaries lately among the Zulus wrote recently to friends in this country: "In Mr. Ireland's Seminary there are a number of chiefs' sons who are to succeed their fathers. This will have an important influence throughout the whole country. I wish you could see this seminary. There are thirty-three young men. The advanced class are ready for college except in the classics, and are wonderful *in mathematics* and English studies. They can take a map of the United States, or any other country,—an outline map with no names,—and can tell you every river, city, bay, mountain, etc., as quickly as you ask the questions. They draw beautiful maps, and print the names so that you would think them printed maps.

"As you see the whole room full of young men together, they would do credit to any American seminary. I was speaking to S—— yesterday, who is No. 1—the *head* of the school. Referring to a boy just come I said, laughing, 'Take care, or he will pass you and leave you behind him.' 'Oh, well,' he replied, 'one would not be surprised at that. It must only be what the Bible says, "The last shall be first and the first last."' The other day he was trying hard to [illegible] and called out in English—'O [illegible] *I do not succeed*, I shall [illegible] sackcloth and sit down in [illegible]

"We hope a number of the [illegible] boys have become Christians [illegible] meeting has been held [illegible] hope will be continued [illegible] ing is coming to [illegible] many more. [illegible]

[illegible] wrote, January 21st: "On Monday, January 16, we celebrated the twenty-first anniversary of our departure for Turkey. In the evening, to our entire surprise, nearly a hundred ladies and gentlemen of the Plymouth church, with a few other friends, took possession of our rooms, made coffee, loaded the table with cake, and filled the pantry with good things. I had been away, addressing a meeting of the Young Men's Christian Association. As I returned, they met me at the door and welcomed me in. Wife and Joseph were dressed in Turkish costume, and all were enjoying themselves finely. After refreshments and singing the hymn—'Blest be the tie that binds,' Professor Knox, of the Blind Asylum (in the vernacular dialect of the premises), made a hearty speech of welcome, expressing the gratitude of the company that had come to express many kind and thoughtful sentiments, and closed by offering us the [illegible] of the town. I responded, thanking them for their call and [illegible] gratuitous remarks at the table [illegible] me. Then we all [illegible] meeting [illegible] to hear a lecture, [illegible] was [illegible] the room [illegible] [illegible] [illegible]

eign Missions Committee" of the Free Church of Scotland.

"I think the reader will peruse with much interest the following testimony to the results of missions, from a volume where one would scarce have looked for it — Darwin's (Origin of Species), 'Journal of Researches into the Natural History and Geology of the countries visited during the voyage of H. M. S. *Beagle* round the world, under the command of Captain Fitz Roy.' Speaking of Tahiti, Mr. Darwin writes: —

"'Thus seated, it was a sublime spectacle to watch the shades of night gradually obscuring the last and highest pinnacles. Before we laid down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule, or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travelers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side. . . .

"'One of my impressions, which I took from the two last authorities, was decidedly incorrect; viz., that the Tahitians had become a gloomy race, and lived in fear of the missionaries. Of the latter feeling I saw no trace, unless, indeed, fear and respect be confounded under one name. Instead of discontent being a common feeling, it would be difficult in Europe to pick out of a crowd half so many merry and happy faces. The prohibition of the flute and dancing is inveighed against as wrong and foolish; the more than Presbyterian manner of keeping the Sabbath is looked at in a similar light. On these points I will not pretend to offer any opinion in opposition to men who have resided as many years as I was days on the Island.

"'On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the Island only twenty years ago; nor even with that of Europe at this day; but they compare it with the high standard of gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood — a system of profligacy unparalleled in any other part of the world — infanticide, a consequence of that system of bloody wars, where the conquerors spared neither women nor children — that these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lessons of the missionary may have extended thus far.'"

OFFERINGS FOR SALE.

THE December number of the Herald stated, in connection with an account of certain "gifts at the annual meeting," that it had been suggested, that donations of this kind should be announced in the Herald before disposing of the articles, in the hope that they might be redeemed, or sold without a sacrifice. The Treasurer has recently received a gold watch (which he is told, by competent authority, is a very good one, and for which the donor states that he gave "$80, on the gold basis"), with a note stating: "For some years, owing to embarrassment and unexpected pecuniary burdens, I have thought I was not able to contribute to foreign missions. But the thought that I might do something if I would deny myself a little has pressed itself upon me, and I have felt that I did not require a gold watch, and have asked the Lord to accept that as a contribution, trusting that I may be able to see more that I can do for the Master — more than I have ever done — and be also enabled so

to live that when I try to teach the duty of self-denial to my Sabbath-school class or my family, my efforts may be accepted and blessed.

"I trust the Lord will bless this little offering, and help you to place it where it will in some way assist the blessed work over which Providence has placed you."

A mother has also sent a German flute, with eight keys, in good condition, which belonged to a deceased son, and which cost about $15.

A DAKOTA'S GIFT FOR CHINA.

Mr. J. P. Williamson, of the Dakota mission, acknowledges twenty dollars, a donation to the Board from the "Dakota Pilgrim Church," and also three gold dollars, "for China," from an Indian woman. He writes: "Perhaps you would like to know where these gold dollars came from. Some twenty years ago, a missionary was walking through an Indian camp and saw some little girls sliding down the hill. He talked with them and asked them to come to school. They did so, and the missionary and his associates had pity on them, and took some of them into their own families for a time. But soon that missionary was drowned, and the scholars were scattered. One of the little girls was carried hundreds of miles away, where there was no one to teach her. She was sick, and then an invalid for life, so that she cannot stand upon her feet; but she remembered what the missionaries had taught her. After many years, another visited her, in her new home, and she received him with great joy. She has now made a public profession of her faith in Christ, and wishes to do something for her Lord. So she cast these three gold dollars, which she had treasured a long time, into his treasury, and I send them to you, to carry the gospel to the Chinese.

"The missionary who first found that little half-breed girl, in his lifetime saw but little fruit of his labor. Now it is beginning to appear. 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

A DIAMOND RING.

Among the donations acknowledged in this number of the Herald, will be found, under the head of "Foreign Lands and Missionary Stations," the avails of a diamond ring, $494.74. This ring was given to the missionaries at Constantinople by a friendly Armenian, who is not, as yet, an *avowed* Protestant, though he is such in sentiment, having learned the truth from a pious Protestant uncle, now deceased. The family is one of considerable wealth, and the gift is one which may well incite others to like liberality.

BIBLIOGRAPHICAL.

Twelve Years with the Children: Mottoes and Echoes in Morals and Mission Work. By W. Warren. Portland: Published by Hoyt and Fogg. 1869.

This is a very neat volume, of 325 16mo pages, of fair, open type. The author's "twelve years with the children," in his labors as District Secretary of the Board in Northern New England, have given him great facility in talking to and writing for the young, and many of his best things for children are brought together here; with some good things for older persons also. In his introductory chapter he says: "For these twelve years I have lived very much in the children's world. . . . I have talked much to them and with them, and they have talked much with me. I have written them often and they have written me. A great many interesting scenes and things have occurred, some of which will reappear in this book. . . . The mission work, and its fruits, are the *threads* of my argument; they are the warp of the book; and all sorts of good things, and curious, will be the filling." The Herald heartily wishes him much success in this effort to reproduce and extend the influence of "good things," believing that his endeavors cannot fail to be useful.

The author, in advance, offered copies of the book in paper covers to contributors of a certain amount for the mission schools; but as he and his publishers have made it "twice as large and costly as was

intended," and as no copies are issued with *paper* covers, he feels obliged to withdraw this offer for the future.

MISSIONARY HERALD FOR 1869.

It is gratifying to be able to report an increase in the monthly circulation of the Herald. Some churches have made a very great addition to the number heretofore taken; but there are, still, many thousands in our churches who do not see this publication. It is not yet too late to add to the list of subscribers for the present year. *See pages immediately following Donations; also last page of cover.*

REMITTANCES.

It is hoped that those accustomed to remit funds to the Treasurer will not overlook his notice at the end of the Donations in this number of the Herald, or the "Suggestions" in the same place last month.

ARRIVALS.

Mrs. Edwards, who sailed from Boston August 19, 1868, to take charge of a boarding-school for girls at Inanda, Zulu mission, wrote from Durban, Natal, November 18. She reached there November 16, and was expecting to go to Inanda the day she wrote. She speaks very gratefully of the kind treatment received from Captain Whiting, the other officers, and the sailors of the *Kemp*. During a fearful gale, one of the passengers overheard the sailors saying, in the night: "If anything happens to the *Kemp*, and anybody can be saved, we will save Mrs. Edwards." They had a delightful passage till they had passed the meridian of the Cape of Good Hope, but after that "a succession of gales."

Mr. and Mrs. Pond, who left New York October 10, for Mardin, Eastern Turkey, reached that place December 13. They went by way of Aleppo, Birijik, and Oorfa, encountering, on the latter part of the route, tempests of rain, with much cold, in a land where villages are "few and far between, and always of mud, overhead, on both sides, and underfoot." But they were "most fortunate in securing the service of an old servant of Mr. Williams, who was returning from Constantinople to Mosul, where he is now a merchant, with his caravan of thirty camels," and were "better kept through all than there was reason to hope."

RESIGNATION.

Rev. Justus Doolittle, of the North China mission, feeling that, as to direct missionary labor, he was in great measure disabled by disease of the throat and other infirmities, and being offered a situation in which he could still support himself in China, and have, he believes, good opportunities for Christian usefulness, has resigned his connection with the Board. He goes from Tientsin to Foochow, where he is to act as interpreter for the firm of A. Heard & Co. He leaves the mission and the Board with regret, and the expression of much interest, — "not," he writes, "because I do not wish to be a missionary and do missionary work," but solely on account of his *inability* any longer to do such work fully, and his unwillingness, under these circumstances, to be dependent for support upon missionary funds, when he can, in other ways, support himself and do good to the Chinese.

EMBARKATION.

Rev. Chester Holcombe, recently engaged in missionary work for the American Sunday School Union, in Georgia, Mrs. Olive Kate (Sage) Holcombe, from East Hartford, Conn., and Mr. Gilbert T. Holcombe, sailed from New York February 9, by steamer for Panama, on the way to China, via San Francisco, to join the North China mission. The older of these two brothers states: "My mother consecrated me to the missionary work before I was born." The younger goes to engage specially in itinerating work for the sale of Bibles and tracts, with other labors, in response to a call from the mission noticed on another page.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.
Gorham, Cong. ch. and so. 14 20
Portland, Central Cong. ch. and so., Mrs. Ingraham, 5 00
Pownal, Cong. ch. and so. 18 00—37 20
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.
Wilton, Cong. ch. and so. 20 00
Hancock county.
Castine, Samuel Adams, 30 00
Kennebec county.
Gardiner, Cong. ch. and so. 24 60
Hallowell, Cong. ch. and so. m. c., add'l, 2 00
Waterville, Cong. ch. and so. 17 00—43 60
Lincoln county.
New Castle, 2d Cong. ch. and so. 14 00
Warren, Rev. Edwin S. Beard, 20 00—34 00
Piscataquis county.
Monson, Rev. R. W. Emerson, 10 00
Somerset county.
Skowhegan, E. H. Y. 5 00
Union Conf. of Chs.
Waterford, Individuals, 23 00
Waldo county.
Camden, Cong. ch. and so., add'l, 4.86, Ladies' Miss'y Asso'n, 13.50; 18 36
Searsport, 1st Cong. ch. and so., m. c. 17 50—35 88
Washington county.
Calais, 1st Cong. ch. and so., m. c., 6 months, 29 65
York county.
West Newfield, Cong. ch. and so. 12 00
279 33

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
East Jaffrey, a friend, 2 09
Keene, 2d Cong. ch. and so. m. c. 31.69; 1st Cong. ch. and so., Hesh-bon Soc., for Indian missions, 25; 56 69
Rindge, A. S. Coffin, 10 00—68 69
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so., Gents Benev. Soc., 89.67, Ladies, ditto, to const. Mrs. Edward Aiken, H. M., 101.90; 191 57
Bedford, Pres. ch., annual coll. 56 00
Francestown, Cong. ch. and so., of wh. from m. c. 56.83, Israel Batch-elder, 100; 156 83
Hancock, 1st Cong. ch. and so. 88 00
Hudson, Daniel Gage, to const. him-self H. M. 100 00
Manchester (Piscataquog Village), Daniel Mack, 25, Mrs. Asenath Bowman, 2; 27 00
Nashua, Pearl st. Cong. ch. and so., m. c. 25 52
New Ipswich, Rev. Samuel Lee, 10 00
Temple, James Killam, 1 00—605 92
Merrimack co. Aux. Soc.
Concord, South Cong. ch. and so. m. c. 19 00
Fisherville, Rev. A. William Fiske, 10 00
Seaborntown Bridge, Cong. ch. and so. 70 18—99 18
Rockingham county.
Chester, Cong. ch. and so., to const. John Robinson, H. M. 121.62; a friend, 10; 131 62
Derry, 1st church, 60 00
Rye, Cong. ch. and so., coll. 13.25, Rev. Giles Leach, 5; 18 25—209 77
Strafford county.
Conway, Mrs. Clarrissa Merrill, 2 00
Wakefield, Rev. Daniel D. Tappan, 10 00—19 00
Sullivan co. Aux. Soc. H. W. Goddard, Tr.
Newport, Cong. ch. and so., to const. Rev. G. R. W. Scott, H. M. 79 41
1,061 97

Legacies. — Bedford, John French, by L. C. French, 2d, Trustee, 1,450.58 less express, 75c.; 1,449 78
Durham, Mary Griffin, by Rev. A. Tobey, Adm'r, 100 00—1,549 78
2,631 75

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Cornwall, Cong. ch. and so. 58 87
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Barnet, a friend, for a missionary widow or child, 5 00
St. Johnsbury, South Cong. ch. and so. 18.37; "Friends of Missions," 300; Sarah T. Crossman, 10; 328 37
St. Johnsbury East, Cong. ch. and so. m. c. for 1868, add'l, 24 00—357 37
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. m. c. 25 00
Milton, Phineas Herrick, 1 00
Winooski, Cong. ch. and so. 22 08—48 08
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 17 00
East Berkshire, Cong. ch. and so., annual coll. 18 00
Enosburgh, Mrs. R. S. Nichols, to const. James G. Nichols, Geneva, Wisconsin, H. M. 100 00
St. Albans, Mrs. B. B. Nelson, 2 00—137 00
Lamoille county.
Cambridge, Mr. and Mrs. J. W. Turner, 5 00
Johnson, Cong. ch. and so. 38 48—43 48
Orange county.
Post Mills, John Pratt, 15 00
Wells River, Cong. ch. and so. m. c. 15 12—30 12
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so., annual coll., to const. Rev. A. A. Smith, Lowell, Vt. H. M. 67 57
Craftsbury, Cong. ch. and so. m. c., 4 months, 23 00
Derby, Cong. ch. and so., Jan'y coll. 5 00
Greensboro, Cong. ch. and so. 23 32—118 89
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Dorset, East Cong. ch. and so. m. c. 10 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville, Rev. S. S. Arnold, 10, Mrs. E. Murray, 10, P. Haskell, 5; 25 00
Ludlow, Cong. ch. and so. m. c. 12 00—37 00
841 16

MASSACHUSETTS.

Barnstable county.
Truro, a friend, 5 00
Berkshire county.
Housatonic, Sophia Perry, 10 00
Lanesboro, Clarissa Briggs, 20 00
Stockbridge, Cong. ch. and so. m. c. 6 months, 128 00—163 00
Boston and vicinity.
Boston, of wh. from H. B. H. 100; Unknown, 25; a friend, 10; a member of Emmanuel ch. 5; a friend, 4; ditto, 4; "Gamma," 3; 6,319 26
Chelsea, Winn. Cong. ch. and so. m. c. 32.04; Broadway Cong. ch. and so. m. c. 23.90; 55 94—6,375 20
Essex county.
Andover, T. S. S. 3 00
Lawrence, Eliot Cong. ch. and so., for salary of Rev. P. O. Powers, to Dec. 31, 1868, one quarter, 175; Lawrence st. Cong. ch. and so., add'l, 75; 250 00—253 00
Essex co North Conf. of Ch's. William Thurston, Tr.
Groveland, Angelina Ladd, 2 00
Ipswich, 1st Cong. ch. and so. 50 29

Newburyport, Union Prayer-Meeting, 1st Monday of the year, 40 27
Rowley, Cong. ch. and so., ann. coll. 52 26—144 82
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Salem, South Cong. ch., Mrs. N. B. Mansfield, to const. herself H. M. 100 00
Franklin co. Aux. Soc. L. Merriam, Tr.
Northfield Farms, M. E. Hilliard, 2 00
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Blanford, Cong. ch. and so. 86 10
Chicopee, 2d Cong. ch. and so. 76.25; 3d Cong. ch. and so. 64.56; 140 81
Holyoke, 2d Cong. ch. and so. 20 42
Longmeadow, Cong. ch. and so. m. c. 8 19
Ludlow, Cong. ch. and so., to const. E. T. Parsons, H. M. 111 11
Monson, A. W. Porter, 400 00
Springfield, North Cong. ch. and so. 50 45
Westfield, N. T. Leonard, for Eastern Turkey, 101 68—918 71
Hampshire co. Aux. Soc.
——, a friend, 50 00
Cummington, Village Cong. ch. and so. 24 28
Granby, Cong. ch. and so. (of wh. from J. P. C., with prev. dona., to const. Mrs. Mary F. C. Williams, Troy, N. Y., H. M., 60); to const. C. E. Hunt, H. M. 241 70
Hadley, 1st Cong. ch. and so. 125.50; Russell Cong. ch. and so. 50.21; 175 71
Northampton, 1st Cong. ch. and so. coll. 780.87; Edwards Cong. ch. and so. (coll. 200, m. c. 18), 218; 998 87
Prescott, Cong. ch. and so. 27 05
South Hadley, a friend, 10 00—1,527 56
Middlesex county.
Auburndale, Cong. ch. and so., add'l, a friend, 2 00
Cambridgeport, Stearns Chapel, m. c. 5 62
Charlestown, 1st Cong. ch. and so. m. c. 8 93
Lowell, Kirk st. Cong. ch. and so., balance of m. c. and coll. 100 00
Malden, Trin. Cong. ch. and so., to const. Mrs. Jane B. Holm, H. M. 100 00
North Reading, Evan. Cong. ch. and so. 14 80
Reading, Old South Cong. ch. and so., annual coll. (also legacy of Sarah Johnson, 1,005, less tax, 60, 945, elsewhere ack'd), 90 20
Somerville (Winter Hill), Broadway Ortho. Cong. ch. and so., to const. Rev. S. H. Virgin and W. H. Hodgkins, H. M. 150 00
Sudbury, Cong. ch. and so., annual coll. 100, m. c. 45.75, less c't, 25c.; 145 50—616 55
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. m. c. 16; Rev. J. M. R. Eaton, 10; 26 00
Littleton, Cong. ch. and so. 27 00—53 00
Norfolk county.
Brookline, E. P. 10 00
Medway, 1st Cong. ch. and so. m. c. 10 84
Milton, a friend in 1st Evan. church, 20 00
Wellesley, Cong. ch. and so. 105 70
West Roxbury, South Evan. ch. and so. m. c. 22 65—169 19
Old Colony.
Marion, James T. Wittet, 5 00
Middleboro, Central Cong. ch. and so., to const. Abiel Wood, H. M. 111 18—116 18
Palestine Miss'y Soc. E. Alden, Tr.
Braintree, 1st Cong. ch. and so., coll. 141, m. c. 59; 200 00
Randolph, Atherton Wales, for China, to const. himself H. M. 100 00
South Braintree, Cong. ch. and so. m. c. 13 00—313 00
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Athol, Trin. Cong. ch. and so., coll. 49.25, m. c. 9.25; 58 50
Winchendon, North Cong. ch. and so., annual coll., (in part) to const. Orlando Mason, H. M. 119 00—177 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evan. ch. and so., ann. coll. 84 30
Northboro, Cong. ch. and so., coll. 59, m. c. 39; 98 00
Princeton, Cong. ch. and so. 66 50
Rutland, Cong. ch. and so., Gents and Ladies' annual coll. 53 75
Worcester, a friend, 100; Mrs. Emma C. Swift, 12; Mrs. L. S. Foster, 10; 122 00—424 55
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Milford, D. B. Rockwood, 10 00
Millbury, 1st Cong. ch. and so. (of wh. from Mrs. Mary Dwinnell, to const. M. D. Garfield, H. M., 100); 361 70—371 70

11,780 91

W. D. R. 400 00
A friend, 10 00—410 00

12,140 91

Legacies.—Beverly, Joseph Woodbury (prev. rec'd, 409 09), by J. Woodbury, 2d, Adm'r, 71.55, less expenses, 16.25; 55 30
Groton, J. S. Adams, by S. W. Rowe, Ex'r, prev. paid, 4,000, 680 00
Reading, Miss S. A. Johnson, by Caleb Wakefield, Ex'r, 1,005, less tax, 60; 945 00—1,680 30

13,821 21

RHODE ISLAND.

Bristol, Ladies' Miss'y Soc. of Cong. ch., by Mrs. Robert Rogers, 50 00
Little Compton, Isaac B. Richmond, to const. Abby E. Richmond, H. M. 100 00
Newport, United Cong. ch. and so., Gents, 412, Ladies, 264.50, m. c. 161.27; 837 77
Pawtucket, Ladies' Asso'n of Cong. ch. and so. 177.75, Rev. C. Blodgett, D. D., to const. W. H. Tolman, H. M., 100; 277 75
Providence, Beneficent Cong. ch. and so. 500 75
Slatersville, Cong. ch. and so. coll. 132.60, m. c. 30.40; 163 00
Tiverton 4 Corners, Rev. A. L. Whitman, 5 00—1,984 27

Legacies. — Barrington, Mariann E. Horton, by Rev. F. Horton, 131 15

2,115 42

CONNECTICUT.

Fairfield co. East Aux. Soc.
Bethel, Seth Seelye, 50 00
Bridgeport, 1st Cong. ch. and so., to const. Rev. Henry Jones and G. F. Lewis, H. M., 190; D. F. Atwater, 10; 200 00
Danbury, Maternal Association, 12 00—262 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Easton, Cong. ch. and so., to const. W. R. Griswold, H. M. 115 00
North Greenwich, Cong. ch. and so., coll. 76.32, m. c. 54.44; 130 76
Ridgefield, 1st Cong. ch. and so. 200 00
Wilton, Cong. ch. and so. 65 00—510 76
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 100 00
East Hartford, Cong ch. and so. 252 06
Farmington, Cong. ch. and so. (coll. 320.90, m. c. 36.40), 357.30; R. L. Hills, 10; 367 30
Hartford, Centre Cong. ch. and so. (add'l coll. 100, m. c. 23.12), 123.12; South Cong. church, Dr. Barrows, 10; Mrs. Mary C. Bemis, to const. C. M. Bayley, Newburyport, Mass., H. M., 100; 233 12

Poquonnock, Cong. ch. and so. 5 50
Wethersfield, Cong. ch and so. 376 00–1,433 98
Hartford co. South Consociation.
Cromwell, Cong. ch. and so. annual coll., of wh. from Gents Asso'n, 56.90, Ladies, ditto, to const. Rev. T. M. Miles, H. M. 53, m. c. 15.10; 125 00
Middletown, South Cong. ch. and so. 67.50; 1st Cong. ch. and so. m. c. 21.05; 88 55
Newington, Cong. ch. and so. 95 50—309 05
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 39 50
Norfolk, Cong. ch. and so., to const. W. K. Peck, Senior, and A. A. Spaulding, H. M. 220 00
Salisbury, Cong. ch. and so. 94 00
Woodbury, North Cong. ch. and so. 31 74
396 24
Less for advertising, etc. 2 37—392 87
Middlesex Association. John Marvin, Tr.
Clinton, D. H. Hubbard, with prev. dona's, to const. himself H. M. 30 00
Grassy Hill, Cong. ch. and so. 28 00
Haddam, 1st Cong. ch. and so. 35 00——93 00
New Haven City.
North Cong. ch. and so. (coll. 498.46, m. c. 8.66), 507.12; 3d Cong. ch. and so. m. c. 105.58; Centre Cong. ch. and so. (m. c. 30.19, Eli W. Blake, 25), 55.19; Chapel st. Cong. ch. and so. (coll. add'l 10, m. c. 8.13,) 18.13; Davenport Cong. ch. and so. m. c. 6.18; M. T. Landfear, 10; Lyman Osborne, 10; 712 15
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Fairhaven, 1st Cong. ch. and so. 68 96
Meriden Centre, Cong. ch. and so. 35 50
Northford, Ladies' Miss'y Asso'n, 23 75
North Haven, Cong. ch. and so. to const. F. L. Barnes, H. M. 100 25—228 46
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Derby, Willis Hotchkiss, 10 00
Orange, Cong. ch. and so. 50 00——60 00
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Bozrah, New Concord Cong. ch. and so. m. c. 12, Marcus McCall, 12; 24 00
Jewett City, Cong. ch. and so. ann. coll. 32 57
Lebanon, Exeter Cong. ch. and so. 41 10
Norwich, Broadway Cong. ch. and so. 43.71; 1st Cong. ch. and so. m. c. 20.79; 2d Cong. ch. and so. m. c. 4.71; An ex-soldier and wife (gold 2.50, and silver 50c.), 4.05, a widow, a five-franc piece, "from my sainted mother," 1.80; 74 56
Sprague, Cong. ch. and so., annual coll. 17 70—189 98
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Coventry, John B. Porter, to const. himself H. M. 100 00
Mansfield Centre, 1st Cong. ch. and so., Ladies, 70, Gents, 41, m. c. 20; 131 00
North Coventry, Cong. ch. and so. (Gents Asso'n, 78.80, Ladies ditto, 98.05), to const. C. W. Lee, H. M., 171.35; E. P. Loomis, 25; Erastus Talcott, 15; 211 85
Rockville, 2d Cong. ch. and so., of wh. from H. L. James, to const. Mrs. Ann F. James, H. M., 100; 415 60
Union, Cong. ch. and so., ann. coll. 69 20—927 15
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Canterbury, Cong. ch. and so., ann. coll. 39.75, m. c. 1.51, with other dona., to const. Rev. J. M. Frances, H. M. 41 26
East Putnam, Cong. ch. and so. 12 00
East Woodstock, Cong. ch. and so. 35 45
North Woodstock, Cong. ch. and so. 93 68
Pomfret, 1st Cong. ch. and so., Gents and Ladies' Asso'n, 141, m. c. 3 months, 19.34; 160 34
Putnam, Village Cong. ch. and so., add'l, 4 00
Willimantic, Cong. ch. and so., ann. coll. 69.81, m. c. 3 months, 16.98; 86 79—478 47
5,592 82
Vernon, Ladies' Asso'n, of Cong. ch. and so. 58 65
5,651 47
Legacies. — Centre Brook, Hepsibah Bushnell, by S. M. Pratt, Adm'r, in part, 400 00
West Hartford, Mrs. A. P. Talcott, add'l, by J. E. Cone, Trustee, 97 50
Wilton, Edward Comstock, by J. R. Comstock, Ex'r (prev. paid, 1,900), 384.31, less legal expenses, 24.81; 359 50—857 00
6,508 47

NEW YORK.

Buffalo and vicinity, H. Stillman, Agent.
Buffalo, Sarah Hodge, 5 00
Geneva and vicinity, W. H. Smith, Agent.
Seneca Castle, Pres. ch. 20.62, less exc. 10 cts. 20 52
Monroe Co. and vicinity, Wm. Alling, Agent.
Holley, Pres. ch. 7 20
Ogden, do. do. 70 00
Rochester, Cen. Pres. ch., m. c. 235 56
Webster, Robt. McMarth, 4 00—316 76
New York and Brooklyn, Agency of the Board Bible House.
Of wh. from Church of Pilgrims (Brooklyn), (of wh. from A. Baxter, 500; R. P. Buck, 250; F. R. Fowler, 100; J. P. Dyke, 100; S. F. Phelps, 100; C. Adams, M. D. Thomas, A. H. Porter, D. Wesson, J. H. Prentice, 50 each; W. D. Gooken, 30; J. P. Robinson, 25; F. Woodruff, 25), 1,799. 25; 1st Pres. ch. (Brooklyn), (of wh. from S. Hutchinson, 150; Geo. W. Mead, to const. Rev. Norman Seaver, D. D., H. M. 100; W. D. Colt, 25; W. K. Purves, 20; C. P. Smith, 20), 855.85; Madison Sq. Pres. ch. A. K. Ely, 500; Mercer St. Pres. ch., m. c. 25; 14th St. Pres. ch., m. c. 21. 12; Union Theol. Sem'y, m. c. 20.90; Friends, 50; E. C. R., 25; Mrs. Sarah Crane, 5; C. T. L., 1; 3,320 87
Oneida Co. Aux. so., J. E. Warner, Tr.
Augusta Cong. ch. and so. 96 60
St. Lawrence Co. Aux. Soc. C. T. Hulburd Tr.
Hopkinton, Cong. ch. and so. 19 25
Lawrenceville, Cong. ch., Jno. Hill, 5 00
Ogdensburg, Pres. ch., Rev. Dr. Miller, 5, Mrs. E. S. Egert, 5; 10 00
South Canton, Cong. ch. and so., m. c. 75
35 00
Less for printing minutes, 12 00—23 00
Syracuse and vicinity. T. Hough, Tr.
Syracuse, 1st Pres. ch., in part, 175 00
3,957 25
Almond, Pres. ch. 14 70
Arkport, Pres. ch. 11; Christopher Hurlbut, 4; J. P. Case, 2; 17 00
Ashland, Rev. Timothy Williston, 5 00
Auburn, 2d Pres. ch., add'l, with prev. dona., to const. S. L. Bradley, H. M. 48.50; Central Pres. ch., Mrs. Myers, 5; Mrs. H. L. Smith, 4; 52 50
Batavia, Pres. ch., Stephen Ives, 10 00
Bridgehampton, Pres. ch. 50 00
Brockport, O. O. 2 00
Buffalo, Lafayette St. Pres. ch. 75 00
Cambridge, Ahira Eldredge, 1 00
Canandaigua, 1st Cong. ch. and so. Gents (of wh. from T. S. Beals, 25; James Paton, 20; H. W. Tay-

lor, W. S. Hubbell, C. S. Halsey, A. G. Coleman, 10 each; W. Autis, 7.50; B. Richards, Ont. Fem. Sem'y, 7; N. Grimes, 5; N. T. Clarke, 5; coll. 96.63), 205.13; Ladies, (of wh. from Mrs. Johns, 20; Mrs. Greig, 15; Mrs. Coleman, 10; Mrs. Beals, 10; Mrs. G. Granger, 10; Mrs. Crittenden and Mrs. Whitman, 10; Mrs. B. Richards, 10; Mrs. Holmes, Mrs. Hubbell, Mrs. J. Willson, Mrs. N. T. Clarke, Mrs. A. M. Stowe, Mrs. Pierce, Mrs. Gage, Mrs. Gray, Miss Paton, 5 each); a friend of Hannah Upham, in memoriam, 5; coll. 80), 215; m. c. 157.76; 577 89
Catskill, Pres. ch., m. c. 46 48
Churchville, Cong. ch. and so. 33 54
Circleville, Pres. ch. 12 00
Clarence, Pres. ch. 11 55
Clarkson, 1st Cong. ch. and so., m. c. 7 00
Clinton, Pres. ch., 104.48; a friend, 3; 107 48
Dansville, Pres. ch., m. c. 14 42
Durham, 1st Pres. ch., m. c. 10 00
Essex, Pres. ch, quarterly coll. 24 40
Greenport, Pres. ch. 20 00
Groton, Cong. ch. and so., m. c. 4 27
Ithaca Pres. ch. 15 63
Jewett, L. North, 15, A. Peck, 10; 25 00
Jordan, Pres. ch. 14 00
Kendall, Mrs. J. P. Fisher, 10 00
Kingsboro, Joseph Wood, 5; Elisha Judson, 4; 9 00
Lima, Pres. ch. add'l, 5 00
Lockport, 1st Pres. ch. 185 00
Ludlowville, a friend, 10 00
Malone, S. C. Wead and wife, with prev. dona., to const. CHESTER H. WEAD, H. M. 50 00
Masonville, Cong. ch. and so. 6 00
Monterey, Pres. ch. 7 00
Mount Morris, 1st Pres. ch. 86 06
Munnsville, Hervey Gaston, 4 00
Naples, Pres. ch. and cong. ann. coll. 20 00
Ogden Pres. ch., Mary E. Dyer 5 00
Orient, Cong. ch. and so. 30 00
Owego, 1st Pres. ch., m. c. 19 21
Phelps, Pres. ch. 64 31
Plattsburgh, A. C. Butler, 10 00
Pleasant Plains, Pres. ch. 8 35
Potsdam Junction, Mrs. Abner Clark, 4 00
Poughkeepsie, William Adriance, 10, Mrs. A. L. Adriance, 10; Mrs. David Hale, 10; 30 00
Prattsburg, Pres. ch. m. c. 5, Mrs. C. St. John, avails of small coins collected by her mother, now deceased, 5; 10 00
Rome, Rev. G. S. Boardman, D. D. 50 00
Skaneateles, Pres. ch., to const. CHARLES PARDEE, H. M. 100 00
Somerset, Pres. ch. and so., to const. Rev. L. B. ROGERS, H. M. 50 00
Southold, Pres. ch. 6 00
South Salem, Elizabeth Beers, 5 00
Steamburg, Sophia M. Wellman, 2 90
Tappan, A Friend, 10 00
Troy, 1st Pres. ch., 332; Oakwood Ave. Pres. ch. 22.63; 354 63
Union Falls, F. E. Duncan, and Mrs. F. D. Duncan, 10 each, 20 00
Vernon, Mt. Vernon Pres. ch. 40 00
Vernon Centre, Pres. ch. 25 00
Westford, Lester Babcock, 10 00
Woodbourne, Austin Strong, 50 00
Yonkers, 1st Pres. ch., m. c. 38 78—2,486 10

6,443 85

Legacies. — Geneva, Rev. M. P. Squier, add'l, by Mrs. C. Squier, Ex'x, 300 00
Springfield, Benj. Rathbun, (add'l) interest, 72 78—372 78

6,816 08

NEW JERSEY.

Burlington, St. Mary's Epis. ch. for women in India, 5 00
East Orange, 1st Pres. ch., R. P. 10 60
Newark, South Park Pres. ch. (of wh. from I. M. Harrison to const. W. A. CRANE, H. M. 100), 400.16; 2d Pres. ch. (of wh. from Young People's Miss'y Soc., to const. ELIZA J. CRAIG, H. M. 125.29), 341.74; 741 90
Princeton, C. A. A. 10 00—766 90

Legacies. — Montclair, Zenas Baldwin, by N. O. Baldwin, Ex'r (in part), 1,464 28
Newark, Joseph Nichols, by J. O. Nichols, Ex'r, 2,596 75—4,060 98

4,827 88

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Chester, A. Eckfeldt, 5 00
Delaware, Water Gap, Mountain Pres. ch., m. c. 11 00
Philadelphia, Wharton St. Pres. ch. (in part), 32.10; Southwestern Pres. ch. 24.70; Mrs. R. 2; 58 80
West Chester, 1st Pres. ch. 46 00—120 80
Allentown, 1st Pres. ch. 70 00
Carbondale, Pres. ch., coll. 170 95
Farmington, (Cong. ch., by Rev. S. Rowland, 27.75; incorrectly ack'd in July Herald as from Jamestown, N. Y.)
Le Raysville, Rev. Jas. W. Raynor, 2 00
Lock Haven, G. B. Perkins, 5 88
Philadelphia, 1st Pres. ch. 2,000.23; J. D. L., 50; John M. Collins, 10; Marie Bachman, 5; Edward Hill, New-Year's gift, 3; 2,068 23
Pine Grove, Pres. ch. 8 96
Providence Cong. ch. and so., ann. coll. 40 00
Troy, 1st Pres. ch. 25 00
Wilkes Barre, "W." 5 00—2,391 02

2,511 82

MARYLAND.

Baltimore, 1st Cons. Pres. ch., to const. Rev. STEPHEN D. NOYES, H. M. 75; Henry Kronau, for Bible Woman in Turkey, 2; 77 00

DISTRICT OF COLUMBIA.

Washington, Sixth Pres. ch., General Assembly's Miss. Soc., 25; a lady, for Zulu Mission, 20; Rev. H. R. Grannis, 1; 46 00

NORTH CAROLINA.

Newburn, Mrs. A. S. Seymour, 5 00

SOUTH CAROLINA.

Beaufort, Mrs. G. W., thank-offering for the sermon of "Hohannes" in Oct. Herald, 5 00

TENNESSEE.

Blountville, John L. Rhea, 3; Mrs. Martha Rhea, 3; E. Ellen Rhea, 1; Maggie E. Rhea, 1; for the Nestorian mission, 8 00
Columbia, K. 1 00
Jonesboro, S. J. W. Lucky, 4 00
Lookout Mountain, Educational Institution, m. c. 6 00—19 00

OHIO.

By T. P. Handy, Agent, Cleveland.
Cleveland, Thomas Burnham, 10 00
Lyme, 1st Pres. ch. 20 00
Ruggles, 1st Cong. ch. and so. 17 35—47 35
By William Scott, Agent, Cincinnati.
Cincinnati, Morning Bible Class of 3d Pres. ch. to const. MARY R. HARKINS, H. M. 100 00
College Hill, Mrs. Elenor McMillan, 50 00
Columbus, 2d Pres. ch. 25 85
Walnut Hills, Lane Sem'y ch. m. c. 5.62; Mrs. J. Bates, 5; 10 62
Williamsburg, Otis Dudley, 5 00—191 47

286 82

——— "Trust," 14 72
Akron, W. H. Upson, 15 00
Basetta, Silas Leonard, 10 00
Belpre, Cong. ch. and so. m. c. 33 18
Brooklyn Village, Cong. ch. and so. ann. coll. 10 55
Burton, Rev. D. Witter and wife, 5, Mrs. R. Beach, 5; 10 00
Coolville, Mrs. M. B. Bartlett, 7 57
Crab Creek, Welsh Cong. ch. and so. 12 50
Cuyahoga Falls, W. A. Hanford and wife, to const. Rev. E. V. H. Danner, H. M. 50 00
Delaware, William Bevan, 5 00
Dresden, Pres. ch. 23 75
Fearing, Angelina Stanley, for China, 10 00
Freedom, W. C. Webster, 1 00
Hudson, Cong. ch. and so. 57; a thank-offering for restored health from a missionary's widow, 25; Rev. H. V. Hitchcock, 10; 92 00
Jersey, Pres. ch. coll. 21.50; an individual, 30; 51 50
Johnstown, Pres. ch. in part, 5 00
Mason, Pres ch. 26 00
Mt. Gilead, Pres. ch. 10 00
Oberlin, Hiram Hulburd, 25 00
Pittsfield, John Braithwaite, 1 10
Pomeroy, 1st Pres. ch. in part, 21 53
Ripley, Pres. ch. m. c. for Jan'y, 6 82
Sharonville, Pres. ch. 14 00
Vienna, Pres. and Cong. ch. and so. 33.30, less oft. 50 cts. 32 80
Warren, 1st Pres. ch. ann. coll. 42 10—533 12

771 94

Legacies. — Cleveland, Elisha Taylor, by Elizabeth B. Taylor, Ex'x, add'l, 140 41
Talmadge, David Preston, by L. C. Walton, Ex'r (prev. rec'd 800;) 47.87, less expenses, 25; 22 87—163 28

985 22

INDIANA.

Evansville, 1st Pres. ch. 37 45
Fort Wayne, 2d do. 75 55
Greenwood, do. 21 12
Huntington, Pres. ch. m. c. 9 50
Lafayette, 2d Pres. ch. 259 76
Monticello, Pres. ch 5 00
New Washington, Pisgah Pres. ch. 10 00
Southport, 11 00—429 38

ILLINOIS.

Alton, 1st Pres. ch. 50 00
Amboy, Cong. ch. and so. m. c. 10 00
Aurora, S. B. Dyckman, 10 00
Carbondale, Pres. ch. m. c. for Jan'y, 5 40
Cerro Gordo, Pres. ch. coll. 12.20, Alexander McKinney, 10; 22 20
Chicago, 1st Pres. ch. (bal. of coll. 93, m. c. 90:) 183; 2d Pres. ch. bal. of coll. 124.28; a member of New England Cong. ch. 100; 407 28
Elmore, Rev. Chas. Cutter, of Spoon River Church, 5 00
Galesburg, Rev. H. Bergen, for China, 5 00
Galva, Cong. ch. and so. 7 75
Lacon, do. do. 21 05
Lena, Rev. H. Schofield, "a thank-offering to Jesus," 5 00
Naperville, Cong. ch. and so. 32 14
Newark, do. do. 11 00
Oak Park, Ind't. ch. m. c. 11 76
Ottawa, Plymouth Cong. ch. and so. 25 65
Plymouth, Pres. ch. in part, 10 00
Princeville, Mrs. P. Auten, 5 00
Quincy, 1st Pres. ch. 21 66
Rantoul, church of Rev. A. Doremus, 5 25
Tolono, William Keeble, 5 00
Wayne, Cong. ch. and so. 4 00
Wyanet, do. do. m. c. 0 60—690 72

MICHIGAN.

Blendon, Mrs. Elizabeth Sherburne, 5 00
Detroit, Jefferson Ave. Pres. ch. 292 53
Dundee, Cong. ch. and so. 6 00
Edwardsburg, a friend, 4 00
Flint, 1st Cong. ch. and so. 37 25
Grand Blanc, Cong. ch. and so. ann. coll. 12 00
Grand Haven, 1st Pres. ch. ann. coll. 51 77
Hillsdale, a friend to humanity, 20 00
Kalamazoo, 1st Pres. ch. and so. 300 00
London, Cong. ch. and so. 5 31
Plainfield, church, 7 00
Port Huron, Mrs. E. J. Whitmore, savings of 1 cent a day, 2 25
Richland, 1st Pres. ch. m. c. for Jan'y, 5 00
South Boston, Cong. ch. and so. 12 50
Spring Lake, Pres. ch. 12 20
Sturgis, 1st Pres. ch. 12 35
Sunfield and Roxan, Pres. ch. 7 00
Three Oaks, Cong. ch. and so. 5 00
Unadilla, church, 5 00
Union City, 1st Cong. ch. and so. to const. Rev. S. W. Streeter, H. M. 62 00
Vermontville, Cong. ch. and so. 12 00
Wenona, Pres. ch. 8 70—874 86

MINNESOTA.

Bloomington, Pres. ch. and Cong. 30 00
Excelsior and Chanhassen, Ind't church, coll. 13.80, m. c. 8.20; 22 00
Faribault, Plymouth Cong. ch. and so. 28 60
Le Sueur, Pres. ch. 5 00
Mankato, 1st Pres. ch. m. c. 5 50
Traverse des Sioux, Pres. ch., add'l, 1 00——92 10

IOWA.

Bowen's Prairie, Cong. ch. and so. m. c. 5 months, 10 00
Camanche, 1st Pres. ch. 2 00
Chapin, Rev. W. P. Avery, 3 00
Croton, 1st Pres. ch. 5 25
Deep Creek and Waterford, Cong. ch. and so. 5 00
Lima, Cong. ch. and so. 23 10
Vinton, Pres. ch. m. c. 6 00
Waterloo, Pres. (N. S.) ch., of wh. from E. K. Ware, to const. Rev. Stephen Phelps, H. M., 50, E. A. Raymond, 25, 90 00—144 35

WISCONSIN.

Appleton, J. Lanphear, 10 00
Baraboo, Pres. ch. 18 40
Beloit, Rev. A. G. Dunning, 5 00
Elkhorn, Cong. ch. and so. 44 50
Lake Mills, Cong. ch. and so. m. c. 3 50
Lodi, Pres. ch. m. c. 1 60
Oconto, 1st Pres. ch. 18 00
Potosi, Cong. ch. and so., ann. coll. 11 00
Superior, Pres. ch. m. c. 1 60
Tafton, Cong. ch., and so. Jan'y m. c. 4 85—108 45

MISSOURI.

St. Louis, J. G. Guthrie, 5 00

NEBRASKA.

Omaha, W. D. Hall, 5 00

COLORADO TERRITORY.

Central City, 1st Cong. ch. and so., for China, 7 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. (8.50, gold, less exc.) 11 45
Marysville, Pres. ch. (25, gold, less exc.) 33 66
Oakland, 1st Cong. ch. and so. (70.95, gold, less exc.) 95 57
San Francisco, 1st Cong. ch. and so. (bal. of coll., 84, gold, less exc.) 113.16; 3d Cong. ch. and so. (18.85, gold, less exc.) 25.89; E. B. Babbitt, 67.81; Rev. J. Rowell, 50; 256 86—397 04

OREGON.

Forest Grove, Cong. ch. and so. (of wh. from Rev. D. A. Miles, 1.78) 10; J. W. Marsh, for China, 27.20; 37 20

CANADA.

Rodgerville (Ontario), Rev. John Logie, 6 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Santee Agency, Nebraska, Pilgrim church, 20; Big

Sioux, Dakota Ter., Harriet L. Anngie, for China, 4.05; 24 05
Sandwich Islands, Honolulu, S. N. Castle, 7 89
Turkey, Constantinople, an Armenian friend, a diamond ring, 494.74; Harpoot, a friend, 25.16; 519 90—551 84

MISSION SCHOOL ENTERPRISE.

MAINE. — Calais, 1st Cong. s. s., coll. for 1868, — 32.47; Cumberland Centre, Cong. s. s., 21; Milltown (St. Stephen, N. B.), Cong. s. s., 65; Minot, Mrs. P. D. Hodgkins, 2; Sandy Point, Cong. s. s., 6.05; Southport, M. Alice Beale, 5; Alph, Isabelle and Hendrick Beale, 50c each: Warren, Cong. s. s., for Rev. C. H. Wheeler's sch's, East. Turkey, 10; West Newfield, A. G. and N. E. Kemp, .80; Winslow and North Vassalboro, Cong. s. s., 5; 148 82

NEW HAMPSHIRE. — Danbury, Cong. s. s., 5; East Jaffrey, Cong. s. s., 9; Epping, Cong. s. s., 11.12; Gilmanton, Cong. s. s., 6; Greenland, Cong. s. s. coll. for 1868, 8.70; Hopkinton, Cong. s. s., 10; Newport, Cong. s. s., 66; Plaistow, A. H. and H. J. Bradley, 1; Stratham, a boy, 50c; 107 82

VERMONT. — Greensboro', Cong. s. s., 10.08; Morrisville, Cong. s. s., for girls' sch. in Marash, Turkey, 15; Wells River, Cong. s. s., for a sch. in care Mr. Capron, Madura Mission, 20; Windsor, Cong. s. s., 63; Winooski, Cong. s. s., 5; 113 08

MASSACHUSETTS. — Essex, Cong. s. s., 46.55; Lincoln, Cong. s. s., for a scholar in Miss Rice's sch., Oroomiah, 30; New Bedford, Pacific Cong. s. s., for a sch. in care Mr. Capron, Madura Mission, 83.75; Rutland, Cong. s. s., 12.46; Sheffield, 1st Cong. s. s., for sch. in Syria, 31.82; Shirley Village, Cong. s. s., 15; Warwick, Trin. Cong. s. s., 16.50; Williamstown, 1st Cong. s. s., for China, add'l, 7; 193 08

RHODE ISLAND. — River Point, Cong. s. s. 18 25

CONNECTICUT. — Bolton, Cong. s. s., 15.41; Canterbury, Cong. s. s. m. c., for sch. at Solavanthan, Madura Mission, 31.62; Greeneville, Cong. s. s., 18.72; Hampton, Cong. s. s., 2.20; Southport Cong. s. s. (in memory of little Edward Alvord), for a pupil at Harpoot, 30; Westford, Cong. s. s., 5.75; 103 70

NEW YORK. — Angelica, Rev. John Reid (for a heathen child), money left by his deceased son, 18.52; Churchville, Cong. s. s. infant class, 1.46; Cortland, Pres. s. s. ann. cont., 25; Deposit, 1st Pres. s. s., for Gnanamuthu, native teacher in Madura Mission, 26.08; Keeseville, Pres. s. s., 20.63; Lawrenceville, Cong. s. s., 11; Mount Morris, 1st Pres. s. s., for a pupil at Harpoot, 30; Panama, Pres. s. s. for a Theol. student at Harpoot, 10; Perry Centre s. s. (by Andrew Sheldon), for Rev. H. N. Barhum's sch., Harpoot, 11.50; Rodman, Cong. s. s. Miss'y Soc., 45.80; 199 99

NEW JERSEY. — Doddville s. s., for Zulu Mission, 10 06

PENNSYLVANIA. — Carbondale, Pres. s. s., 108.70; Carlisle, Lizzie and Sally Fleming, pennies saved for China, 1.50; Darby, Sally Cross's s. s. class, 90c; Harborcreek, Pres. s. s., for sch. at Kalkuritchi, Madura Mission, 23.80; Mahanoy City, collected by Cromwell M. Price, to "promote the cause of Jesus," 1; Philadelphia, Pine St. Pres. ch., s. s. Miss'y Soc., 100, Walnut St. Pres. ch. infant sch., 13.60; Sunville, Pres. s. s., 10.60; 260 10

MARYLAND. — Baltimore, "a little boy," 1 00

DISTRICT OF COLUMBIA. — Washington, for Zulu Mission, of wh. from Addie Munson's s. s. class, 2.29, Johnny McCaffrey, 1; 3 29

TENNESSEE. — Athens, Mars Hill Pres. s. s., 13; Kingsport, Eddie Lynn, 90c, Johnny Lynn, 60; 14 50

OHIO. — Athens, Pres. s. s., for sch. of Rev. J. K. Greene, West. Turkey, 87.50; Belpre, Cong. s. s. Miss'y Soc., 17.03; Coolville, Cong. s. s., 1.93, Jimmie and Maggie C——, 50c; Edinburgh, Cong. s. s., 2; Granville, Cong. s. s., add'l, Mrs. Beach's s. s. class, add'l, for sup't of a girl, 14; Norwalk, Pres. s. s., for a girl in Mrs. Bissell's sch., Ahmednuggur, and a catechist, 145.86; Ripley, Pres. s. s., for a pupil in Fem. Sem'y, Harpoot, 30; Springfield, Cong. s. s., for a Catechist, 20; Tallmadge, Cong. s. s., for schs. in China, 50; 318 83

INDIANA. — Greencastle, 1st Pres. s. s., 1.10; Greenwood, Pres. s. s., 1.88; New Albany, 3d Pres. s. s., for Mrs. Edwards' sch., Zulu Mission, 65; Southport, Pres. s. s., 4; 71 98

ILLINOIS. — A friend for girl in Mrs. Bissell's sch., Ahmednuggur, 2.10; Aurora, Anna C. Cheney, 1; Austin, Master Walter Wilder, 8c; Chicago, 1st Pres. s. s., for girls' sch., Sidon, Syria, 114.84; 8th Pres. s. s., for boy in Rev. J. Doolittle's sch., Tientsin, China, 67; Calvary, Pres. s. s., for a boy at Abeih, Syria, 40; Jacksonville, Deaf and Dumb Institution, add'l, for sch. in Foochow, China, 2.50; Port Byron, Cong. s. s., 1.55; 229 07

MICHIGAN. — Detroit, 1st Cong. s. s., for two pupils in Harpoot Sem'y, 100; Dorr, Cong. s. s., 2; Grand Blanc, Cong. ch. infant class and s. s., for China, 2.35; Romeo, Cong. s. s., for pupil in Harpoot Sem'y, 30; Saline, Pres. s. s., semi-ann. cont., for native teacher, 15; 149 35

WISCONSIN. — Appleton, Mrs. S. R. Page's s. s. class, for Miss Rice's sch., Oroomiah, 27; Baraboo, Pres. s. s., 6; Columbus, 1st Pres. s. s., for a teacher in Mr. Capron's sch's, Madura Mission, 15.60; Fox Lake, Cong. s. s., "Young Gleaner" class, 1.50; Lake Mills, Cong. s. s., 3.25; Lodi, Pres. s. s., 2.35; Racine, Welsh Cong. s. s., 4; Whitewater, Cong. s. s., 9: 68 70

MISSOURI. — Rolla, 1st Pres. s. s., infant class, 1 10

2,011 71

Donations received in January, 37,926 27
Legacies " " " 8,865 22

46,791 49

☞ **Total from Sept. 1st, 1868, to Jan. 31st, 1869, $132,801 95**

Sanbornton, N. H. — Mrs. S. G. Abbott, five vols. of "Elémens de Pathologie Chirurgicale, par A. Nélaton," for missionary physicians.

HOW TO REMIT SAFELY.

IN making remittances, it is best to procure a draft on Boston, New York, or Philadelphia [those on other places are not bankable here], or a "Post-Office Money Order," if possible. Where neither of these can be procured, send the money, *but always in a registered letter.* The registration fee has been reduced to fifteen cents, and the *present* registration system has been found, by the postal authorities, to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever required to do so.

SIVAS.

THE

MISSIONARY HERALD.

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SIVAS, TURKEY.

BY REV. ALBERT BRYANT.

THE city of Sivas, anciently Cabira and Sebaste, was the summer residence of the kings of Pontus. It lies 450 miles southeast from Constantinople, on the range of mountains and mountain plains stretching from the Anti-Taurus to Armenia. It was one of the last possessions of Mithridates, and was captured with that king's treasures, after a terrible battle on the plain above the city.

During the Greek empire at Constantinople, Sivas was of some account in church history. The first Gregory is said to have been the father of its churches, and Basil and the second Gregory founders of the many monasteries around it. Under the Saracens, the city was ornamented with splendid edifices, ruins of which still remain. When the Ottoman empire had its capital at Broosa, Sivas was garrisoned by Armenians; the city was captured by Timour, Bajazet's son slain, and four thousand of the Armenian garrison buried alive. During all the reign of the Sultans it has been the seat of a Pasha, and one of the imperial governors now resides there.

Books and tracts were sent to Sivas early in the history of the missionary work in Turkey. In 1845, a shoemaker, an avowed Protestant, was beaten, chained, and imprisoned by the priests of Sivas; in 1849, the sole Protestant there, a man who had found the Bible at Erzroom, demanded the protection of government; in 1858, Mr. Powers, from Erzroom, spent six months with the brethren whom this Protestant had gathered around him, and organized the church of Sivas. Rev. Benjamin Parsons was sent out to this field, and reached the city September 5, 1855. Since then several missionaries have labored there, but for different reasons their terms of service have been short, and progress has been greatly hindered by repeated changes. In the cities and villages around Sivas, however, a large and prosperous work is begun; four chapels have been built by aiding as many congregations, four preachers established over these congregations, and several other villages prepared, by the sale of

books and preaching the gospel, for permanent out-stations, when the young men from this field, now in the theological school, are ready for work.

One year ago three missionaries had charge of the Sivas field; now Mr. Livingston is there alone. If he looks out towards the north, from his home on the northern verge of the city, a mountain barrier, two days' journey in extent, lies between him and the church and pastor at Tocat, who need his counsel. If he looks over the citadel in the centre of the city, and beyond the southern mountains, a weary journey of three days will hardly bring him to the walnut orchards of Gurun, where the large and growing congregation of brethren will pray that one of the frequent mountain storms may shut him in for the winter. Towards the northeast, his horse will ford the river Halys, and by avoiding the needy villages on the way, will in two days bring his rider past the grave of the buried preacher to the house of the living preacher at Zara, who, if work is Christ-like, is Christ-like indeed. Three days farther is the city of Karahissar, and the Greek villages left from colonies which existed before the time of Xenophon. Five large cities need the missionary's constant care, and scores of villages — fifty of which are found around Sivas alone, into many of which the Bible has been introduced, and all of which are open for work — call always for his attention.

The shepherd who was feeding his sheep on the south of Sivas when the picture was sketched, has long ago folded his flock; the threshers who were driving their cattle over the heaps of yellow grain have finished their harvest work; and the muffled women who were returning from the graves, have ceased to mourn for the dust which that day they buried; but in Sivas, and its sister-cities and villages, women always mourn; the harvests of the Lord are ungarnered, and his fold unhoused. Who is ready to cross the seas and climb the mountains to join the devoted missionary at Sivas, in his fruitful, pleading work?

(For other statements respecting the Sivas field, see Herald for February last, page 45.)

ARABIC-SPEAKING NEGRO MOHAMMEDANS IN AFRICA.

By Professor George E. Post, M. D., Beirut, Syria.

(Some months since, an Arabic letter from West Africa, on its way to missionaries in Syria, reached the Missionary House, through President Roberts, of Liberia College, and Dr. Tracy, Secretary of the Massachusetts Colonization Society. Mr. Roberts wrote (May 21, 1868): "In the latter part of January last, we had a very interesting visit at the College from a learned, I am told, Mandingo priest, named Karfae, accompanied by ten of his pupils. . . . I gave them several Arabic books, with which they seemed greatly pleased. Professor Blyden had met Karfae a few days before at Vonsua, a native village about fourteen miles interior of Monrovia, and on that occasion obtained from him a plan, drawn from memory, of the temple at Mecca; and after his visit to the College he got another document, containing a description of the distances from Vonsua to Musudu, etc. This latter paper was written more particularly in reply to the circular of our friends in Syria, pasted in the Arabic books sent

through you, some time since, to the College, for distribution. The manuscripts, Professor Blyden handed to me, for the purpose of their transmission to Syria."

These manuscripts were shown to Dr. Post, of the Syria Protestant College, then in this country, and after his return to Syria he sent the following article, respecting the Arabic-speaking Africans, of whom this "learned Mandingo priest" is one. Both Professor Blyden, of the Liberia College, and Dr. Post, made translations of the Arabic letter. In reply to the circular pasted in the books from Syria, the writer gives the names of several of their "learned men," — of "Vonsua," "Bokoma" (Boporah), "Bakladu," and other places; states: "We are of one religion, and that is the religion of Mohammed"; says, "Whosoever believes in our prophet shall enter heaven, but whosoever does not believe in our prophet shall dwell in hell fire"; but calls the persons addressed "people of the books," and invites them thus, — "Come to us with the books which are among you, and your paper, and we will write to you." ED.)

In the year 1819, John Louis Taylor, of North Carolina, wrote to Francis S. Key, of Georgetown, D. C. (the author of the "Star Spangled Banner"):—

"Sir, — the inclosed letter, in the Arabic character, was written by an African slave, the property of a very respectable gentleman of this State. The man, whose adopted name is *Moreau*, is believed to have been powerfully connected in his own country, and to have received a very uncommon education, having been put under some Mohammedan priests for that purpose. He is said to have the manners and principles and feelings of a well-bred gentleman; and it is pleasant to add that his merits are appreciated by his worthy master, who treats him with unbounded confidence and indulgence.

"Moreau is strongly attached to his master by gratitude, as well for the kindness of his behavior to him, as for the deplorable state from which he relieved him when he first became his owner. On this account chiefly, but in some degree from the apprehension that his patrimonial and domestic rights may have been usurped in his absence, he is unwilling to return to his native country; but I have some reason to think he might be prevailed on to accompany a colony, should his services be deemed useful to the Colonization Society.

"I should be much gratified if you could indicate to me in what manner I could procure an Arabic Bible for his use, as I think it probable that a person of his enlargement of mind could not well peruse it without perceiving its authenticity and divine origin. His greatest delight, at present, is in hearing the Koran read to him in English; but it is with much difficulty he is made to understand it, and the little he does gather he probably owes to his familiarity with the original. Many persons were desirous of procuring a translation of the inclosed letter, which I hope to obtain by your assistance. The gentleman to whom it was addressed is wholly ignorant of its contents; I have others in my possession, but the one selected is the best and neatest display of penmanship."

The Arabic letter, and the original of Mr. Taylor's, have been preserved in the Library of Andover Theological Seminary, where the writer of this article saw them during the summer of 1867. The Arabic letter is a bombastic collection of sentences from the Koran, and at the end of it is a drawing, rudely executed, possibly an attempt at the plan of some building which Moreau had seen

in his own country, followed by some cabalistic sentences, not clearly intelligible to me during the cursory examination which I then made of them. There occurs, however, in that letter, one sentence in Arabic, from which it would appear that this slave was taken from a town called Kaba, in a province called Bewir, in Africa.

The subsequent history of this man is very interesting, as also some details of his previous history, which I obtained from Mr. Hathaway, of Brooklyn, late of North Carolina. It appears that Moreau was first sold in Charleston, South Carolina, to a master who ill-used him, so that he made his escape into North Carolina, where he was apprehended and confined in the county jail, from which he was sold into the possession of General Owen, a humane man, who treated him as mentioned in Mr. Taylor's letter. The desired Bible in Arabic was furnished through Mr. Key, and Moreau proceeded to study it with care. In time it produced its full effect on his mind, so that he was led to profess his faith in Christ. One peculiarity, however, marked him from the time of his acquaintance with Scripture. It was his dislike to be questioned as to his early history. Mr. Hathaway frequently asked him to give him some account of this matter, whereat he was accustomed at once to take his hat and wish him good morning.

Toward the time of his death, which took place two or three years since, his mistress gave him a blank book, requesting him to write an account of his life. He kept it for some time, and at length returned it to her, filled with Arabic writing. After his death it was sent to an Arabic scholar, who sent it back, saying that it was a collection of passages of Scripture, put together with no definite link of connection. This book was shown to me in the autumn of 1868, by Dr. Budington, of Brooklyn. I found it to contain the pith of the scheme of redemption, in a series of Scripture passages from the Old and New Testaments, and on the last two pages, the following appeal to his kindred, whom he names. The names are all pure Arabic, differing from those which occur in the letter referred to at the head of this article.

"Salaams to all who believe on the Lord Jesus Christ. I have given my soul to Jesus the Son of God. O, my countrymen Bundah, and Phootoor, and Phootdalik, give salaams to Mohammed Said, and Makr Said,[1] and all the rest. Come, come, come, come to Jesus the Son of God, and ye shall find rest to your souls in the day of judgment. Come, come, come, come, come, come to Jesus, the Son of the living God. He shall enter Paradise forever. Amen."

This remarkable personage, and his story, were known to many individuals, but have not been published in full detail, so far as I know. In 1863, however, Mr. Dwight, Secretary of the Ethnological Society of New York, informed Rev. Daniel Bliss, D. D., President of the Syrian Protestant College, that there was a slave in North Carolina who was familiar with the Arabic language. He told him some of the above particulars, and showed him some Arabic manuscripts from the pen of the slave. The existence of one such man had led Mr. Dwight to suspect the fact of a prevalence of the Moslem faith, and Arabic language and culture, in the region from which he came. As a result of this conversation, Dr. Bliss offered to send Arabic Bibles to Liberia, to be circulated in the interior, and wrote to Beirût, where the principal press for printing Arabic books is in operation, and requested the missionaries of the American Board to send

[1] Several names are omitted here.

on a case of books, including Bibles, in the Arabic tongue, for the purpose indicated. He further requested that a slip of paper be pasted in the fly-leaf of each of these books, containing a request to all who read or spoke the Arabic tongue, and under whose notice these books might fall, to give their own names, and those of their villages and tribes, and the learned men in them, and their works, and any other particulars they might please; also an intimation of their desire, if they had any, to receive books and instruction. These books were sent and distributed among the Arabic-speaking tribes who frequent the borders of Liberia. The letter referred to at the head of this article is one of the replies which came to this document.

In the spring of 1866, Professor Blyden, of the Liberia College, being deeply interested in the fact of the existence of this element in the population of Western Africa, visited Syria, and spent the summer in the study of Arabic, and in observing the facilities which might be afforded to students from Liberia in acquiring this difficult tongue, and preparing for missionary effort in Africa. While in Abeih he showed the writer of this article several Arabic manuscripts, the work of natives of the interior of Africa, some of them creditable in style and penmanship, indicating a considerable amount of familiarity with that classic and beautiful tongue. Since his return to Liberia he has been laboring among these Moslems, and has sent for a fresh supply of Bibles, and educational books, to use among the Mandingoes of the interior.

The sum of our present knowledge is briefly this. There exist near the borders of Liberia, and thence an indefinite distance inland, villages and tribes of negroes, who speak, read, and write Arabic. Dr. Livingstone speaks of being among friendly Arabs near the Zambesi. He travels with Arabic interpreters all through central and southern Africa. These tribes would appear to be superior in culture and civilization to surrounding peoples. They profess the religion of Mohammed, shorn of much of its bigotry and intolerance. They are spreading this religion, by preaching and conquest, through an unknown but vast region of the interior of that mysterious continent. The way is open for evangelizing them through the Arabic language, by means of men who should be trained for the purpose in an Arabic department of the Liberia College. Such a department does not exist, but should be created by the enlightened liberality of friends of the negro and his evangelization.

It may be that a process is going on in Central Africa similar to that by which the many languages and races of the Græco-Roman empire were all merged into one, and made susceptible of evangelization through the Greek tongue. If indeed it be the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, erroneous and imperfect though they be, we shall recognize the wisdom and foresight which thus prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in *many barbarous languages*, incapable of expressing the finer forms of thought, and denoting the separation of the people into many hostile tribes, quite forbidding the freedom of travel and commercial intercourse, and the progress of Christian missions.

INDIA — THE MAHRATTA MISSION.

SIXTY-THREE years ago a Committee of the Church Missionary Society reported that Asia was inaccessible to missionary effort, and that Society turned its attention to Western Africa. The British power in India was limited; native princes still ruled over the greater part of the Peninsula; and the gross darkness of heathenism everywhere rested upon the people. Last year, more than five hundred American and European missionaries were proclaiming the gospel in fourteen different languages, in that field; fifty thousand adult communicants were enrolled in Christian churches; and contributions to the amount of two hundred and fifty thousand dollars were made by English residents, military and civilian, to help forward a cause whose benign influence upon the moral and social condition of the people compelled their respect and confidence. Such a testimonial, from those best qualified to judge, bears witness to the reality of the work in hand, and of the hope entertained for the future. The sum of one hundred thousand dollars given by native Christians, to various objects of Christian benevolence, attests their appreciation of the gospel.

Under a government that, with some trifling exceptions, secures the prevalence of English law and order, from Cape Comorin to the Himalaya Mountains; that is promoting popular education, building railways, developing the industrial resources of the people, and rousing them from the stupor of centuries to new hopes and aspirations, India, with its immense population, five times as large as that of the United States, presents a most interesting field of labor. A writer[1] in the last "Methodist Quarterly Review," after alluding to the early Sages of India, says, that "intercourse with the people, especially as an educator, discovers clearly that modern Hindoos are the lineal descendants of those ancient Sages." He finds encouragement to labor in the favorable influence of the British government; in the native endowments of the people; in the character of their languages, as adequate to the expression of every form of religious ideas; and in the English language, shaping the intellectual and moral life of the people, much as Rome was influenced by the language and literature of Greece. The long and weary years of preparation, of becoming acquainted with the habits and living down the ignorant prejudices of the people, of translating the Scriptures and preparing a Christian literature, and of illustrating the power of the gospel in the conversion and Christian living of men of every race and of every class, from the lowest to the highest, are fast drawing to a close. Already, at different points, large numbers are beginning to turn to Christ, and grander and more glorious prospects cheer the heart and quicken the efforts of the missionary band.

"Apart from all converts," writes Dr. Mullens,[2] "a mighty change has already been produced in the knowledge and convictions of the people at large. Everywhere do the Hindoos confess that an idol is nothing, and that bathing in the Ganges cannot really wash away sin. Caste is increasingly felt to be a burden. And the new School, numbering in Bengal many thousands of adherents, — some Brahmists, many more not Brahmists, but all holding theistic opinions, — are seeking a better way, and are anxious to cast aside the grosser rites and

[1] Rev. T. J. Scott, Budaon, India.

[2] "London and Calcutta."

beliefs of Hindooism, without suffering the penalties hitherto involved in so doing. Thus a powerful grasp has been laid upon the national idolatry, to keep it back, while the Empire moves forward."

Yet, considering the vastness of the field and the hope of the incoming harvest, the laborers are few. In those portions of the field left to the missionaries of the American Board, there has been no increase, but rather a falling off, of missionaries. In the Mahratta mission, especially, far from being able to make any advance, our brethren are scarcely able to hold positions already gained. They are scattered singly, at important centres, each of which would command the best energies of three men, — Fairbank, in feeble health, at Bombay; Hazen, one hundred and eighty miles away, at Sholapoor; Wood, nearly as far off, at Sattara, in another direction; Bruce, almost broken down by the charge of thirty native helpers, at Rahoori; Bissell, at Ahmednuggur, with a theological class and a female seminary on his hands, with all his station work; and Atkinson, hardly yet able to use the language, in charge of a station. What can these men do, thus left single-handed and alone, for the evangelization of not less than eight millions of people, dependent upon their efforts alone for the Word of Life? Bravely, gallantly, they stand at their posts. The ground won by years of toil and sacrifice, they cannot give up. The foundations are laid, the walls are ready to go up; shall the work now be delayed for want of men to carry it forward? Six new missionaries are needed in this field upon the instant, and a dozen would find ample scope for effort, in bringing one of the noblest races of India up to the high level of our Christian civilization.

CONDITION OF THE TREASURY.

THE first half of the current financial year closed on the 28th of February; and the constituency of the Board will learn with regret that the receipts, thus far, have not been such as the Prudential Committee were led to anticipate. It will be remembered that the amount set apart for the expenditures of 1869 was $547,500 — an advance of $22,500 upon those of the previous year. This advance was made in view of the claims of the missionary work in Eastern Turkey and China; and it was supposed that the urgency of these claims would be cheerfully recognized.

But the Committee are surprised to find that, instead of an increase of receipts, there has been a serious decrease. The following exhibit shows how much was realized, from donations and legacies, during the first six months as well of the last as of the present year: —

	Donations.	Legacies.	Total.
1867–8.	$163,419 97	$36,200 36	$199,620 33
1868–9.	148,650 34	17,918 73	166,569 07
Loss,	$14,769 63	$18,281 63	$33,051 26

These figures are suggestive and instructive. The falling off in *legacies* shows that this source of income must always be uncertain. The falling off in *donations* ($14,769.63) shows that there is, somewhere, a lack of thoughtfulness. It would be wrong to infer that there is any diminution of interest in

the missionary work, or any widespread curtailment of the pecuniary ability of our churches. It is not to be imagined for a moment, that the friends of missions are willing to expose the brethren who represent them in the foreign service to apprehension and embarrassment. And yet we are drifting toward a point where retrenchment will become a necessity.

There is ample time, however, to avert such a catastrophe. The cordial, united action of the churches can easily place the treasury in its normal condition. To this end two things are to be aimed at. (1.) Larger contributions are indispensable. Some of the steadfast and life-long supporters of missions do not appear to realize that the work which they have undertaken, must be progressive, and that, consequently, their offerings should be progressive. (2.) Greater promptness in making collections, as also in remitting them when made, is exceedingly desirable. The importance of such a change will be inferred from the fact that the Treasurer has expended, since September 1, 1868, about $100,000 beyond the sums which he has actually received.

It is respectfully submitted to the friends of our common enterprise that they endeavor to save the missions from the dangers which threaten them. And the Committee beg leave to suggest the value of special prayer "at such a time as this." In past years the Board has been under great obligations to those who have remembered the interests which it has in charge before the mercy-seat. In times of peril, not unfrequently, deliverance has seemed to come from those who had ready access to the secret place of the Most High. The same ministry of intercession is earnestly invoked at the present time.

MISSIONS OF THE BOARD.

Zulu Mission.

(Southeastern Africa, near Port Natal.)

Mr. Tyler, of the Esidumbini station, wrote, December 9th, that he had just received a visit from two women who came to converse about uniting with the church. For a year they had expressed the desire to become Christians, and seemed to be striving to do right. They also stated that the son of one of them, with whom both resided, had recently established family prayer, and expressed his decision to live in a Christian manner. There were, also, other cases of interest among the attendants upon Sabbath services.

IGNORANCE — INFLUENCE OF DRESS.

Writing in regard to matters connected with his missionary work, Mr. Tyler says: "The first obstacle to be overcome in our attempts to elevate the Zulus is ignorance. Our primary work, with old as well as young, is teaching A, B, C. A knowledge of the alphabet generally precedes the casting away of the rude heathen dress, made of cow's skin, and putting on some civilized article of clothing. When I came to this field, nearly twenty years ago, it was remarked that a shirt was the 'anxious seat' of the Zulus; and there was some truth in it, for to adopt the customs of the whites, and especially to wear clothing, was to become a Christian, and expose one's self to ridicule and opposition. But it is not so now. A desire is manifest among the heathen generally, as well as among those instructed on our stations, to obtain European garments. Were it not that they find other uses for their money, such as paying taxes to the colonial government, and buying cattle to barter for wives, I think most of the young men would prefer to be clad.

"We shall hail with joy the day when all are civilized in this respect. Especially will it be a pleasure to us on the Sabbath to see our congregations neatly clothed, instead of half or more, as at present, with their dark forms so scantily attired, according to heathen fashion.

"It is sometimes amusing to witness the effect of a little learning, and a few articles of dress, in raising a Zulu's tone of self-importance. Some, after being under the civilizing process only a few days, regard themselves as far on the road to knowledge and faith — according to their ideas of what faith is. The time required to teach a Zulu to read fluently depends chiefly on his natural talent. Some are able to read well in six months, but most require a longer time."

NATURAL ABILITY OF THE ZULUS — HIGH SCHOOL.

Respecting the native capacity of the Zulu people, Mr. Tyler writes: "My observation and experience among them lead me to believe that in *mental* as well as physical ability the Zulu race is, naturally, in no respect inferior to the whites, and is capable of as high a degree of cultivation as any race on the globe. As Christian and civilizing agencies have made the descendants of other once unenlightened nations what they are to-day, the same agencies, if faithfully applied, will raise the Zulus to a like state of improvement.

"It is a matter of gratitude that the high school for boys, at Amanzimtote, under the care of Mr. Ireland, is in so prosperous a condition. If those lads graduate with God's love in their hearts, and with high resolves to be useful to their countrymen, we may expect great and blessed results. They are the hope of the church in this part of South Africa. On them we must rely to carry forward the work God has permitted us to commence. Let fervent prayer ascend for this school that it may become truly a 'school of the prophets.'"

"A 'SPIRIT DOCTOR' IN ZULU-LAND."

On the 5th of December last Mr. Tyler wrote: "An 'Isanusi' (spirit doctor) called on me to-day for permission to remove his kraal to the mission station, and when I told him I should most certainly object to any one's living near me who practiced his nefarious arts, he replied: 'Teacher, I have abandoned them all. No one consults me now, and I wish to attend service on the Sabbath,' etc. By this request and assertion, from one whom I have known for nearly nineteen years, I was led to reflect on the contrast between the present and the past, as to the facility with which spirit doctors lead astray and extort money from their deluded countrymen. When I first became acquainted with this man he was, in his own estimation and that of others, *poor*; that is, he had but one wife and four or five head of cattle. Being shrewd, and fluent in speech, he concluded to become a doctor — to fill his purse, obtain as many wives as possible, and a large number of cattle. He immediately began to initiate himself into the mysteries of the craft, so graphically described by Rev. Lewis Grout, in his admirable work on 'Zulu Land.' He soon began to practice, and pretended to obtain from the departed spirits the causes of sickness, death, and all other calamities. By carefully securing a fat cow as prepayment, before the least descent into Hades, this crafty doctor soon rose in importance and wealth, obtained five or six wives, and a score or more of cattle.

"The only check he now meets with in his unrighteous gain is a stringent colonial law, prohibiting the spirit doctors from obtaining wealth in this manner. He is evidently desirous of a nice place to build and to plant, but I fear his ideas extend no farther. As he promises to abandon his deceptive practices, I shall consent to his living near me, hoping that, if he himself does not receive the truth, some of his children will."

POLYGAMY AND ITS INFLUENCE.

"A man came this afternoon (December 8) to ask for cod-liver oil, which he had heard was good for disease of the lungs, with which he is afflicted. An opportunity was afforded me to speak a word about the Great Physician, and his reply, so unlike that of the heathen generally,

surprised me: 'Teacher, I know I ought to be a Christian, but one thing hinders, and you know as well as I what that is. I have two wives. I love them both, and they love me. Both of them have borne me children. How can I dismiss one of these wives and send her back to her parents, thus depriving myself of the children, for a mother will never part with her offspring.' I endeavored, in as judicious a manner as possible, to show him that his present duty was to repent and believe in Christ, to establish at once family prayer, abandon every soul-debasing custom, and not let the fact of his polygamy operate as an excuse for not serving his Maker. I assured him that if he truly devoted his heart and life to God, the Holy Spirit would reveal to him his duty in reference to his wives. He went away *sorrowful*.

"Doubtless there are other cases like this. When I am preaching, I often think I can read in the countenances of hearers the language of their hearts, which if expressed would be: 'Yes, teacher, you speak the truth. We assent to it all; but alas, we are polygamists!' The precious doctrines of the Bible commend themselves to their consciences, but here is a custom, hereditary, consonant with all *their* notions of real manhood, and so deeply rooted in their affections that to exchange it for a life of monogamy and Christian self-denial seems too great a sacrifice. We thank God, however, that some are willing to do this for Christ. Such have been frank to confess, that while in a state of polygamy they found it impossible to live in accordance with the dictates of their consciences, enlightened by the divine Word and Spirit.

"Sad though it be to contemplate, we fear it is doubtless true, that but few of the present generation of polygamists in Natal will be influenced to embrace Christianity. Our hope is in the *rising generation*. Under the process of religious and social improvement now going on, the young are led to contrast heathenism with Christianity, and to see that true prosperity does not depend on the number of wives a man possesses. The colonial government is taking measures to diminish the number of polygamic marriages, by direct taxation; but the gospel has laid the axe at the root of this gigantic evil, and it is destined to fall."

Mission to Greece.

Dr. King finds himself unable now to undertake regular Sabbath services in Greek, as formerly, "nor," he says, "is this necessary, as there are two others here, native Greeks, who have regular services, and preach the gospel in its purity." But he wrote, December 30: "I was able, however, notwithstanding my infirmities, to perform service in Greek for about three months during the last summer and autumn. This I did to supply the place of Dr. Kalopothakes during his three months' absence in Mani, and of Mr. Constantine during his two weeks' absence in Smyrna.

"As to the accusation brought against me before a court of justice, and with regard to which I was, near the commencement of the present year, examined, I believe it is the intention of the judges to let it pass in silence. I do not think the courts here will ever trouble me again on account of my religious views and teaching. A considerable degree of religious liberty has been gained, and a foundation has been laid, on which, I trust, will one day arise a beautiful superstructure."

Western Turkey Mission.

THE "CENTRAL EVANGELICAL UNION."

The March number of the Herald contained statements from Messrs. Leonard and Pettibone respecting the formation of a new Evangelical Union, and the theological school at Marsovan, 350 miles east of Constantinople. Letters have now been received from the two brethren at that station, Messrs. Tracy and Smith, relating to the same matters, from which a few extracts should be given. Mr. Tracy refers to the Union, and its formation at this time, as having been "born of prayer"; special prayer-meetings for the school and the work having been held during the whole summer, and a strong desire for

some movement of this kind having at last "seemed to seize upon all hearts at once." That there is reason to hope for good results seems obvious. He remarks: "After long and thorough discussion, the constitution was adopted, giving to the 'Central Evangelical Union' the power to license and ordain preachers, establish new churches, strengthen feeble ones, seek out and educate young men for the ministry, and carry evangelization into new places. A most gratifying spirit of love and harmony pervaded the meetings, which were each preceded by a season of social prayer. The native brethren expressed themselves as much cheered and encouraged by the sympathy of those present, saying they should not hereafter have such a sense of being alone.

"I was not a little surprised to hear the preachers express ideas on the matter of self-support as radical as we believe in; ideas which, a little while ago, would not have been listened to with patience by preacher or people.

"When the young men received their licenses from the newly-formed Union, together with earnest words of counsel, there seemed to be a salutary warming up on both sides. We were glad to see them fused in feeling. Several churches were not represented, not knowing or understanding this new thing. We hope they will come in soon. There is also a fair prospect of the establishment of several new churches soon. We trust in the Lord that the number of delegates will be more than doubled next year."

MARSOVAN THEOLOGICAL SCHOOL AND CHURCH.

Mr. Smith wrote, December 10, respecting the young men just graduated from the theological school at Marsovan, and the church there: "The young men were examined by the newly-established Evangelical Union, and received licenses to preach. Six of them have already gone to occupy important fields of labor; another is helping us here for the winter, longing to depart as soon as spring opens, to carry the glad tidings to his benighted fellow-countrymen in Russia, on the shores of the Caspian Sea; and from the eighth I have received a letter to-day, earnestly renewing a request that he will go immediately to Adrianople, where he labored with acceptance during his last winter's vacation. Many other places were anxious to secure a preacher from this class. Some of these calls we were able to supply temporarily, by sending the members of the second class to labor during their vacation; but other important fields are entirely unsupplied.

"The church here, in Marsovan, though by no means in such a state as we desire, gives some signs of life, and has received tokens of the divine favor. Ten persons have been received to its communion, on profession of faith, since the commencement of the present year. The examination of these candidates, and especially the childlike Christian experience of some of them, filled our hearts with unutterable joy, making us feel that the Lord was indeed among us; not in wind and earthquake and fire, but in 'a still, small voice.' During the past few weeks also, this church and community have moved with considerable energy, endeavoring to raise money for building a chapel and settling a pastor. For the former, they have raised about four hundred dollars, in gold; and for the latter, have pledged fourteen dollars a month, and given a call to a young man who was formerly a teacher here, but is now preaching in Nicomedia. We do not yet know whether he will come or not. The work in our out-stations is, in general, hopeful."

JOY IN THE WORK.

With reference to satisfaction in the missionary work, Mr. Smith writes: "The sacrifices which we make in leaving home and friends and native land — that land compared with which all other lands seem poor and tame; that priceless heritage of the fathers rendered doubly precious by a second baptism in the blood of our own brothers and sons; that brightest spot of earth — all these are not worthy to be compared with the blessed privilege of being permitted to labor in the missionary work. Often do our hearts sink low in the dust, swelling at the same time with unutterable joy, at the thought that 'unto

us is this *grace* given, to make known among the Gentiles the unsearchable riches of Christ.'"

Central Turkey Mission.

MARASH STATION.

HOW IT STRIKES A NEW COMER.

MR. TROWBRIDGE has removed from Constantinople, Western Turkey, to Marash, Central Turkey, to aid Mr. Montgomery in the care of the theological school at that place. He wrote from there December 1: "We arrived here on the 6th of October, and have now had time to look about somewhat, get acquainted with some of the people, and begin, in a measure, our work. We are greatly pleased with our associates, with the people, and with what we see of the Lord's work here. Several things have struck me especially. One is the great *poverty of the people*, as compared with the Protestants in Western Turkey. It is simply impossible to describe the wretched condition of the greater part of the Christian, non-Mussulman population of Marash. I have taken pains to go to some of the houses of the Protestants, with the pastor, or acting pastor, of the Second Church, just to learn their condition. I confess that I had little conception before of *real poverty*. I have visited among the poor a great deal — at Bitlis, Erzroom, Trebizond, Constantinople, New York, and Brooklyn — but the poverty here surpasses all I have seen elsewhere.

"Another thing is worthy of notice. Notwithstanding their poverty the Protestants are cheerful and happy. I have not heard *one word of complaint* since we came here. And pastors, teachers, students, the leading men among the Protestants, — *all*, men, women, and children, — seem to look up to the missionaries with confidence and love. Another thing appears plain to me, which is, that the missionary force in this whole region is *altogether inadequate* to the demands of the work.

"I had intended to write you about the present state of the work here in Marash, but cannot by this post. I will say this, that the brethren all seem hopeful; there is certainly an earnest spirit of prayer in the churches; and the Sabbath-schools and preaching services are very fully attended. You will not fail to pray for us."

OUT-STATIONS — ZEITOON.

In a letter dated December 15, Mr. Trowbridge writes, from Marash: "Yesterday I returned from a trip to Zeitoon, a place, as you know, long famous in all these regions, on account of the wild and lawless character of the inhabitants. It was not until 1862 that the people were subdued and brought under the authority of the Turkish Government. The town contains about 10,000 souls, all of them Armenians. They are men of athletic forms, quick step, and piercing eyes; men who show in all their bearing that they have always breathed the free air of the wild mountains on which they live, and that they chafe terribly under the restraints of a semi-civil government. The town itself is built right against the side of a high rock, the houses ranging one above another like a flight of stairs, the roof of the lower house forming the front yard of the one above it. In one place I counted eleven houses thus piled one above another. The streets are right on and over and *through* the rocks. Altogether the external appearance of the place is very singular.

"In 1864, Dr. Pratt made a professional visit to Zeitoon, to attend one of the principal men, who was dangerously sick. In 1866, Mr. Montgomery, with a native pastor of Marash, and one or two native brethren, attempted to make another visit there. They went at the earnest solicitation of several men who had avowed themselves Protestants; and as the town had come under Turkish authority they anticipated no special danger or difficulty. They were met, however, on the edge of the village, by a large mob, were violently beaten and driven off, one in one direction and another in another. But several native preachers or helpers have visited the place from time to time during the past two or three years, have generally been well treated, and have found

that the true leaven was working in the hearts of some of the people.

"About six months ago a native preacher was sent from here, supported in part by the Home Missionary Society of Marash. He has remained there unmolested till the present time, and has had abundant opportunity to preach that Word whose entrance giveth light.

"As the brethren were not expecting me, my arrival [on Thursday] created quite a sensation. In the evening we had a little meeting, which was attended by 12 or 15 persons — tall, stout fellows, many of whom had never before had an opportunity to speak with an American missionary. Of course my heart was full, and my words flowed freely. The character of the men suggested to me the story of the dying thief, and so I took that story as the basis of my remarks. On Friday and Saturday evenings meetings were held, attended by from 20 to 25 persons. On the Sabbath I preached twice, and towards evening baptized a child of one of the Protestants.

"On Monday morning, two hours before sunrise, I started for home, reaching here about sundown. My guide was one of the Zeitoon Protestants — a tall, gaunt man, past middle life, who has suffered much there for Christ's sake. At one time the people blackened his face with a coal, put him astride of a donkey with his face towards the tail, and thus paraded him through the streets! A crier went before him, shouting, 'Thus shall it be done to all who reject the worship of saints, who do not honor the Virgin Mary,' etc., etc. There is now no persecution, and the preacher is on friendly terms with the Armenians and their ecclesiastics. The soil is rich and deep; the seed has been and is now being sown; pray that it may be watered of the Spirit, and bear a quick and abundant harvest."

FUNDAJUK AND ALBUSTAN — TITHES — THEOLOGICAL SCHOOL.

Mr. Montgomery wrote, from Marash, November 24: "You will be glad to hear that the Lord has continued to bless the work in Fundajuk. Within a few weeks a church with seven members has been organized there, and a by-law of the new church obliges every member to give at least a tenth of his income yearly to the Lord's service. Three more members have been examined and are ready to be admitted. We have not been able to find a pastor for them yet.

"The arrival of Mr. Trowbridge, in October, gave me an opportunity to make a short visit to Albustan. Every church member there, after a free talk of an hour one evening, adopted the tithe system of giving to the Lord's service.

"Our theological school this year has thirty-six students, most of whom have the ministry in view, and are making good progress, mentally and spiritually. The teaching of these earnest Christian brethren is beyond description a blessed and joyful work."

ANOTHER MAN NEEDED.

In each of his two recent letters, Mr. Trowbridge speaks strongly of the need of more laborers at Marash and in that mission. Mr. Montgomery also writes: "I hope you will not be wearied by our asking for more reinforcements. Two men are not adequate to Marash station-work and the school beside. Our out-station work is, or ought to be, large. There are 35 or 40 Armenian villages near by, in these mountains, to the north and northwest of us, which should be visited and worked. The people are waiting and asking for the gospel. Two men, especially young men, needing time for study, cannot find time, after doing the school work, to attend to this village work. Certainly one is needed to devote himself wholly to this, who shall visit these places as often as necessary, prepare the way for the student's vacation labors, superintend those labors, and make them a blessing both to the students and to the people. Without such a man, this mountain work, which is now, after our theological school, one of the most important parts of our mission work, must remain mostly undone. I suppose Mr. Adams has written you of his need of an associate in Adana. It is very unfortunate that he is obliged to be alone this winter. Have you not some good

man whom you could send to Adana before spring? It is near the coast, so that winter need be no hindrance. Please do not neglect these appeals. The men are necessary *now.*"

ALEPPO STATION.

IMPROVEMENTS.

DR. NUTTING, who returned from the United States to this mission last season, has been stationed at Aleppo, since August last. He writes, November 16: "We now find ourselves pleasantly settled in 'our own hired house.' We are fast becoming acquainted with the members of the little church and congregation, and greatly interested in the work committed to our care." The congregation is now small, "from 30 to 50," but is in urgent need of a chapel. "Very hopeful" in regard to the work there, he writes: "If we can have a good chapel in a good location, and a good working force, I believe, with God's blessing, that within two years we shall see a congregation of more than two hundred souls. I feel that this third attempt to reach the perishing thousands here with the gospel is to be successful. Almost every day I see or hear something which gives me new hope. Papal influence is very strong. The Jesuits, or French papists, are building a church which will probably cost 1,000,000 piasters. They have boarding-schools for boys and for girls, and a printing-press; but the truth is mighty and shall prevail.

"Aleppo has progressed in civilization very much since I was first here, in 1854. All the stations of this mission are now connected with this city by telegraph, while it is connected with Constantinople and other European cities. A line from here to Killis, Aintab, and Marash has just been constructed. We have French and Russian, as well as Turkish posts. A semi-weekly paper, called the '*Frat*' (Euphrates), is printed here, in three languages — Arabic, Armeno-Turkish, and Arabo-Turkish. The streets are being repaved, and widened in some places, and street-lamps are being put up. A carriage-road from here to the sea-port, Alexandretta, is to be rapidly built."

Eastern Turkey Mission.

HARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM MR. WHEELER, *November* 21, 1868.

THE following extracts will be read with special interest by many who became acquainted with Mr. Wheeler during his recent sojourn in the United States, and others who have read his "Ten Years on the Euphrates" and "Letters from Eden." He had been at Harpoot again several weeks when he wrote; long enough to form impressions as to the present condition of the work in that field.

General Impressions. "Since reaching here I have spent most of my time in the city, and a good share of it in the little Bible depository over the gate, seen at page 220 of 'Ten Years.' When you remember that we are occupying seventy-one out-stations, and that this is the season for sending out the students of the seminary as helpers for the winter in many of them, and that these men, as well as the Bible societies in other villages, are now to get their winter supply of books, you can imagine what one of my most pleasant labors has been. The six thousand copies of the Koordish Primer were at once sold to the 'Union,' who held a meeting here the week after our arrival. Two days were given to the examination exercises of the seminaries, of which I can only say that to me they still seem to be doing their good work well.

"But while I have been thus mostly confined within the city limits, I have had daily interviews with men from all parts of the field, and had opportunity to get a correct impression of the work and the existing grounds of encouragement; of which I will only say that they more than equal my highest expectations. You will not imagine that there are no discouragements. The devil has no idea of giving up his strongholds here without a conflict, and he is evidently using every available means to stop the progress of the work, and with some success. Just now the point of greatest danger seems to be in a

return among the helpers employed by us of that evil spirit of dependence upon *us* instead of the Master, in temporal affairs, which, at one time, we supposed to have been finally cast out.

The Pastors and Churches. "But, while such is the case with a part of the 'helpers,' there has been a marked growth in the opposite direction on the part of the pastors of the churches. Among them there is an evidently increased and increasing spirit of dignified, manly, Christian independence, or rather of *dependence* on *Christ alone*, and a sense of responsibility to him, which justify cheerful hope of the future. As a body, they take naturally to the discharge of the duties of their office, and are succeeding beyond my own previous highest hopes. The same also is true of the body of the churches. They seem to be falling naturally into line in the discharge of their duties, in a way calculated to encourage high hopes for the future.

A Church formed at Palu. "This ground of encouragement was seen especially in connection with the organization of churches and the ordination of pastors, a few days since, in Palu and Husenik. It having been decided in the meeting of the Union before alluded to, to accede to the request of the brethren of Palu, the pastors and delegates of the churches present in the meeting, and some others, women as well as men, some forty in all, started for the city a day in advance of Mr. Allen and myself. So well were we persuaded of their fitness for the task before them, that, as we approached Palu, with Misses Seymour and Warfield, at evening of the day on which the church was to be organized, we spoke cheerfully of the good work as already done, and felt sure that it was well done. We felt not the least sense of personal responsibility. Hitherto the care and labor had been in a great measure ours. We had sent and recalled men, and labored, both through them and directly, to instruct the little body of hopeful believers in regard to their duty; but now, we said, is the time to throw off responsibility, to withdraw our hand, and see the ark move by the hands of our divinely-chosen successors. The result did not disappoint our hopes. On reaching the city, the meeting in which a church of 13 members (11 of them such by profession) had been formed, was just breaking up. The first salutation of the people was, 'Missionaries, how is this? We made preparation for sixty guests and but forty came, and now we have sent to the villages around for twenty more, for we do not wish to be contending about guests.' This, in a city where, in past years, we have so often secured entertainment only by aid of the Turkish Governor compelling our reception, made a pleasing contrast between the old and the new.

"Though in a land where the desire to receive the communion from Protestant hands is so strong, not a person had been proposed for membership and rejected. For a long time the little body of recognized Christians had been accustomed to hold weekly 'church meetings' for prayer and mutual consultation, and in those the persons proper to be received had been unanimously agreed upon; and though several more are hopefully Christians, and will probably ere long be received, no others offered.

Ordination. "The next morning they met again to examine the candidate, a young graduate of our seminary, who, on account of his age — only about 23 — had for some time declined to become their pastor, and had only yielded when referred to the youthful Timothy, put, by the Apostle, to the work of choosing and ordaining pastors. He is a native of Malatia, and, in anticipation of ordination, had recently married a girl from the same city, a graduate of the female seminary. In the examination, of which we missionaries were little more than spectators, two things struck me. First, the evident aim of the questioners not to show off their own theological learning and acumen, but to find out what the candidate believed, and how he felt about the important step before him. It was an eminently practical examination, one which might well be a model to some more learned bodies at home. Second, the transparent clear-

ness of the candidate's answers, and the readiness with which he quoted a 'Thus saith the Lord,' as a reason for the faith which was in him. Their definiteness of purpose to ascertain whether the young preacher had Christ in him, the hope of glory, was only equaled by the clearness of his declared purpose to know only him crucified, as the sinner's hope.

"The ordination exercises were interesting, some of them exceedingly so, — to me even thrilling in their interest. I was particularly struck by the charge to the pastor, given by the pastor of the Harpoot church. Alluding in a touching way to the youth of the candidate, 'the youngest among us on whom hands have yet been laid for this high office,' he went on to say that two memorials would be constantly before him to aid him in remembering his duty. Pointing towards the Euphrates, which flows at the foot of the hill on which the city is built, he said, 'This river witnessed the expulsion of Adam from Paradise, because he forgot the high dignity and responsibility of the position in which God had placed him, and sought his own selfish indulgence.' Again, pointing up to the lofty castle-crowned height which separates the two portions of the city, and one of whose caves, dug in its rocky summit, Armenian tradition makes the residence of Mesrope, the saintly man who, many centuries ago, gave the nation their alphabet and Bible, and dwelling for a few moments on his history and character, and especially his self-denying, self-forgetful labors to elevate his people, he added, 'He only is *worthy* of remembrance on earth who forgets himself,' and went on to urge his young brother to give himself wholly to his work with such a spirit of self-forgetfulness.

A Good Example. "On the next morning — the Sabbath — they met for prayer and to ordain a deacon, who had been selected with no suggestion from us, and seems to be eminently fitted for his place. At the close of this meeting, as we were conversing, this deacon arose and begged that all would be silent for a few moments. 'A number of us,' said he, 'have the habit of meeting weekly at this hour for a few moments, to pray for the conversion of the world.' The congregation seated, he called upon a brother to lead in prayer, and an earnest petition was offered for the speedy coming of Christ's kingdom; which petition had all the more force when we knew that these praying men, under the lead of their pastor, constitute an active missionary society, who, by their personal labors in the city and surrounding villages, have done and are still doing much to bring men to Christ. While there, we offered to share with them the expense of purchasing and keeping a horse for the sole use of this society, and especially of their pastor, in visiting the villages in the neighborhood; and the offer was at once cheerfully accepted, though, as they said, they saw that the result would be to deprive them frequently of their pastor's presence and labors. May not the churches at home learn something from this Palu church, of the way to revive and sustain the concert of prayer and the spirit of labor for missions?

A Communion Season. "At noon a congregation of some 350, including about 50 communicants, met for the communion, and O, if you wish such hymns as 'Rock of Ages, cleft for me'; 'There is no other name so sweet'; and 'O happy day that fixed my choice On thee, my Saviour and my God,' to sound sweeter than it is possible for them to sound anywhere else, till we sing them with the redeemed in heaven, come and join with us in singing them at such a communion. I, at least, don't remember having felt Christ and heaven so sweet and near anywhere else. At the close of the service I was struck with the deacon's calling aloud to the people, 'Don't forget the contribution-box'; which is permanently fixed near the door, silently soliciting gifts.

Another Ordination. "The young preacher in Husenik, a class-mate of the Palu pastor, had been 'called' by his people, but declined to be ordained at present. This Palu meeting, however, was too much for him, and the Union adjourned to Husenik to ordain him. We were pleased to see that, with no hint from us, the church

chose a delegate to go with their pastor, and thus began at once to do their part in the work of planting churches.

"Of the exercises in Husenik I will only say that they passed off to our perfect satisfaction; and these two little churches set out with a prospect of speedy entire independence of foreign aid. We are pleased to see that the people in both places manifest a liberal spirit. Those in Palu aided their pastor in fitting up his house, and gave him a nice ordination suit, besides increasing his salary from $7 to $9 per month. The people in Husenik also increased the salary from $7.40 to $10 per month. Their pastor has a wife and three children.

"There was hope of forming churches in several other places, in which the failure to secure suitable men for pastors has prevented it for the present, but, as we trust, only temporarily.

The Mission to Koordistan. "It will encourage you to know that the pastors of the churches in this city and Cutturbul started two weeks since, on a tour of exploration in Koordistan, during which they will fix the location for the winter of the seven missionaries supported by the Union. This missionary work excites a deep interest in the communities, and we hope that it will be cheerfully and successfully carried on. Considerable sums have been given for it by Armenians who have no sympathy with Protestantism, and it promises to bring Protestants and Armenians into closer Christian union. Many who formerly accused the Protestants of dividing their nation, now say, 'We were mistaken; they are rather uniting it, by bringing back those who, by losing our language, were lost to us."

Mahratta Mission — Western India.

THE PROSPECT OF FAMINE.

SOME statements in regard to the scarcity of provisions in the central and northern parts of India were published in the Herald for March. A letter from Mr. Fairbank, of the Mahratta mission, dated November 23, respecting work in the villages, states: "There will be, in this region, no cold-season harvest this year. The drought here is far more severe than around Wadálè. Many wells from which villages are supplied with water, or from which fields are irrigated, are dry. In many townships the later crops have not been sown, and where they have been it has been only a waste of the seed. The early crops were very thin and poor. So instead of finding the people, as they are usually at this season, at work in the full threshing-floors, and engaged in driving away the birds from their fields of grain, I find disconsolate crowds in the villages, talking about the famine prices and the gloomy prospect; discussing the question whether there is any part of the country to which they may drive their cattle and find grass or fodder, or whether Government will not give up the rental of this year; or, in a general, desponding way, repeating again and again the items of distress, and asking 'What shall we do?' So I have large audiences, and they are ready to hear. They attend so earnestly that I query, with a faint hope, whether, 'when God's judgments are in the earth' these 'inhabitants of the world will learn righteousness.' Those who were of us, but have wandered, talk of their folly and repentance, and their wishes to return to the fold of the Good Shepherd."

Ceylon Mission.

HEAVY BURDENS.

THE following paragraph from a letter from Mr. Sanders, of Batticotta, written in December last, a few weeks after the death of his wife, may possibly lead some young man in America to inquire whether he is not called to tender his services, to relieve the "exigencies" of some mission: "You have already been informed of the Lord's dealings with me. He leads me by a new way, and teaches me lessons I had not learned before. He also shows us, as a mission, that *our* plans are not *his* plans — that individuals and families whom we think necessary for the work in Jaffna are not considered essential for the accomplishment of *his* purposes. Six weeks ago

I thought it difficult to carry forward, efficiently, the work I had in hand, with a loved companion to assist me. *Now*, God, in his providence, adds much heavier burdens and requires me to bear them alone. The mission have requested me to take the duties of Secretary, Treasurer, and Depositary, and the editorship of the 'Morning Star,' from the first of January. The training and theological institution is still left in my charge; and the evangelistic work of Chavagacherry, Manepy, Batticotta, and the Islands, is included in my duties. This work does not embrace the village schools; but it includes churches, congregations, colportage, tours, meetings, etc. The division of labor may seem strange, but it indicates the exigencies of our mission, and shows how feeble we really are."

North China Mission.

In October last, Mr. Stanley, of Tientsin, again visited Ti-ch'i and other places mentioned in a letter published at page 182 of the Herald for last year. At Chuchia-tsai, and neighboring places, — the Methodist stations — he found the country fearfully impoverished, having been overrun first by the insurgents and then by the Imperial troops. On account, first, of the incursion of the rebels, and then of the severe illness of the (English) missionaries, the work there had been for some months in charge of native assistants only; but Mr. Stanley found matters in a much more encouraging and hopeful condition than he expected. At Ti-ch'i he was warmly received by some, baptized two women, and felt quite hopeful respecting two or three other persons.

Micronesia Mission.

GILBERT ISLANDS.

CIVIL AFFAIRS — WAR.

After spending something more than three months in their former field of labor, at Apaiang, and among the Gilbert Islands, Mr. and Mrs. Bingham returned to Honolulu in December last, reaching there on the 16th of that month. On his returning voyage, in the *Morning Star*, Mr. Bingham wrote an account of his visit and labors, and of the state of things at those islands, much too long for publication, but of which some abstract should be given. They left Honolulu June 26th and had a long passage, of twenty-nine days, to Apaiang, where they found a very unpleasant condition of civil affairs. The king, with the consent of the people, early in the year, had promulgated and attempted to enforce a code of laws founded upon Bible principles; punishing murder, theft, adultery, and other crimes; and the hearts of the Hawaiian missionaries were much cheered for a time. But disaffection had arisen on the part of certain chiefs at Apaiang and at Tarawa, jealous of their kings. The two kings had allied themselves on the one side to put down opposition, and the rebellious chiefs also united their forces. War was impending, and not long after (in the absence of Mr. Bingham, on his visit to Tapitenea), the king of Apaiang, Abraham Kaiea, going to the assistance of king Kourapi, of Tarawa, left Apaiang defenseless. Taking advantage of this state of things, the rebels sailed, in "a hundred war proas," for Apaiang, just before Mr. Bingham's return, and at once took possession, executing their lawless pleasure. They plundered and destroyed at will. The king's house was plundered. The mission families were placed in constant danger, and exposed to every insult and injury. Mr. Bingham says, "during ten weeks, we passed through more trials from that party of Gilbert Islanders than any of us had been called to meet before." "One of our principal buildings, not sixty feet from our bed-room, — the building which our brethren, a few weeks before, had set apart for the use of the proposed theological school, — was almost literally torn to pieces little by little, by day and by night. Our own more immediate premises, including Mahoe's, were entered at least fourteen times for purposes of theft, and property carried off." The lives of the missionaries were sometimes threatened. School-houses at the station and in other villages were torn in pieces; the chapel was occupied as a dwelling, and, like all other buildings and prop-

erty, was sadly injured; while "ravages of the barbarians upon the choice papai (or taro) patches, and the young cocoa-nut trees, were very great."

Matters were still in this unsettled and most trying state when Mr. Bingham left Apaiang, the king still at Tarawa, where Captain Pease, of the *Water Lily*, had recently landed guns and ammunition to assist him in retaking his own island. Hopes were entertained of a peaceful settlement of difficulties, as it might be found possible and expedient for the Tarawa rebels to return to their island, where the king seemed inclined to make favorable terms, and the rebel Apaiang chief assured Mr. Bingham, on the day he sailed, of his readiness to return to his allegiance.

MISSION MATTERS — GENERAL MEETING.

But for this most unhappy condition of civil affairs, it would seem that there would have been much to encourage in the missionary work. The attempt of the king of Apaiang (of whose Christian character the missionaries have good hope) to establish good laws and punish vice, has been already mentioned. Soon after Mr. Bingham's arrival, the *Morning Star* sailed for Butaritari, to bring the two Hawaiian missionaries there to the "general meeting," returning with them August 3. The *Star of Peace* also sailed for Tarawa, for the missionary there, and in due time all the male missionaries in the Gilbert Islands were assembled, including the new man, Leleo, who had come with Mr. Bingham. "The general meeting was organized, Kanoa being moderator, and continued three or four days; and it was pleasant to see this body of Hawaiian missionaries carrying on their business with so much dignity and manliness." The station reports presented were of interest. Twenty-three new members had been added to the little church at Apaiang, in the early part of the year; a large sale of books was reported from Butaritari (for which 72 gallons of cocoa-nut oil and $10.62 in cash had been received.) "It was decided that Mahoe should remain permanently at Apaiang, with reference to carrying on a theological school as soon as suitable pupils could be found; and Maka, in Butaritari, was to hold himself ready to open a girls' boarding-school. Our brethren well understand that the reliance for the Gilbert Islands churches must be upon pastors raised up among the people." Two brethren were designated to take a new station on Tapitenea (Drummond's Island.) "On Butaritari and Makin there is much to encourage. The number of readers is rapidly increasing."

NEW STATION ON TAPITENEA.

After the meeting, Mr. Bingham went with the *Morning Star*, returning the missionaries to their stations on Tarawa, Butaritari, and Makin; and then went on to Tapitenea, visited the year before, to locate the new laborers there. The Island (about 40 miles long) was explored eight miles farther south than on the former visit, and the station was located in this newly-explored part; though the people at the north felt that they had a special claim, as they had been first asked if they would receive missionaries, and "had in a wonderful way, during the past year, proved the sincerity of their assent, by turning up and overthrowing their spirit-stones, and giving up their drinking of cocoa-nut toddy." In their way, also, they had attempted to observe the Sabbath. The missionary company now spent a Sabbath on that part of the island, and "found their large council-house thronged with a dense crowd, who listened with the most marked attention while the gospel was preached to them."

Two Hawaiian mission families were left at the island, where they were received with much apparent cordiality. There is no king, but each district seems to be governed by its more important old men, or land-holders. One of these men cordially invited the missionaries to take a station on the island, and in his district, Eita, under his charge, they were left. Mr. Bingham says: "To those who have read Commodore Wilkes' account of the visit of the *Peacock* and *Flying Fish* to Drummond's Island, it may be interesting to know, that this old man is an uncle of the men who were shot in the attack of the boats upon the district of Utiroa, that next south of Eita."

Returning from this excursion to Apaiang, about the last of August, Mr. and Mrs. Bingham found the island in possession of the rebel party, as already related; so that they had little of pleasant experience, but much of trial while they remained there. The *Morning Star* sailed for Ebon August 31, and returned after an absence of ten weeks, and in November they left for Honolulu, reaching that port safely on the 16th of December, "after a passage of thirty-three days from Tarawa."

Seneca Mission.

LETTERS from Messrs. Hall and Wright, of the Seneca mission, speak of "evening meetings" through the month of January, at Mr. Hall's station (Alleghany), and then union meetings at Cattaraugus. "The harmonious coöperation of brethren from the different churches was a very pleasant feature of the meetings"; and good results appeared, in the quickening of Christians, and the hopeful conversion of some who were before impenitent.

MISSIONS OF OTHER SOCIETIES.

PROTESTANT EPISCOPAL BOARD.

THE *Spirit of Missions*, for January, states: "At the last annual meeting of the Board, it was resolved to extend the operations of the Foreign Committee to an amount of expenditure not less than *One Hundred and Twenty Thousand Dollars.* It will be seen, however, by the report of the Committee for the year just expired, that the contributions of the Church, instead of responding fully to that resolution, reached only the comparatively small sum of sixty-three thousand and a few hundred dollars, falling short of the proposed appropriation by more than $56,000, and bringing the Committee in debt to the amount of more than $32,000! These are facts to sadden, not gladden, the heart of the Church. . . .

"This statement reveals the melancholy fact that the Committee begin their labors for the present year under circumstances of great embarrassment; and calls loudly on all who love the Lord Jesus Christ to rise to the occasion and set free the forces of gospel truth from this untoward pressure, that 'the name of the Lord may be speedily known on earth, and his saving health among all nations.'

"Notwithstanding this apparent apathy of the Church, it must be acknowledged with thankfulness, that our missions have been signally blessed in respect to health and the result of their labors. There having been little interruption to the work, the number of converts has increased, and corresponding spiritual blessings have been conferred.

"In Greece, the oldest foreign mission of our Church, the good work commenced nearly forty years ago, has been faithfully pursued; and as in time past, so now, hundreds of Greek girls, with the addition of several hundreds of that now greatly distressed people, the Cretan refugees, are being instructed in the pure gospel of our Lord Jesus Christ.

"In Africa, the great trial lies in the want of *men and means;* still the work progresses, showing that the spirit of grace is there.

"Within the limits of Liberia we have 22 stations among a population of 200,000. For the work of evangelization here, there is a force of 11 ordained missionaries, only 2 of whom are white (one the Bishop), 3 are natives, and 6 are colonists. There are 22 assistants, catechists, and teachers, of whom 6 are whites (females), 14 are native converts (males), and 2 Liberians or colonists. The number of communicants is 454; the number of baptisms in the year, 50; the number of confirmations in the year, 64; the number of candidates for orders, 6; the number of scholars in day-schools, 539; the number of scholars in Sunday-schools, 796.

"In China, a state of prosperity also exists. There are stations, 3; ordained missionaries (3 natives), 8; assistants (2 natives), 11; schools, 5; scholars, 142; ordinations, 1; baptisms, 19; confirma-

tions, 53; communicants, 17[illegible] contributions, over $1,000.

"Of the Haytien mission, favorable reports are also had.

"The statistics of all the missions under the charge of the Foreign Committee are — 28 stations; 24 missionaries (6 natives); assistants, 42; teachers and catechists, 35 (18 natives); candidates for orders, 10; day-scholars, [illegible]; Sunday-school scholars, 900; baptisms, 9[illegible]; confirmations, 117; communicants, 692."

BURMAH.

THE *Macedonian* for February says: "Rev. Mr. Bixby states that in the missionary field first surveyed and occupied by Dr. Judson, who reached Burmah in 1813, and baptized his first convert in 1819, there have been baptized up to the present time more than forty thousand converts — Burmans, Karens and Shans. Of these, twenty thousand are now living. In 1867, there were on the mission list 411 native preachers."

"The above statement shows that about 740 converts per year, on an average, have been gathered into the church, or not far from two daily, every day since the commencement of our work, — besides all the converts of the missions in China, in India, in Ceylon, on the islands of the Pacific, America, — which would make a total for the month. That is a rate we never reach."

INDIA.

THE *Lucknow Times* says: "In Middle and Northern India there is much encouragement. Meetings are crowded, and many striking cases of conversion are reported. The Word of God is translated, printed, and circulated without hindrance, and serious attention to religion is the prevailing disposition. Proclamation has been made that none who wish to join an unbeliever's family in Oudh will be molested. A native preacher has been in a position to hear a great many inquirers come together from different quarters, some from a distance of many hundred miles. One was also present from Cabul. The interpreter said that a petition to that effect was presented. The people came like a mighty rushing wind. From Delhi, in January, it is reported that seven have been baptized. Mr. Gordon, in Middle India, reports that during the last quarter he baptized 36 believers. Seven were baptized in a private house in Lucknow, between a Calcutta and a Russian church."

WOMAN'S WORK.

MRS. EDWARDS AND THE ZULU GIRLS' SCHOOL.

MRS. EDWARDS reached Inanda, which is to be her station, on the 15th of November. In a letter dated December 4th, hesitating how to write, she remarked: "If I say that I am filled with astonishment at the degree of cultivation, or rather Christianization among the natives, others have written enthusiastically of first impressions, and then, in sorrow, acknowledged that they were mistaken. There are three native missionaries supported by the native Christians of this mission. This is done by a people who are extremely poor. Poor Christians at home know nothing of poverty; they live in luxury compared with these people. There are four on this station who preach, and Mr. Lindley says the arrangement, appropriateness, and point of the sermons would compare favorably with many preached in America.

"The country is very fine, the road from Durban to Inanda is delightful, the scenery is picturesque, sometimes bold and rugged. The seminary building stands on the east side and fronting Mr. Lindley's house. It is built of brick, one story high, and covered with zinc. It contains ten rooms,—dining-room, kitchen, school-room, sitting-room, and six bed-rooms. Three rooms have board floors, the others are made of earth. The grounds between the

two houses are tastefully laid out and ornamented with trees, shrubs, and flowers. It is a beautiful spot."

Mr. Tyler, of the Zulu mission, wrote on the same day, December 4th: "I would gratefully mention the near consummation of our hopes and plans in regard to the establishment of the seminary for Zulu girls. The necessary building has been erected, and is large and commodious; the furniture is nearly completed; and best of all, the long looked-for teacher, Mrs. Edwards, is on the ground and ready to commence operations. No remarks are required from me to show that this school is greatly needed. Almost all that can be said in favor of the one at Amanzimtote, for boys, applies with equal force to this. My heart bounds with joy as I contemplate the blessing in store for these degraded females. How many times I have seen them driven by my house, like cattle, by their unnatural fathers and brothers, to become the wives of men who have bought them; and when I have been instrumental in rescuing some from cruelty and despotism, I have wished that those who dwell in Christian lands could witness their tears of joy and gratitude. And now a school is opened especially for this sex, so long benighted and degraded! May the best of Heaven's blessings rest upon it. May the hearts of Christians in America be led to remember most earnestly this infant seminary and its teacher; and if we are permitted, in coming years, to see Zulu females going forth, enlightened, pious, like their Nestorian sisters, to elevate their debased countrywomen, we shall feel that our prayers and efforts have not been in vain."

WOMEN IN THE MADURA FIELD.

THE missionary at Mana Madura has been able to gather large girls, and women, into the station-school, where some remain only long enough to read the Bible. Mrs. Capron writes: "As some of our elder girls, and the women, have been here long enough to speak of the great gospel truths with some degree of intelligence, I have attempted to send them out, two by two, to tell of Jesus to their heathen sisters, going myself with the least experienced party. In some cases, they have brought back the report of willing listeners, and sometimes the remarks of scoffers; such as — 'You eat the foreigners rice and talk their talk.' 'The missionary has been trying these five years to make Christians of us and has'nt succeeded, and what do you think you are to do?'

"I have been much interested to see how much more effectually the things said by my native companions seemed to clinch, and leave some hope of a permanent impression, than my words. In one case, a young girl, after I had been speaking at some length of the need of a Saviour's death (and, as evidently to her as to myself, met with only a respectful assent), immediately went over the same ground, and adding here and there an apt illustration from native customs, that I never should have thought of, won the closest attention, and left, I trust, some lasting good.

"I have also been struck with the keenness of their satire on idol worship, and on one occasion the emphatic declaration, — 'and such were we; but we are made clean by Jesus' blood and are going to heaven,' was thrilling. Once, when three of these companies had returned with their reports, I said to them, 'I see plainly that you are more successful than I; you understand native ways of thought. I rejoice in this, but you should feel the more responsibility.' 'O,' replied one, 'but what should we do without the Tuesday food!' referring to the weekly women's prayer-meeting, in which we are engaged upon the study of Christ. This meeting has grown in preciousness, and one day, on separating, one of the women remarked, 'I never knew so much about Jesus before. I feel as if I had been to the bazaar and seen him.'

"The presence of the Holy Spirit would bring much instruction to remembrance, and India's daughters, with a little supervision, would be a fitting agency for the regeneration of their countrywomen."

MEMOIR OF FIDELIA FISKE.

"*The Cross and the Crown, or, Faith Working by Love;* as exemplified in the Life of Fidelia

Fiske. By D. T. Fiske." Boston: Congregational Sabbath School and Publishing Society.

"Faith working by Love,"—a most fitting title, appreciated more and more with every page that is read in this most delightful record. The Nestorian mission has been the scene of some of the most remarkable triumphs of the gospel; some of the rarest developments of Christian character, both on the part of the loved missionaries who have labored there, and of the natives who have been won to Christ through their efforts. We have read anew, in these pages, the story of those precious revivals in the seminaries, till our eyes have been dimmed again and again;—of Sarah, Hannah, and Deacon Gwergis; of the first Nestorian woman converted through the agency of her daughter, one of Miss Fiske's early pupils; and of the ninety-three women gathered in the chapel a few weeks before her return to this country, after her fifteen years of toil. "Do you wonder," she writes, "that my heart was full at that hour, as I looked at so many sitting with us in heavenly places in Christ Jesus? There was but a single one of the ninety-three with whom I had not prayed, and who had not prayed with me."

After reading this volume—this memorial of one of the most beautiful souls, one of the saintliest of human spirits—we cannot but feel, as never before, the moral power over the hardest hearts of that faith which *worketh* by LOVE, and that the Holy Spirit crowns such faith and work with his richest blessings. Not the friends of missions only, but the entire Christian church, may say that the missionary work in Persia is worth all it has cost, in giving "to the world such a specimen of true Christian womanhood as is seen in the life and character of Fidelia Fiske."

Whether sitting "on the wood floor of a Nestorian hovel, instructing ignorant and degraded women," or presiding "with grace and dignity at the entertainment of princes and nobles," at Mount Holyoke or at Oroomiah, she was ever the same—the cultured woman, knowing only Christ.

As illustrative, also, of the true method of Christian labor in behalf of the women in our mission fields,—for the boarding-school served rather as the centre of her influence,—we would gladly put a copy of this timely volume in the hands of every female missionary, and of every Christian woman at home interested in the spiritual welfare of her sex abroad.

Many thanks to Dr. Fiske for the manner in which he has fulfilled his trust.

"LIFE AND LIGHT FOR HEATHEN WOMEN."

THIS is the name of a small quarterly publication just commenced by the "Woman's Board of Missions." The first number (March, 1869), is out,—a very neat pamphlet of 38 pages duodecimo; with a "Children's Corner," very good, occupying eight pages. In this quarterly, women, at home and on missionary ground, will speak to women, and mothers and sisters to children, to induce them to "engage in the work of the Lord with faith, with earnestness, and with a humble spirit of prayer and consecration." It may be obtained by application to Mrs. Linus Child, 5 St. James Avenue, Boston or Mrs. Homer Bartlett, 25 Marlboro Street, Boston. Subscription price fifty cents a year, payable in advance.

RECEIPTS OF THE WOMAN'S BOARD,

FROM FEB. 8TH TO MARCH 8TH, 1869.

Louisa F. (Mrs. Homer) Bartlett, *Treasurer.*

Feb. 8.	*Boston*, Essex st. ch., Miss E. Keep, L. M., 25, a friend, 2,	27 00
	East Boston, Maverick ch., from Miss Elizabeth Hammett, annual subscription, 10, and to const. Mrs. Snow, of the Micronesian Mission, L. M., 25, from Mrs. Luther Wright, to constitute Mrs. K. C. Lloyd, of Zulu Mission, South Africa, L. M., 25, from Mrs. Albert Bowker, to constitute Miss Sarah F. Bowker and Miss Mary F. Bowker L. M's, 50, subscriptions from Mrs. Paul Curtis, Mrs. Nelson Curtis, and Mrs. Daniel Gregory, $10 each, 30, Mrs. Edwin Wright, $5, Mrs. Luther Hall, $3, Mrs. John A. Brown, $3, Mrs. Thomas Dumond, $3, Mrs. Gilman Collamore, $5, Twenty-one subscribers of $1 each, $21,	170 00
	(This, with $50 previously acknowledged from Mrs. Stephen N. Stockwell, makes a total for that church of $220.)	
9.	*Spencerport*, N. Y. Mrs. S. Weaver, for China,	10 00
	Columbia, Conn. Miss Emily C. Williams, annual subscription,	1 00
10.	*Oxford*, Mass. Mrs. B. F. Beardwell,	5 00
12.	*Boston*, Mount Vernon ch., Mrs. J. G. Tappan,	5 00

Feb. 16. *Vineland*, N. J. Mrs. G. M. Bartlett and Miss Clara P. Bartlett, $1 each, 2 00
17. *Brooklyn*, N. Y. Plymouth ch., Mrs. J. W. Hayes, constituting her L. M. 25 00
19. *Danversport*, Mass. Miss E. P. Putnam, annual subscription, 10 00
19. *Boston*, Essex st. ch., by Mrs. Scudder, from William D. Colt, Esq., N. Y., to constitute Miss Bessie M. Scudder L. M., 25, a friend, 2, 27 00
New York, from Mrs. William E. Dodge, to constitute Mrs. George L. Prentice and herself L. M's, 50 00
20. *East Rutland*, Vt. Ladies' Auxiliary Society of Cong. ch., by Mrs. John B. Page, 100 00
22. *Monson*, Mass. Mrs. Reuben A. Chapman, constituting her L. M. 25 00
23. *Colchester*, Conn. Auxiliary Society, by Mrs. J. B. Wheeler, Treasurer, (of which $25 to constitute Mrs. S. G. Willard L. M., by ladies of the church, $25 by Mrs. Mary Ann Hyde, to constitute herself L. M., and $25 by Mrs. C. B. McCall, to constitute herself L. M.) 84 00
24. *Boston*, Miss Gordon's subscription, 2 00
25. *Cambridgeport*, Mass. Prospect st. Cong. ch. subscriptions, 7 00
Ipswich, Mass. With sums previously acknowledged, to make Mrs. T. Morong L. M. 6 00
Orange, Conn. "Unknown," 50 00
Syracuse, N. Y. Mrs. E. W. Leavenworth, to constitute her L. M. 25 00
Georgia, Vt. Mrs. C. C. Torrey, 5 00
Boston, Old South ch. Miss Briggs, Collector, 61 00
(Of which from Mrs. Bancroft, 25, and Mrs. Gray, 25, to constitute themselves L. M., Mrs. Charles Morse, $5, and six subscribers, $1 each.)
Miss Brewster, Collector, 34 00
(Of which from Mrs. Samuel Johnson, Jr., to constitute Mrs. G. W. Blagden L. M., $25, Mrs. B. F. Kimball, $5, and from nine subscribers, $1 each.)
Mrs. S. E. Goodale, Collector, 14 50
(Of which from Mrs. J. Hawkins, Mrs. G. Lane, Mrs. Ware, Mrs. Wetherbee, Mrs. S. E. Goodale, $2 each, from four persons, $1 each, and from one 50 cents.)
Miss C. Coverly, Collector, 55 00
(Of which from Mrs. Charles Stoddard, to constitute Mrs. J. M. Manning, L. M., $25, Mrs. J. Thayer and daughters, $10, Mrs. Charles Browne, $7, Mrs. C. A. Jellison, $3, Mrs. E. C. Milliker, Mrs. F. Jellison, and Mrs. E. Coverly, $2 each, four subscribers, $1 each.)
Miss A. Walley, Collector, 121 00
(Of which from Miss Elizabeth Davis, $100, Mrs. J. R. Payson, $10, and Miss Payson, $5, annual subscriptions, Miss Walley, donation, $5, and Mrs. L. Child, subscription, $1.)
Miss H. S. B. Walley, Collector, 54 00—389 50
(Of which, all being annual subscriptions, from Mrs. Wentworth, Mrs. Charles Blake, Miss James Haughton, the Misses Hill, $10 each, Mrs. N. B. Gibbs, $5, Miss Goodnow, $2, four, each $1, donation from Miss F. Haughton, $3: Also previously acknowledged, collected by her from Mrs. H. B. and Miss F., $55, making a total from this church, to date, of $394.50.)
26. *Waltham*, Mass. By Mrs. Dorus Clark, from a few ladies, to constitute Mrs. Elnathan Strong L. M. 25 00
27. *Lancaster*, Mass. Auxiliary Society, by Mrs. H. C. Kendrick, - 10 00
Lancaster Ladies' Industrial School, constituting Mrs. Jane A. Ames L. M. 25 00
Dorchester, Mass. Second Cong. ch., auxiliary. By Miss E. C. Shaw, 258 00
(Of which from Mrs. Walter Baker, Mrs. John H. Brooks, Mrs. Elbridge Torrey, Miss E. Cornelia Shaw, and Miss E. A. Wales, $25 each, constituting themselves L. M., and $128 from annual subscribers, including one dollar in *pennies, the savings of a little girl.*)
Mar. 1. *Boston*, Essex st. ch., Mrs. Selah B. Treat, 5, Mrs. Henry F. Durant, to constitute Mrs. C. M. Hyde, of Brimfield, L. M., 25, Mrs. George White and Miss White, $1 each, 32 00
Boston, Park st. ch., by Mrs. Hubbard, from Mrs. J. H. Field and Mrs. Lemuel Shuttuck, each 25, constituting themselves L. M., Miss Florence L. Hubbard, constituted L. M., 25, Mrs. Hubbard's annual subscription, $5, from Bible-class, $5, six annual subscribers, of $1 each, 6, additional, from Mrs. Coburn, 2. By Mrs. M. H. Simpson, from Miss Martha A. Quincy, to constitute herself L. M., 25, 118 00
Taunton, Mrs. Alvah Cobb, 10 00
East Cambridge, by Miss L. Munroe, subscription, 10, donation, 2, 12 00
Boston Highlands, Eliot church, 5 00
Newburyport, Mrs. Edward W. Hooker, 2 00
Chelsea, Broadway ch., by Mrs. J. A. Copp, 145 00
(Of which by the ladies of the ch., to constitute Mrs. Ira B. Cheever L. M., $25, from Alonzo C. Tenney, to constitute Mrs. Elizabeth C. Tenney L. M., $25, from the Infant class, $5.)
Boston, Shawmut Cong. ch., additional subscriptions, 87 00
Coventry, R. I. Five subscribers of $1 each, 5 00
Wrentham, Mass. Mrs. Jemima Hawes, 10 00
Boston, Salem st. church, 10 00
4. *Boston*, Central church. Miss Myra B. Child, Collector.
From Mrs. Benjamin E. Bates, to constitute Mrs. H. M. Clark, of Gilbertsville, N. Y., and Mrs. John E. Todd, L. M., 50, Mrs. James White, constituting herself L. M., 25, Mrs. Thomas H. Russell, constituting herself L. M., 25, Mrs. William O. Grover, annual subscription, 25, Mrs. Wiswall, 5, Mrs. Joseph White, $5, Mrs. William M. Flanders, $2, and Mrs. N. P. Sargent, $1, making her collections 188 00
Boston. Central church, Mrs. Joshua Davis, annual subscription, 5 00
Falmouth, Mass. Mrs. Oliver C. Swift, to constitute herself L. M. 25 00
Colchester, Conn. Auxiliary Society, additional (making $90, this month), 6 00
5. *New London*, Conn. From a lady in 1st Cong. ch., to constitute Mrs. Abby E. Brown and Mrs. Abbe W. T. Smith, L. M's. 50 00
Received for Quarterlies, 6 00

Total for the month, $1,914 50

Total since annual meeting in January, $3,501 98

N. B. We understand that all the female members of Rev. Mr. Means' church, Dorchester, were called upon. Notice their collection, and that of a few other churches that have adopted this rule. Will not all pastors be incited to recommend like effort, so that in consistency with the prayers of the church, more laborers may go forth.

L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM DEC. 1st, 1868, TO FEB. 28TH, 1869.

ILLINOIS.

Chicago. Ladies' Miss'y Soc. of 1st Pres. ch., auxiliary to W. B. M. I., for Miss Porter,	$389 55
Second Pres. ch., Woman's Miss'y Soc., in part,	175 00
Ladies' Miss'y Soc. of 1st Cong. church,	200 00
Union Park Ladies' Miss'y Asso'n, Mrs. Douglas Ely, of Union Park ch., to constitute herself L. M.	25 00
New England Cong. ch., Mrs. E. W. Blatchford, to constitute Mrs. Mary B. Bartlett, Chicago, L. M., $25, cash $3,	28 00
Mrs. S. C. Bartlett,	10 00
Mrs. Arthur Mitchell,	2 00
Memberships. Mrs. B. B. Boynton, Mrs. C. D. Helmer, Mrs. Dr. Brooks, Miss Emma Gaston, Mrs. B. W. Raymond, Mrs. E. A. Ballard, Mrs. H. M. Thompson, Mrs. William Blair, Mrs. Joseph Haven, Miss E. Haven, Mrs. Henry Porter, Mrs. Boies, Mrs. G. H. Laflin, Mrs. H. F. Wait, Mrs. E. W. Blatchford, Mrs. C. G. Hammond, Mrs. Harriet C. Brown, Mrs. A. Blake, Mrs. F. W. Fisk, Mrs. A. Bliss, Mrs. R. W. Patterson, Miss A. Haven, Mrs. W. C. Hubbard, $1 each,	23 00
Geneseo. Cong. ch., Ladies' Praying Circle, by Mary P. Frost,	8 00
Lake Forest. Sabbath-school, by D. R. Holt, for Bible-reader and two pupils,	$89, 90 00
Mrs. S. D. Ward, $1,	1 00
Oak Park. Mrs. S. J. Humphrey,	
Princeville. Mrs. Elmira Jones, to constitute Luella Warne L. M.	25 00
Rockford. Mrs. W. Talcott,	1 00

MICHIGAN.

Detroit. Woman's Miss'y Soc. of 2d Cong. ch., $30; Mrs. Fannie S. Warner, to constitute Mrs. Julia P. Ballard and herself L. M's $50;	80 00
Jackson. Woman's Miss'y Soc., in support of Miss Dean, Oroomiah (of which from Miss Eliza Page, to constitute Mrs. J. W. Hough L. M., $25),	75 00

WISCONSIN.

Beloit. Ladies' Miss'y Asso'n of 1st Cong. ch., by Mrs. F. L. Chapin,	30 00
Milwaukee. Mrs. John Alison, $1, Mrs. W. D. Love, $1,	2 00
Rosendale. Mrs. M. W. Powell, a "Wedding Fee,"	5 00

IOWA.

Bowen's Prairie. Ladies, toward support of Miss Townshend, Ceylon Mission, by Miss M. J. Smith,	3 00
Grinnell. Mrs. S. C. Parker,	1 00

OHIO.

Hudson. Miss'y Soc. of Female Seminary, by Miss E. E. Metcalf,	28 00

CONNECTICUT.

Woodbury. Mrs. C. P. Churchill,	5 00
Total,	1,226 55

Remittances for this Board should be sent to Mrs. CHARLES G. HAMMOND, Treasurer of the Woman's Board of Missions for the Interior, 272 Erie Street, Chicago.

MISCELLANY.

SLAVERS IN THE PACIFIC.

"*Mission Life*" (London), for January, under the caption, "*A National Disgrace*," publishes an article respecting the "flourishing trade" carried on by the Australian colonists through "*impressing* for work in the corn and cotton fields the very heathens we have labored to enlighten." A few extracts are presented here: "At the risk of being considered a tattler, I will give a recipe, by which any one may 'stock' his farm or plantation with South Sea Islanders.

"Send a ship with any kind of cargo which you may fancy best, to one of the South Sea Islands. Let there be on board this ship a man of engaging manners and appearance, in order that he may, as much as possible, resemble a missionary. In order to be more attractive, he should be provided with a few of the simplest kind of toys (looking-glasses are getting out of date among the South Sea Islanders) and plenty of tracts. The rest is easy. When the ship has discharged her cargo and is ready for sailing, let a number of young Islanders be invited on board (this is easily managed) and sail away with them.

"The last hint I shall give is — be in time. In a few years your market will be spoilt. The 'system' is fast doing its work, and in a few years, at the present rate, those beautiful islands, the flower of the Pacific, will be depopulated, and the

Queensland squatters will have to go somewhere else for coolies.

"Strange to say, this trade is carried on under legal sanction, an act having been passed — imposing certain restrictions, it is true. But the question, as I take it, is not one of restrictions at all. Let the British nation look to it; for a grievous wrong is being done in the shadow of the flag of freedom woven by our ancestors.

"And now the question arises, What sort of treatment awaits the Islanders, once fairly on the plantations? And here I must take off the stilts and descend to plain humdrum description. I have no horrors to reveal, no stories of special ill-treatment; but still the fact remains, that these people are to all intents and purposes slaves; transported from their own country to work against their will.... They are subjected to a great amount of negative ill-treatment — working alike in soaking rain or burning heat; lying at night generally on the damp ground; ill-fed, ill-cared for, or rather not cared for at all. With the Queensland settlers this question is simply one of expediency. They argue that white labor does not pay in cotton-growing, and therefore they resort to this method of cultivating their land, showing thereby a lamentable want of principle, which much calls for correction."

VALUE OF MISSIONS TO THE CHURCH AT HOME.

"THE Church Missionary Society of England has proved to be a centre and bond of union to the Protestantism and Evangelism of our Church. Around her, in every part of the country, men holding the same principles rally, and I am fully persuaded that, largely as the blessing of God has rested upon the Church Missionary Society in connection with its evangelical labors abroad, yet the blessing which has come from this Society to the church at home has been very much larger. If it had not been for the Church Missionary Society, the evangelical interests of the church would have greatly suffered, and they would never have been able to present the deep, the confident, the defiant opposition to error which they are now enabled to do." — *Amer. Church Missionary Register.*

"GIVE, GIVE, GIVE."

[THE following earnest words are from a mother who did not withhold a very precious offering. — ED.]

"Ah," said my friend, "give, give, give; it seems to me there is no end to it." And there is no end to it, so long as we receive — anything; for there are other things to bestow besides money. Not that he spoke grudgingly; he was one of the Lord's stewards, and answered every real call of his Lord.

Men are going to give more and more, I think; that is, if the church arises, and comes to comprehend the full importance of her work. When we understand that, we do not count the money, nor anything else we can bestow. It depends upon the value which we put upon an object. "All that a man hath will he give for his life." This is true, if Satan did say it. A man will give half, nay all that he has as his ransom, if he is in captivity. In a case of fire or of shipwreck, money — property — is nothing, if we may but save life. Then money takes its true place — valuable in its place, worthless as compared with nobler things. And when we come to comprehend the true value of the soul, we shall be ready, if so we may but save souls, to "give, give, give."

And *then* the church will not withhold that which is more than money. There are those ready to give *themselves*. How was it in our war? Then we were really in earnest. We believed that there was much to be gained or lost, and both money and life were poured out like water. So will it be with the church militant, in the day when she shall be awake.

Somebody gave this answer — and it is to be remembered: "How many men is old Massachusetts (or was it New England?) going to send?" "She is going to send all her men; and if that won't do, she'll go herself." That was being in earnest. And when the church is in earnest,

money will be poured out like water, and men will give themselves.

That is one great want now, — men withhold themselves, — the church refuses her children. We are told of those who would gladly go, but are kept back by their parents. We know of those who are very ready to send *other people's children*. Here, also, the war gives an illustration. There were such patriots, and we know in what estimation they were held *as patriots*. No! In the last days, in the perilous times, men shall be "lovers of their own selves."

One of the bitterest curses within the leaves of the Bible is against those who "*went* not up to the help of the Lord"; and one of the sweetest blessings, is upon those who "willingly offered *themselves*." And the Apostle, in his love for the churches of Macedonia, says, — "they first gave *their own selves* to the Lord."

We want, — and we think — 'O, how earnestly we want!' — an outpouring of the Holy Spirit. The land is barren, with only here and there a spot of greenness and promise. Have we given not only money, as we could spare it, and perhaps time, have we given *ourselves?* If not, let us prove the Lord in this regard, and see if he will not pour us out a blessing till there shall not be room enough to receive it. Let us read together the 5th chapter of Judges. Let us pray. Q.

PRECIOUS OFFERINGS.

A LADY in Wisconsin recently sent to the Treasurer of the Board $27, raised mostly by her Sabbath-school class, for the support of a pupil in the girls' school at Oroomiah, Persia. With it she sent a letter for Mrs. Rhea, of Oroomiah, in which she mentioned the following as among the interesting "little histories" connected with the raising of that money: "One young lady, in my class at the beginning of the year, lived in a family where she was employed to do kitchen work. After a few months she had occasion to remove to another town, but her interest in our missionary plan was such that she came to see me before leaving, and paid one dollar out of her hard-earned money to aid this object.

"Another dear young lady, who had for years been obliged to walk on crutches, was so desirous to work for Christ, that at the beginning of the year 1868 she left our class to take one of her own, expressing a strong desire to do more for Jesus. Nevertheless her interest in our mission was not abated in the least, and she had partly completed a piece of fancy work, the proceeds of which were to be appropriated to this object, when she was taken very sick, and being already *very* delicate she died in a few days. Her sister completed the work, and the two dollars resulting from it seem to us a very precious offering.

"I need not speak of other cases, but I trust the last day will show that there has been *some* real sacrifice. On Friday of the week of prayer, in our ladies' prayer-meeting, I had the privilege of presenting the case of our little protégé for their prayers. I felt that yours would meet ours at the throne of grace."

A GOOD LITTLE LETTER.

THE person to whom the following letter was addressed, has sent it to the Missionary House, with the money, and says, "Lizzie is six years old, her sister four."

"CARLISLE, PENN., *January 25th*, 1869.

"DEAR MR. W——. Will you please accept this small sum, $1.50, from us, for foreign missions. It is the pennies we saved the last year; and now we want to give it to our dear Saviour. If you think it best, we would like to send it to China. There are so many people there that do not know anything about Jesus.

"Yours affectionately,

"LIZZIE and SALLY FLEMING."

CONTRIBUTION FROM THE DEAF AND DUMB.

THE Treasurer has received a note inclosing $16, from the "Institution for the Deaf and Dumb" at Jacksonville, Illinois, in which it is said that, of the sum sent, "Three dollars and eighty-five cents are the contribution of thirty-six pupils of this Institution, who have become interested in

the cause of missions, and have agreed to give a certain sum (five, ten, or twenty-five cents each), every month, until the close of the session in June, to aid in the spread of the gospel. And with their 'mites' go their prayers for an abundant blessing upon the missionaries, and upon those who still 'sit in darkness.'"

Does not such an example say to many "Go, and do thou likewise?"

FACTS, NOT SENSATION.

MR. MCMORDIE, of Ahmedabad, India, writes in the Missionary Herald of the Irish Presbyterians, very sensibly. "It would be easy to give a number of very interesting details regarding conversations I have had with intelligent young men, and thus supply some graphic pictures, tinted with glowing colors; and to refrain from this requires some self-denial on the part of one who has the force and fire of youth. But I find that true reports, given by Indian missionaries, are often strangely interpreted at home; and the interpretation of them coming out here, perhaps in the pages of the 'Christian Work,' only makes men on the spot despise all missionary reports as falsely-colored. Moreover, I am fully convinced that the flame of our Presbyterian people's love for missions does not need to be fed with sensational paragraphs, flung in as flaring fagots among the fostering fuel; and therefore I have contented myself with plain, sober statements."

DEATH.

MR. WALTER LOWRIE, late Senior Corresponding Secretary of the Presbyterian Board of Foreign Missions, died at his residence in New York on the 14th of December last, at the age of eighty-four. He was "intimately identified with all the interests" of the Presbyterian Board "for a period of thirty years; and to his wise and efficient administration, the Board is indebted largely for its present measure of prosperity."

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
- Cumberland, Cong. ch. and so. 30 00
- Portland, a lady, 1 00
- Scarborough, 1st Cong. ch. and so. 13.36, less express, 25c.; 13 11 — 44 11

Hancock county.
- Blue Hill, Emma Tucker, 1 00

Lincoln county.
- Bath, Winter st. Cong. ch. and so., of wh. from George F. Patten, to const. GEORGE M. PATTEN, HENRY TALLMAN, and T. C. JACKSON, H. M., 300; 605 00

Penobscot co. Aux. Soc. E. F. Duren, Tr.
- Brewer, 1st Cong. ch. and so. 21 47
- Holden, A Donor, 5 00 — 26 47

Somerset county.
- Norridgewock, X, 5 00

Union Conf. of Churches.
- Brownfield, Cong. ch. and so. 9 10

Waldo county.
- Searsport, 1st Cong. ch. and so. m. c. 5 25

Washington county.
- Calais, 1st Cong. ch. and so. coll. 52 74

York county.
- Biddeford, Pavilion Cong. ch. and so., with a donation, to const. Mrs. E. P. TENNEY, H. M. 62 00
- South Berwick, a friend, 10 00 — 72 00

820 67

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Jaffrey, Cong. ch. and so. 23 25
- Keene, 3d Ortho. Cong. ch. and so. 90 00 — 113 25

Grafton county.
- Piermont, Cong. ch. and so. 15; Mrs. A. D. Marden, 5; 20 00
- West Lebanon, Cong. ch. and so. 50 00 — 70 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Hollis, Evan. ch. and so. 40 89
- Manchester, a friend, 10 00 — 50 89

Merrimack co. Aux. Soc.
- Chichester, Cong. ch. and so. 7 25
- Concord, South Cong. ch. and so., February coll. 19 51
- Hooksett, Cong. ch. and so. 12 00 — 38 76

Rockingham county.
- Derry, 1st Cong. ch. and so (of wh. from ann. coll. 77, m. c. 28, D. D. Anderson 25), to const. HARVEY P. WOOD, H. M. 125 00
- Exeter, 1st Cong. ch. and so. m. c. 9 44 — 134 44

Strafford county.
- Tamworth, Cong. ch., Nahum Gilman, 10 00

Sullivan co. Aux. Soc. N. W. Goddard, Tr.
- Claremont, Cong. ch. and so. 49 61

466 95

Legacies. — Newport, William Carr, by Charles F. Carr, Ex'r, 625.85, less expenses, 40 85, 585 00
- Portsmouth, Mrs. Esther Mullineaux, by J. Knowlton, Ex'r, 82 73
- Warner, E. G. Currier, by Origin Dimond, Ex'r, 3 00 — 670 73

1,137 68

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
- Vergennes, a lady, 10 00

Ripton, Cong. ch. and so. 10 00—20 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
East Burke, Cong. ch. and so. 8 40
Peacham, L. F. Parker, 15 00
St. Johnsbury, North Cong. ch. and so. 44 32—67 72
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 3d Cong. ch. and so. 66 28
Jericho Centre, Ladies' Cent Society, 12 00—78 28
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 18.65; a friend of the Dakotas, 10; 28 65
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Derby, Cong. ch. and so., Feb. m. c. 5 00
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Bennington Centre, M. J. H. 1 00
Rutland, Cong. ch. and so. coll. (in part), (of wh. to const. J. N. Kellogg, H. M., 100), 220.30; m. c. 109.31; 329 61
Wallingford, Cong. ch. and so. 124 00—454 61
Washington co. Aux. Soc. G. W. Scott, Agent.
Berlin, Cong. ch. and so. 26 37
Montpelier, Cong. ch. and so. m. c. 16 10—42 47
Windham co. Aux. Soc. C. F. Thompson, Tr.
Westminster West, "Friends of Morals and Missions," 75.25, and Female Miss'y Society, 42, to const. Asahel Goodell, H. M. 117 25
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Woodstock, Cong. ch. and so. m. c. 84 00
847 93

MASSACHUSETTS.

Barnstable county.
Chatham, Cong. ch. and so. 6 25
Waquoit, Cong. ch. and so. 10 00
Yarmouth, 1st Cong. ch. and so. 60 41—76 66
Berkshire county.
Sheffield, Cong. ch. and so. 4 70
Williamstown, Williams Coll. m. c. 18 00—22 70
Boston and vicinity.
Boston, of wh. from F. W., for students at Harpoot, 35; a friend, 5, ditto, 3; 6,051 85
Chelsea, Winn. Cong. ch. and so. m. c. 32.70; Broadway Cong. ch. and so. m. c. 11.17; 43 87—6,095 72
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, 1st Cong. ch. and so., to const. J. A. Moore, C. W. Nutting, B. Nye, and Augustus Smith. H. M. 423 35
Essex county.
Methuen, 1st Cong. ch. and so. m. c., 5 months, 73 72
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury, Augusta B. Dearborn, deceased, by D. L. Dearborn, 50 00
Amesbury and Salisbury, Union Cong. ch. and so. 9 30—59 30
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington st. Cong. ch. and so., a member, to const. Sarah S. Tracy, H. M. 100 00
Danvers, a friend, 12 00
Lynn, 1st Cong. ch. and so. m. c., 2 mos., 26.25; Tower Hill Chapel, Cong. m. c. 5; S. M. Bubier, add'l, 200; 231 25
Marblehead, 1st Cong. ch. and so. 92.28; 3d Cong. ch. and so. 26; thank-offering of a friend, 3; 121 28
Middleton, Cong. ch. and so. 30 00—494 53
Franklin co. Aux. Soc. L. Merriam, Tr.
Gill, Cong. ch. and so. 5 88
Greenfield, 2d Cong. ch. and so. 17 26; Mrs. S. V. Childs' family Miss'y Circle, add'l, for native teacher at Harpoot, 12; 29 26
Shelburne, Cong. ch. and so. 67 85
Shelburne Falls, Cong. ch. and so., to const. L. M. Packard, H. M. 100 15
Sunderland, Cong. ch. and so. coll., 119; m. c. 43.63; 162 63
Whately, E. B. 5 00
370 77
Less printing Reports, 20 00—350 77
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Enfield, Cong. ch. and so., Mr. and Mrs. R. D. Woods, to const. A. J. Wakefield, Beaufort, S. C., H. M. 100 00
Northampton, Lucy Lyman, 500; C. L. W., 500; 1,000 00
South Hadley, Mt. Holyoke Seminary, 11 80
Williamsburg, J. H. Metcalf, 5 00—1,116 80
Middlesex county.
Bedford, a lady, 3 00
Brighton, Evan. ch. and so. 373 29
Dracut, West Parish Cong. ch. and so. 12 00
Lexington, Hancock Cong. ch. and so. m. c. 13 31
Malden, Trin. Cong. ch. and so., add'l, 80 00
Marlboro, Union Cong. ch. and so., to const. E. C. Whitney, H. M. 100 00
Natick, 1st Cong. ch. and so. m. c. 11 61
Newton Centre, 1st Cong. ch. and so., ann. coll. (of wh. from E. W. Noyes, 125, Mrs. E. W. Noyes, to const. E. W. Noyes, H. M., 100), 543, Theodore E. Wardwell, deceased, 54.59, a friend, for China, 35; 632 59
North Chelmsford, a friend, 1 50
Waltham, Trin. Cong. ch. and so. (of wh. from Rev. Dorus Clarke, D. D., to const. Mary L. Clarke, H. M., 100.) 200 00—1,427 80
Middlesex Union.
Assabet, a friend, 10 00
Groton Junction, Ortho. Cong. ch. and so. 8 00
Westford, Cong. ch. and so. 2 00—20 00
Norfolk county.
Dedham, South Cong. ch. and so. m. c. 74 75
Jamaica Plain, Central Cong. ch. and so. m. c. 16 00
Sharon, Cong. ch. and so. 20 73
West Roxbury, South Evan. ch. and so. m. c. 60 00—171 48
Palestine Miss'y Soc. E. Alden, Tr.
Abington, 1st Cong. ch. and so. m. c. 33 00
Plymouth county.
Marshfield, 1st Cong. ch. and so., annual coll. 37 75
South Plymouth, Cong. ch. and so. 12 00—49 75
Taunton and vicinity.
Seekonk, a friend, 5 00
Somerset, Cong. ch. and so. 8 00—13 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Rutland, Cong. ch. and so. m. c. 7 50
Southboro, Pilgrim Evan. ch. and so., coll. 23.51, m. c. 9.10; 32 61
Worcester, Union Cong. ch. and so., ann. coll. and m. c. 276.59; Central Cong. ch. and so. m. c. 162.08; 438 67—478 78
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Uxbridge, 1st Evan. Cong. ch. and so., with other dona., to const. Joel White and Stephen Williams, H. M. 150 00
11,056 86

Legacies. — Andover, Mrs. L. B. Edwards, by Rev. J. Edwards, Ex'r, 200, less tax, 12; 188 00
Hadley, Mrs. L. E. Curtis, by William P. Porter, Adm'r, to const.

James W. Porter, Chicago, Ill., H. M., 100, less tax, 6; 94 00
Lowell, Martha Spalding, by Sidney Spalding, Ex'r, 1,880 00—3,162 00

13,218 86

RHODE ISLAND.

Little Compton, United Cong. ch. and so. 27.71, Male and Female Miss'y Society, 43.63; 71 34
Kingston, Cong. ch. and so. 8 00
Providence, High st. Cong. ch. and so. (annual coll. [of wh. to const. A. C. Barstow, Jr., George E. Barstow, S. A. Cooke, Jr., and Mrs. S. A. Cooke, Jr, H. M.] 886, m. c. 108.63), 994 63; Central Cong. ch. and so. 716.37; Richmond st. Cong. ch. and so., to const. A. B. Arnold and W. S. Merrill, H. M. 466.75; Beneficent Cong. ch. and so., add'l, 48.25; "M," 10; 2,236 00—2,815 34

CONNECTICUT.

Fairfield co. East Aux. Soc.
Bridgeport, 1st Cong. ch. and so. 64 88
East Bridgeport, Cong. ch. and so. 30 00—94 88
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Greenwich, 1st Cong. ch. and so. 14 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Bristol, Ladies' Association, 58 90
Broadbrook, Mrs. Swallow, 5 00
Collinsville, Cong. ch. and so. m. c. 100 00
Enfield, 1st Cong. ch. and so., add'l, 156 20
Hartford, Centre Cong. ch. and so. m. c. 14.58; a friend, 5; 19 58
Hartland, Cong. ch. and so. 30 00—369 68
Middlesex Asso'n. John Marvin, Tr.
East Hampton, Union Cong. ch. and so., annual coll. 15 60
Lyme, Hamburgh Cong. ch. and so. 81 00
Middle Haddam, Cong. ch. and so. m. c. 31; East Cong. ch. and so. 13.76; 44 76—141 36
New Haven City. F. T. Jarman, Agent.
3d Cong. ch. and so. 72.55; College st. Cong. ch. and so. 39.71; North Cong. ch. and so. 10; Yale Miss'y Soc., 7.04; Davenport Cong. ch. and so. m. c. 5.07; 134 37
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 97 00
Madison, Cong. ch. and so. m. c. 34 70
North Branford, Cong. ch. and so., to const. Charles Page, H. M. 101 36
South Meriden, Cong. ch. and so. 10 00—243 06
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Middlebury, Cong. ch. and so. coll., for two months, 75 54
Milford, 1st Cong. ch. and so. m. c. 15 00
West Haven, Cong. ch. and so. 188 72—279 26
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Bozrah, Mrs. Fanny Raymond, 20 00
Franklin, Cong. ch. and so., ann. coll. 80 00
Lebanon, Goshen Cong. ch. and so., (Gents Asso'n. 65.50, Ladies' ditto, 59, m. c. 35.80), to const. Rev. William Goodell and Mrs. Susan Lord, H. M. 160 30
New London, 1st Cong. ch. and so. m. c. 110 22
Norwich, 2d Cong. ch. and so. m. c. 15.67; 1st Cong. ch. and so. m. c. 11.85; 27 52
Salem, Rev. N. Miner, 2, Mrs. E. S. Miner, 2, N. E. Miner, 1, Sammie C. Miner, 13c., Gertie E. Hyde, 12c.; 5 25—403 29
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
West Stafford, Cong. ch. and so. 11 35
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Killingly, Dayville Cong. ch. and so. c. 1 25
West Woodstock, Rev. W. H. Kingsbury, 2 00
Woodstock, 1st Cong. ch. and so. m. c. 25 00—28 25

1,719 50

Legacies.—Norwich, Mrs. William A. Buckingham, 500 00

2,219 50

NEW YORK.

Buffalo and vicinity. H. Stillman, Agent.
Lancaster, Pres. ch., to const. M. F. French, H. M. 100 00
Geneva and vicinity. W. H. Smith, Agent.
Geneva, Pres. ch. m. c., 6 months, 21 44
Himrods, Mrs. Hester Ayres, 10 00—31 44
Monroe Co. and vicinity. William Alling, Agent.
Spencerport, Mrs. S. Weare, for a student in Harpoot, 27 30
New York and Brooklyn, Agency of the Board Bible House.
Of wh. from 1st Pres. ch. (Brooklyn), (of wh. from Fisher Howe, 100; James R. Taylor, 100; E. H. Babcock, to const. Mrs. C. L. Babcock, H. M., 100; J. Campbell, 50), 390; Mercer st. Pres. ch., Dry Dock Mission (of wh. from Otis W. Booth, to const. Rev. E. Seymour, H. M., 50), 61.56; Bedford Cong. ch. and so. (Brooklyn). 86.92; 4th Av. Pres. ch. m. c. 28.17; Union Theol. Sem'y m. c. 22.90; 14th st. Pres. ch. m. c. 17.84; Harlem, Cong. ch. and so. m. c. 16.30; Mrs. Seth Bliss, 10; 607 69

766 43

Albion, Pres. ch. to const. J. H. Royce, H. M. 72.45, less exc. 18c.; 72 27
Batavia, Pres. ch., to const. Elizabeth L. Lord, H. M. 118 30
Branchport, Rev. C. Francisco, 5 00
Brownville, Pres. ch. 15 00
Canisteo, Pres. ch. 5 00
Cape Vincent, Pres. ch. 12 00
Centre Lisle, Cong. ch. and so. 6 00
Corfu, Pres. ch. 5 00
Dansville, Pres. ch., of wh. from Rev. S. Jessup, 5, Mrs. M. B. Farwell, 5, Birdie Niles, 1.34; 98 00
Dexter, Pres. ch., ann. coll. 12, m. c., in part, 6.61; 18 61
Durham, 1st Pres. ch. m. c. 11 43
Fayette, Elias Zöllner, 1 00
Glen's Falls, Pres. ch. 115 00
Gloversville, Cong ch. and so., add'l, of wh. from Mr. and Mrs. U. M. Place, to const. Mrs. Maria H. Foster, N. Y. City, and Angelina Hall, Gloversville, N. Y., 200; 470 25
Harpersfield, Cong. ch. and so. 27 85
Homer, Cong. ch., Mrs. Electa Root, by Rev. Dr. Holbrook, 100 00
Hoosick Falls, Pres. ch. 50 50
Hornellsville, Pres. ch. 55 00
Ithaca, Pres. ch., add'l, 1.45; Mrs. Sarah Downing, 5; 6 45
Jamestown, Pres. ch. 52 30
Layden, Mary A. Lord, 15 00
Milton, a friend, 1 00
Niagara Falls, X, Y, Z, 10 00
Otisco, Caroline King, 14, less exc., 10c. 13 90
Pekin, Abigail Peck, 12 00
Perry Centre, Cong. ch. and so., annual coll. 30 00
Pompey, Mrs. L. Childs, 2 00
Poughkeepsie, Pres. ch. m. c. 52 10
Red Creek, Gilbert Brewster, 1 00
Ridgebury, Pres. ch. 40 00

Rochester, 1st Pres. ch. (of wh. from G. C. Buell, 100), 253.80; Plymouth Cong. ch., W. S. Lee, 25; 278 80
Rushville, Cong. ch. and so. 30 00
Schenectady, Cong. ch. and so. 16 00
Seneca Falls, Pres. ch., to const. JAMES SANDERSON, Jr., H. M. 122 27
Sodus, Pres. ch. 5 00
Stamford, Pres. ch. of the Head of Delaware, annual coll. 18 00
Victor, Pres. ch. 42 62
York, Cong. church, W. H. Goddard, 5 00—1,950 65

2,717 06

Legacies.—Canandaigua, Mss. C. P. Cobb, 20 00
Fredonia, Haven Brigham, by W. H. Brigham, 500, less tax and expenses, 31.12, 468 88
Geneva, Henry Dwight, add'l, by Edmund Dwight, 1,050 00
Syracuse, William Clark, by A. A. Howlett, Ex'r, 1,000, less tax, 60, 940 00—2,478 82

5,195 90

NEW JERSEY.

——, a friend, 1 00
Belvidere, 2d Pres. ch., add'l, 101 00
Boonton, 1st Pres. ch. 33 46
Bricksburg, Mrs. Henry A. De Forest, 10 00
Jersey City, 2d Pres. ch. m. c. 108 06
Madison, Pres. ch. 126 69
North Hardiston, Pres. ch. 45 00
Springfield, Rev. O. L. Kirtland, 10 00—429 23

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
East Whiteland, Pres. church, 18 07
Philadelphia, Buttonwood st. Pres. ch. 406; Pine st. Pres. ch. 368.25; Western Pres. ch. 51; Bethesda Pres. ch. 19.07; Lombard st. Central Pres. ch. 20; Rev. Jeremiah Miller, 15; 779 32
Reeseville, Pres. church, 9 35—816 74
Dauphin, Pres. ch. 23 30
Edinboro', Pres. ch. (of wh. from Mrs. I. M. Reeder, 6, Mr. and Mrs. I. Frye, 4, for China), to const. I. R. REEDER, H. M. 104 00
Lock Haven, G. B. Perkins, 3 39
Philadelphia, Theodore Bliss, to const. Rev. S. W. DUFFIELD and ARTHUR A. BLISS, H. M., 200; "Philadelphos," 100; J. M. Van Harlingen, 100; J. D. L. 50; 450 00—580 69

1,397 43

DELAWARE.

Middletown, Forest Pres. ch. 9 11
Wilmington, Rev. William Aikman, 10 00—19 11

MARYLAND.

Darnstown, John Darby, 5 00

DISTRICT OF COLUMBIA.

Washington, Rev. John C. Smith, D. D., to const. Rev. GEORGE H. SMITH, H. M. 50 00

ALABAMA.

Mobile, G. Horton, 5, Miss Mary L. Horton, 5; 10 00

TENNESSEE.

Columbia, colored friends, by Miss C. R. Watt, Teacher, for Rev. T. C. Trowbridge's mission, 5 00
Fullen's Depot, Mrs. Mary M. Earnest, for the Nestorian Mission, 3 00
Kingsport, Miss E. A. Bachman, 4, Joseph Lynn, 1; 5 00
Lookout Mountain, Educational Institutions, m. c. 5 00
McMillan's Station, S. D. Cole, 4 00
Washington (Knox county), Pres. ch. 5 50—27 50

KENTUCKY.

Greenupsburg, A. C. V., 5 00

OHIO.

By William Scott, Agent, Cincinnati.
Cincinnati, 3d Pres. ch. m. c. 22.15; 2d Pres. ch. m. c. 10; 32 15
Rome, Pres. ch. 5 00
Sandy Spring, Pres. ch. 5 00
Walnut Hills, Lane Sem'y ch. m. c. 3 10—45 25
Cleveland, 1st Pres. ch. m. c. 23 20
Coshocton, 2d Pres. ch. 33 00
Dayton, East Pres. ch. 26 23
Four Corners, Cong. ch. and so. m. c. 7 27
Huntington, Cong. ch. and so. 21.25, Rev. A. R. Clark and wife, 50; 71 25
Kinsman, Pres. ch. and cong., of wh. from coll 23.23, m. c. 25, Rev. H. B. Eldred, 10, John Christy, 10, Thomas Kinsman, 10, Benjamin Allen, 10, L. C. Perkins, 10; 98 23
Logan, Rev. W. A. Bosworth, for China, 25 00
Marietta, Cong. ch. and se., ann. coll., add'l, 25; a friend, 5; 30 00
Maumee City, 1st Pres. ch. and s. s., 45, less exc. 25c.; 44 75
Mineral Ridge, 1st Pres. ch. 25 00
Putnam, Pres. ch., ann. coll. (of wh. from C. W. Potwin, Zanesville, to const. Mrs. Sarah S. POTWIN, H. M., 100), 384, m. c. 50; 414 00
Walnut Hills, Rev. Henry Smith, D. D. 25 00
Wellington, 1st Cong. ch. and se., add'l, 8 00
West Farmington, a friend, 2 00—882 93

878 18

INDIANA.

Bethany, Pres. ch. 7 45
Bethel, Pres. ch. 12 45
Concord, Pres. ch. 9 50
Connersville, 2d Pres. ch. 17 37
Danville, Pres. ch. 94 50
Gosport, Pres. ch. 6 25
Greenwood, Pres. ch. 1 75
Huntington, 1st Pres. ch. m. c., for February, 9 30
Indianapolis, Individuals, by W. N. Jackson, 7 89
Jordan Village, Pres. ch. 6 75
Logansport, Pres. (N. S.) church, 15 00
Madison, D. S. Q. 10 00
Marion, Pres. ch. 12 00
Poland, Pres. ch. 9 55
Rockfield, Pres. ch. 10 00
Rockville, Pres. ch. 27 95
Seelyville, A. Bishop, 5 00
Southport, Pres. ch. 5 86
Terre Haute, Cong. ch. and so. 31 20—299 27

ILLINOIS.

Big Rock, Cong. ch. and so. 3 00
Bloomington, 1st Pres. ch. 37 85
Chicago, Woman's Board of Missions for the Interior (of wh. for the support of Miss Mary H. Porter, Peking, China, 550, Miss N. J. Dean, Oroomiah, Persia, 275, and Miss Martha S. Taylor, Madura, India, in part), 1,226.55; 8th Pres. ch. m. c. 14.35; earnings of a Theol. Student, 5; 1,245 90
Fairbury, Pres. ch. 3 50
Jacksonville, 1st Pres. ch. 100 09
Joliet, 1st Pres. ch., annual contribution, in part, 26 00
Lake Forest, Pres. ch. m. c. 27 00
Ottawa, 1st Cong. ch. and so., annual coll. 8 00
Pana, Rev. James S. Walton, 5 00
Paxton, Cong. ch. and so. 15 00
Payson, Cong. ch. and so. m. c. 26 50
Peoria, George L. Lucas, 10 00
Rushville, Pres. ch. m. c. 11 00
Somonauk, Pres. ch. m. c. 5 86
Springfield, 2d Pres. ch., Jos. Thayer, 100, L. C. Boynton and wife, 25, G. M. Brinkerhoff and wife, 10, W. D. Ward, 10, others, 160; 305 00
Virden, Pres. ch. 14 50—1,844 11

MICHIGAN.

Detroit, 2d Cong. ch. and so. 49 00
Farmer's Creek, Mrs. O. Morse, 10 00

Manchester, Pres. ch. 8 00
Monroe, 1st Pres. ch. 50 00
Richland, 1st Pres. ch. m. c. 4 00
St. Joseph's, Cong. ch. and so. 24 00
Three Rivers, Pres. ch. 30 00—175 00

MINNESOTA.

Mankato, 1st Pres. ch. m. c., for Feb'y, 7 25
Medford, Cong. ch. and so. m. c. 10 00—17 25

IOWA.

Brooklyn, Pres. ch. 12 00
Burlington, Mrs. Joseph Everall, 5 00
Cedar Falls, 1st Pres. ch. 30 00
Davenport, German Cong. ch. and so. 8 00
Grinnell, a friend, 50 00
Lansing Ridge, Germ. Cong. ch. and so. 6 00
McGregor, Cong. ch. and so. 30 60
Maquoketa, Rev. C. S. Cady, 1 00
Postville, Cong. ch. and so. 9 00
Sabula, Cong. ch. and so. 4 00
Tipton, Samuel Daniels, 5 00—160 60

WISCONSIN.

Beloit, 2d Cong. ch. and so. 69 92
Chippewa Falls, Rev. G. W. Wainwright, 5, Mrs. A. E. H. Wainwright, 5, R. Palmer, 2; 12 00
Delavan, Cong. ch. and so. 280 00
Kenosha, 1st Cong. ch. and so. 8 98
Princeton, 1st Cong. ch. and so. m. c. 5 00
Racine, 1st Pres. ch. 57 00
Tafton, Cong. ch. and so. m. c. for February, 6 15—439 00

MISSISSIPPI.

Columbus, Salem Cong. ch. and so. 2 00

MISSOURI.

Breckenridge, Pres. ch., annual coll. 6 00
Hannibal, Cong. ch. and so. 32 20—38 20

CALIFORNIA.

Sacramento, Cong. ch. and so. m. c. 61 45

OREGON.

Brownsville, Mrs. R. I. Spaulding, 5 00

DOMINION OF CANADA.

Province of Ontario.
Cobourg, A. Fraser, 10 00
St. Catharines, 1st Pres. ch., in part, 81 52—91 52
Province of Quebec.
Montreal, F. W. Torrance, 13 45

104 97

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ebon, Mission Family (12 gold), 16.20; Kusaie, avails of oil, from monthly concerts (45 gold), 60.75; 76 95
Syria, Beirût, a friend, for the Press, 97.20; Sidon, collection, 64.76; 161 96
West Africa, Gaboon, m. c. collections for 1868, 175 50—414 41

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Cong. s. s., for boys' school of Rev. H. Blodgett, Peking, China, 10; Biddeford, Pavilion Cong. s. s., "The Gleaners," 50; Brewer, 1st Cong. s. s. (in addition to 29.66, ack'd in January Herald as from 1st Cong. ch. and so., should have been from s. s.), 16.45; Machias, Centre st. Cong. s. s. 69.81; 146 26
NEW HAMPSHIRE. — Acworth, Cong. s. s., 8; Amherst, Cong. s. s., for school in Madura, 25; New Boston, Pres. s. s., 25; New Castle, Cong. s. s., for school of Rev. A. Abbott, Satara, India, 8; 66 00
VERMONT. — Montpelier, Cong. s. s. 16 01
MASSACHUSETTS. — Boston, Old Colony, s. s., for student at Harpoot, 25; Cambridgeport, Stearns Chapel s. s., for Rev. J. F. Clarke's school, Philippopolis, Turkey, 40; Danvers, 1st Cong. s. s. 10; Somerset, Cong. s. s. 11.08; South Williamstown, Cong. s. s., from Rev. M. P. Parmelee's school, Erzroom, Turkey, 5.92; Greylock Institute, Greylock Miss'y Soc., for Rev. C. Goodrich's school, Peking, China, 4.60: Springfield, Olivet Cong. s. s., for a pupil in Kaki Zagra, 50; 146 60
RHODE ISLAND. — Providence, High st. Cong. s. s. 100 00
CONNECTICUT. — Ridgebury, Cong. s. s. 10; Salisbury, Cong. s. s., for pupil in Batticotta Seminary, Ceylon, 30; 40 00
NEW YORK. — Lafayette, Cong. s. s. (add'l), for a teacher, 16.76; Monticello, Pres. s. s., infant class, for a girl in Miss Agnew's school, Oodooville, Ceylon, 6; Rome, Pres. s. s., infant school, 4; Rushville, Cong. s. s. 9.29; Victor, Pres. s. s., (of wh. from "Pearl Gatherers," 3.10, "Hand Helpers," 7), 11.70; Warsaw, Cong. s. s., for school in China, 30; 77 75
PENNSYLVANIA. — Dauphin, Junior Foreign Miss'y Society of Pres. s. s., 37.22; Harbor Creek, Pres. s. s., add'l, 7.60; Philadelphia, Manyunk, Pres. s. s., 10; 54 82
TENNESSEE. — Jonesboro, Pres. ch., add'l, to Juvenile Miss'y Soc., coll. for girl in Mrs. Rhea's school, Oroomiah, 17 00
KENTUCKY. — Greenupsburg, Mrs. V's s. s. class, 1 00
OHIO. — Cincinnati, 1st German Pres. s. s., 13.50; Columbus, 2d Pres. s. s., for a native teacher, each, at Palu, Turkey, and in Madura, 100; Dayton, 3d st. Pres. s. s., for a girl in Mrs. Edwards' school, Zulu Mission, 30; United Brethren, colored s. s., add'l, for a girl in Mrs. Edwards' school, 12.79: Hudson, Cong. s. s., 4 classes, for a girl in Mrs. Martha S. Taylor's school, Madura Mission, 16.65; Huntington, Cong. s. s., for Rev. H. C. Haskell's school, Philippopolis, Turkey, 25.35; Kinsman, Pres. s. s., for Rev. J. K. Greene's school at Demirdesh, Turkey, 40; Middleport, Pres. ch., for a pupil in China, 19.68; 257 97
INDIANA. — Aurora, Pres. s. s., for a native Nestorian preacher, 100; Moorefield, Union s. s. 10; 110 00
ILLINOIS. — A friend, for pupil in Mrs. Bissell's school, Ahmednuggur, India, 2.05; Cerro Gordo, Pres. s. s., for a girl in Mrs. Edwards' school, Zulu Mission, 8; Cottonwood Grove, son of Rev. W. H. Bird, 10c.; Galesburg, Mrs. Esther E. Thompson, for a girl in Miss Rice's school, Oroomiah, 28; Geneseo, first fruits of little girls' "Missionary Rills," by Mrs. Ford, 5; Jacksonville, 1st Pres. s. s. 96.35; Pupils of Deaf and Dumb Institution, add'l, for school in Foochow, China, 3.10: Lake Forest, Pres. s. s. (add'l), for native teacher at Ahmednuggur, India, 50; Sandwich, 1st Cong. s. s. 13 90; 206 50
MICHIGAN. — Adrian, Pres. s. s., for native helper in Eastern Turkey, care of Rev. O. P. Allen, 100; Southfield, 1st Pres. s. s., 1.25; 101 25
MINNESOTA. — Chatfield, Pres. s. s. 10 50
IOWA. — Davenport, Children of Soldiers' Orphans' Home, 20 00
WISCONSIN. — Delavan, Cong. s. s. 10; Fort Atkinson, Cong. s. s., for a child at Mandapsalie, Madura Mission, 30; Jefferson, 1st Pres. s. s. m. c., for a pupil in Miss Pollock's school, Madura Mission, 4; 44 00
FOREIGN LANDS AND MISSIONARY STATIONS. — Sandwich Islands, Hilo Sabbath-school Asso'n, 202 87

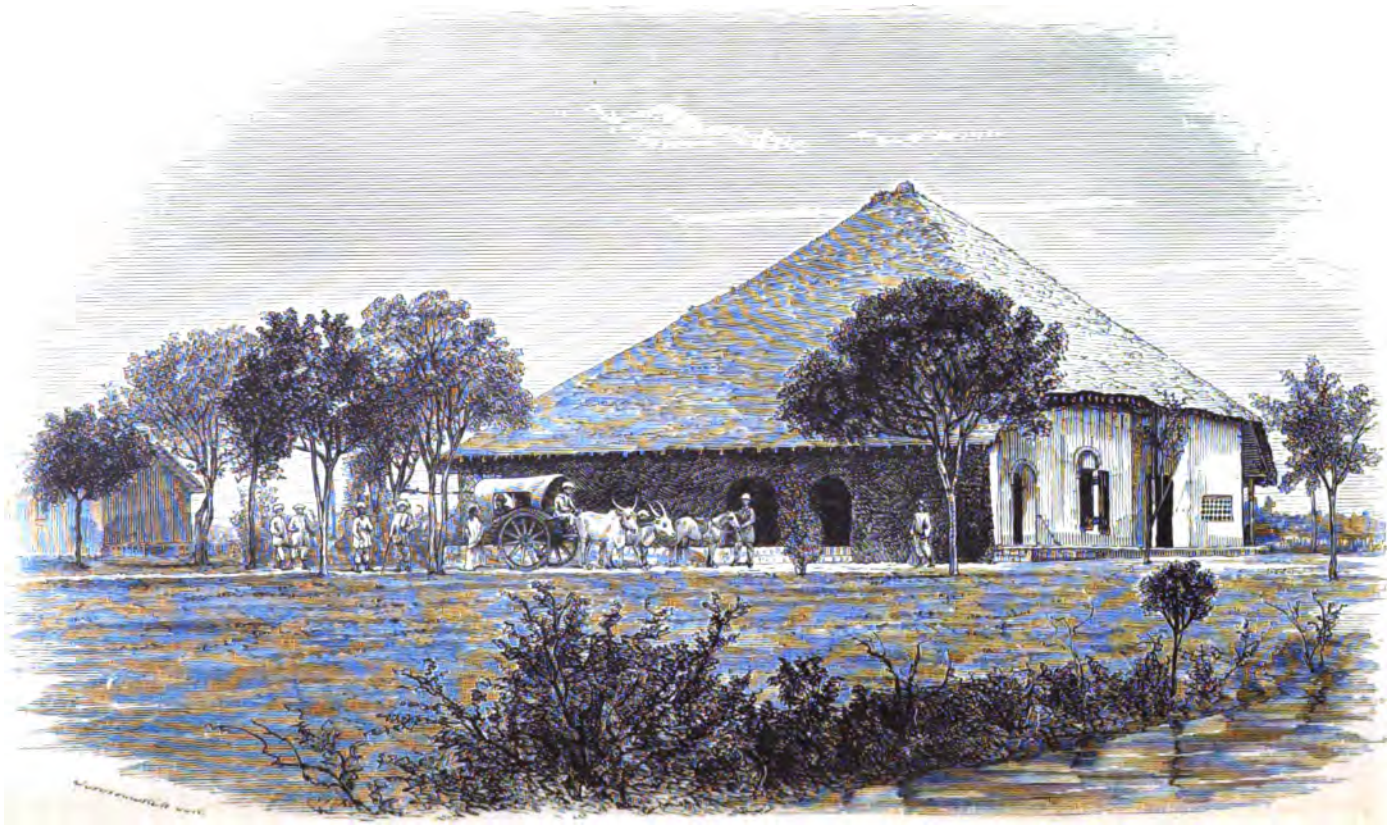
1,618 53

Donations received in February, 27,945 57
Legacies " " " 5,811 55

33,767 12

☞ **Total from Sept. 1st, 1868, to Feb. 28th, 1869, $166,569 07**

Geneva, N. Y. — Fifty copies of "Reason and the Bible," for missionaries, from the late Rev. M. P. Squier, D. D., by Mrs. Squier.



MISSION HOUSE AT RAHURI.

THE

MISSIONARY HERALD.

VOL. LXV. — MAY, 1869. — No. V.

MISSION HOUSE AT RAHOORI.

BY REV. HENRY J. BRUCE.

RAHOORI is situated on the banks of the Mûla River, twenty-three miles north of Ahmednuggur. It is one of three "village stations" of the American Board, which have already been occupied in the broad valley of the Godavery River. The village is supposed to contain from five to six thousand inhabitants, and it is surrounded by a number of smaller villages within convenient visiting distance. It is also easy of access from Ahmednuggur, from which place the missionary must derive the greater part of his "fresh supplies."

The accompanying photograph represents the mission house, situated about one fourth of a mile from the village. It was built about eight years ago, by Mr. Abbott, by whom it was occupied six years. The walls are of sun-burnt bricks, and are two feet thick and fifteen feet high. They are also plastered with mud, over which is a thin coating of lime, which gives them a firm and neat appearance. The floors are of earth, pounded hard and smooth, and the ceiling above is composed of a single thickness of white cloth. The roof is covered with the common thatch. This is usually from six to eight inches thick, composed of grass and leaves, which are secured in their place by means of transverse, slender rods, bound firmly together with strings. The great thickness of the thatch renders it an excellent protection from the heat of a torrid sun, and when properly made, it sheds rain well. It is not, however, secure against the high winds of the monsoon, and portions of it are liable to be removed at any time in a passing storm, as may be seen in the picture, near the summit of the roof. A great desideratum for Indian houses is a kind of roof which combines the properties of strength, durability, and cheapness, and which at the same time will afford suitable protection from the sun. Nothing has yet been introduced which in all respects can take the place of the troublesome and insecure thatch.

As an additional protection against the heat of the sun, Indian houses are made large, capable of containing a great volume of air; and they are generally surrounded, to some extent, with verandahs on the sunny sides. During the

hot season, the doors and windows are tightly closed in the early morning, and kept so until four or five o'clock in the afternoon, to keep out the burning winds that sweep across the country at mid-day. These and similar precautions are as necessary on the plains of India, as stoves, or other "heating apparatus," in a rigid New England winter.

The front verandah of this "bungalow" is finely shaded from the morning sun by a thrifty creeper, which covers the lattice. The flower-garden is seen at the left of the "bungalow," and still farther to the left is the "cook-room," with a water-tank before it.

The "bullock-cart," represented in the foreground, is a common conveyance in India. It is large and comfortable, having seats in the inside for four persons, and the thick top affords a good degree of protection from the sun. The inside is conveniently fitted up with boxes, nettings, and pockets, for stowing away baggage; and when the missionary is "touring" it can easily be converted into a "dining-room" and "sleeping-room." Good bullocks will travel at the rate of four miles an hour, and sometimes, for short distances, at the rate of five or six miles. Eighteen or twenty miles, however, is a good day's work for a single pair, so that a long journey in the bullock-cart requires a great deal of time, unless it be accomplished by means of "relays."

The photograph represents the missionary with his family as just starting for a morning drive.

The second person from the rear of the cart is Rev. Waneram Ohol, native pastor of the church at Rahoori.

"BAB AND BABISM."

By Rev. Edwin E. Bliss, of Constantinople.

I have just been reading, in the January number of the "Hours at Home," an article entitled "Bab and Babism," and giving an account of a recent politico-religious movement in Persia. The writer says: "No Missionary Herald announces this most remarkable phenomenon of modern times." This may be true, and if so, the reason is that those who write for Missionary Heralds have learned to be somewhat chary of announcing most remarkable phenomena at first sight. Your correspondents in the East have come more or less into contact with "Babism," but as yet have failed to find in it "an important factor, that must henceforth be taken into account in the work of civilizing and Christianizing Asia."

The information we have of it corresponds in the main to the statements in the "Hours at Home"; but as these statements refer mainly to the early history of the new sect, it has occurred to me to supplement them by some account of more recent events. Before doing this I ought, perhaps, for the benefit of readers of the Herald who do not see the "Hours at Home," to give a brief narrative of the origin and early history of the movement in question.

About twenty-five years ago, a young Persian, named Ali Mohammed, of Shiraz, a student of Mohammedan theology, began to preach in the mosques of his native city against the vices of the Mohammedan priests and teachers —

their perversions of the true doctrines of the Koran, and the cruel oppressions of those in power. The eloquence of the young preacher attracted many hearers. His denunciations of abuses met with a ready response in the popular heart. Emboldened by the increasing number of his adherents, he began to assert claims to a higher authority than that of a simple preacher, declared himself to be the last of the Divine Incarnations, the 12th Iman Mehdi (The Guide), who. according to Mohammedan expectations, long concealed in a cave, is at length to come forth and reëstablish the true religion in its glory. He assumed also the name of Bab (door), to signify that through him, as by a door, men enter into the knowledge of divine things. These high pretensions only added to the enthusiasm of his followers. Their numbers multiplied. At length some of the more restless spirits, contrary, it is said, to the counsel of the Bab, raised the standard of rebellion against the Persian Government. The suppression of this rebellion severely taxed the powers of the Government; but in the end it was suppressed, and its leaders put to death. The Bab also, though he had taken no part in the insurrection, was arrested, tried, and executed. He had, it is again said, assured his followers that he could not be put to death — bullets could have no power over him. The failure of these assurances did not, however, shake the faith of his adherents.

Twenty years have now passed since this death of the founder of the sect, but in the mean time, the number of its adherents, as they claim, is continually increasing. "We are three millions," they say. "Our people are found in every town and village in Persia." Numerous converts are claimed in Turkey also, but it is impossible to know whether these statements of numbers are true. They are probably wild guesses.

The Persian Government, after its experience of the political element in Babism, keeps a sharp eye upon it, and has banished many of its adherents from the country. Indeed, for ten or twelve years after the death of the Bab, the headquarters of the sect was on Turkish soil, at Bagdad. Seven years ago the fears of the Persian Government were excited afresh, and the present head of the sect, with some forty of his adherents, was required to remove from Bagdad to Constantinople. From here they were sent to Adrianople, in European Turkey; others were banished to Egypt, and others still to more remote places in Africa. The Adrianople colony, increased by subsequent arrivals, after being allowed to remain there in peace for six years, was last summer suddenly broken up by the Turkish Government (again evidently at Persian instigation); the poor men were compelled to sell all their property at great loss, were put under arrest, and sent off to Acre, on the Syrian coast, where, it is said, many of them are now in prison, and otherwise subjected to very cruel treatment.

The very quiet and honest conduct of these people at Adrianople, their apparent acquaintance with the doctrines of the Bible, and their professed acceptance of some of those doctrines, made a very favorable impression upon their Christian acquaintances there; so that when it was known that they were to be sent into another exile, an effort was made to prevent, through the intervention of the foreign ambassadors here, what seemed a great outrage upon an unoffending people. But the reputation that Babism had acquired as a secret political movement prevented that effort from being pushed as it might otherwise have been, and nothing was accomplished.

So far as can be judged from the utterances of this leader at Adrianople, Babism is an attempt to mix Mohammedanism and Christianity. No such advanced ideas, however, as are mentioned in the "Hours at Home," in regard to the treatment of women, were avowed there. Such precepts of the gospel as enjoin meekness under injuries, such doctrines as that of regeneration by the Spirit of God, they profess to accept. Still they do not give up the Koran. They hold their own private religious services, but they do not withdraw from worship at the mosque. In a word, and in the language of this leading man, they would "break down the middle wall of partition between the Moslem and the Christian, and teach all to live together in love," and in the bonds of a faith to be made up, as they seem to fancy, of *pure* Mohammedanism and *pure* Christianity.

And it is just here that we give up hope of any good coming from the movement. Schemes of breaking down middle walls of partition between other religions and Christianity; schemes of developing Christianity out of some other religion, or of developing "the absolute religion of the future" out of various religions, are not hopeful, whether they originate in Persia, Germany, or the United States.

The study of the Scriptures may open the eyes of individuals among the followers of Babism to the true light; but the finale of the movement will probably be to add, for the time, one more to the numerous sects now found in the bosom of Mohammedanism. Babism is not a remarkable phenomenon in the East. Such waves are continually rolling over the "Dead Sea of Oriental Quietism;" but they subside, and leave the minds of men as far as ever from the truth. Almost every missionary laboring here makes the acquaintance of some sheik, some man of subtle, mystic mind, who gives his spiritual interpretations to the words of the Koran, finds parallel passages in the Christian Scriptures, has his scheme of a new religion, and draws hundreds and sometimes thousands (so they will tell you) of disciples after him. These movements have only this meaning in them,— they show how Mohammedanism fails to satisfy the minds and hearts of its votaries; and they should stimulate our prayers and labors for the manifestation to them of Him who is "the way, the truth, and the life."

OUR COUNTRY *AND* THE WORLD.

THIS is very different from the popular statement — "Our country *for the sake* of the world." The one is narrow, selfish, not in keeping with the command of our Lord, the spirit of the Apostolic age, or the lessons of Providence. The other is broad, generous, Christian; leading to the largest consecration, the grandest effort, and has the promise, "Lo, I am with you."

If the doctrine — "Our country for the sake of the world" — were ever a good one, it should have been good for Judea. The gospel should have had its perfect work there first of all, in the complete evangelization of that country, and then a great company of missionaries would have been in readiness to go into all the world. What a glorious light would have been set up, what power the missionary army would have had, pointing back, for illustration of the power

of the gospel, to their own highly favored land! But the Lord did not so understand it; the Apostles did not so understand it; and before the death of John, the gospel had been proclaimed throughout the then known world, from the shores of Britain to the Euphrates.

The case were different if the rest of the world would only stop and wait for us to get ready to give them the gospel; but the dreadful procession of the unevangelized moves on; a vast multitude, equal to the entire population of this country, go down to death every year without so much as having heard of the way of life.

The case were different, still, if the world were closed up to Christian effort, as it was only fifty years ago. But it is all open. In the wonderful providence of God it is not only open, but brought, as it were, to our very doors, by the facilities of communication and commercial intercourse.

"But we are laying the foundations of Christian institutions in this country, for the building up of a great Christian nation." And it is just this that we are called to do in unevangelized lands, the world over; with the addition of clearing away the rubbish and debris of centuries of error and false systems, with but little help, and sometimes bitter opposition from their deluded victims.

"It is a critical time in this country." It is always a critical time, with any individual or people, till the gospel has been received. It is a critical time, emphatically, in Turkey, India, and China, while in the flooding light of modern science and civilization, men are losing faith in their old creeds, and in despair and ignorance of any better, are sinking into infidelity. If it is a critical time *here*, with more than one ordained minister to every thousand of our population, what shall we say of China, with less than one missionary to three millions of people? One year now is worth hundreds by and by.

Our country AND the world. Let the church arise and come up to the solemn responsibilities of the time, as set forth in the command of our Great Teacher, and not less clearly in the Providence that opens the way.

TRAINED LABORERS.

IT is hardly possible to overestimate the importance of thoroughly trained laborers in the foreign field; trained not simply in the learning and discipline of the schools, but in the arts of common life, in business habits, in a practical acquaintance with men and things, and in personal Christian effort, here at home. Many of the graduates of our seminaries, both male and female, are mere students, with but little practical knowledge of the world. They have never mingled with the poor and wretched, and the opposers of the truth; have never adapted themselves to their peculiar wants and sympathies. The actual experience of one or two years in Sabbath-schools, mission schools, city missions, or home-missionary work, would be of incalculable advantage in many ways; in the knowledge laborers would thus gain of themselves and their fitness or unfitness for peculiar kinds of labor, as well as of the best methods.

Next to the love of Christ in the heart, prompting to earnest consecration and self-denying effort, and of vital moment to success in the missionary work, is a

good, roundabout, common-sense, — *tact* to meet the most varied characters and circumstances with the right word and in the right spirit. It is an *art* as well as a grace; due in part to native endowment, and in part to culture and the habit of studying opportunities. We think of one in Eastern Turkey, whose experience as a salesman in a city store was an invaluable help in gaining the hearts of all classes wherever he went. Miss Fiske was equally at home whether receiving with distinguished courtesy the nobility of Persia, or sitting on the mud floor of a Nestorian hovel, and rousing the hearts of its degraded inmates to the hopes of a better life. The scientific knowledge of a missionary now in India, enables him to make a shell or a flower the text for a sermon to crowds of wondering Hindoos. Another in the wilds of Koordistan, on a dark and stormy night, turned the violence of an angry mob into wondering admiration, as he showed them how his rubber coat, made in a land where people had the Bible, had kept him dry and safe from the wet and cold. Every kind of knowledge, of books, or men, or common things, comes into use.

Mr. Washburn, of Constantinople, by his pamphlet entitled, "Woman: Her Work in the Church," by articles in the religious press, and by addresses in different parts of the country, has done most valuable service to the missionary cause, by showing the great value of the thorough training of female laborers for mission work, both at home and abroad. Not every young woman, however earnest her Christian spirit and entire her consecration, can adapt herself wisely and happily to the peculiar conditions of city mission work at home, or the still more peculiar conditions of missionary life in the East. The utmost carefulness is necessary, not only for the sake of the cause, but out of a Christian regard for the happiness and usefulness of the women sent.

Were it possible to test candidates by one or two years of labor, missionary societies would gladly do so; and often, young men would not be sent out till they had proved themselves efficient workers at home — till labors in the ministry here had given them experience in dealing with individuals and churches. But where are the churches that would spare these men? And how can we prevent such men from becoming interested in their people; or prevent the success which has crowned their labors from being regarded by them, as well as by their friends, as a proof that they ought to remain at home? And where is the City Missionary Society that is willing to give up its trained women? Yet we are glad to hear that arrangements are in progress to secure special training, for missionary work, to such women as may desire it, in connection with the hospitals and city missions of New York City.

Few young men or women would be willing to be known as on trial to test their fitness. The trial can best be made before the offer of service, or by such as are already accepted, in order to qualify them more thoroughly for their duties. Our city missions and mission-schools offer peculiar facilities, especially for young women; and it is to be hoped that the valuable suggestions of Mr. Washburn, in this regard, based as they are on a careful observation of labors in behalf of women in Egypt, Syria, Turkey, Germany, and England, as well as in this country, will be the means of raising up for the foreign work a body of trained female laborers.

As our missionary societies cannot give the special training needed, it remains for them to exercise the best judgment they can in sending out only such

men and women as they may reasonably expect to succeed; for those who look forward to the mission work, to employ every possible means of qualifying themselves for it; and for trained and successful workers, to consider the question of their personal duty to a cause in need of *all their qualifications, and of all their experience.*

MRS. MARY ANN C. RIGGS.

THIS excellent woman, the wife of Rev. Stephen R. Riggs, of the Dakota mission, died at Beloit, Wisconsin, on the 22d of March last. The following obituary notice is an abbreviation of remarks made by Rev. G. Bushnell, pastor of the First Congregational Church, Beloit, at her funeral: —

In Hawley, one of the hill towns of Franklin County, Massachusetts, Mary Ann Clark Longley was born, November 10, 1813. She was of the old Puritan and Revolutionary stock, on the part of both of her parents. Her father, General Thomas Longley, though a farmer of moderate means, was an educated man, and prominent in the affairs of Church and State.

So early did a wise training begin to bear fruit in this daughter, that the exact time of her conversion is not known. In this respect her childhood was of a piece with her riper years. The exact and thorough conscientiousness, the refined tastes, the uncalculating Christian devotion, which we have learned to admire in her, were not put on in these later years, but were a part of herself, and grew to such naturalness and beauty through the early ascendency they gained in her character. She was taught and trained in the school of Miss Mary Lyon, in Buckland and Amherst, Mass., and afterwards in that of Miss Grant, at Ipswich. On leaving school, she was selected to fill an important place as teacher in Indiana, where she remained a year and a half. During this time she made the acquaintance of her future husband, who had just been ordained, and received an appointment from the American Board to join the Dakota mission.

It was not an earthly ambition which won her consent to be a missionary beyond the frontier and among a savage people. There was in her heart the love of Christ to the dark-minded and the needy. To reclaim to humanity and the kingdom of God those mysterious sons of the wilderness whom our civilization was corrupting, and rapidly pushing back to make room for the pride and covetousness of the boasted white man, this just and laudable ambition was hers.

In February of 1837 she was married, and in March she started out with her husband. It will give some idea of the length of their journey and of the means of prosecuting it, to know that it was June before they reached the Lake Harriet station, among the Dakotas. In September following they removed to Lacquiparle, where they remained till the spring of 1842. Of their visits to Eastern friends; of their establishing the new station at Traverse des Sioux in 1843; of their return to Lacquiparle in 1846; of the burning of the mission-house in 1854; and of their consequent removal to Hazlewood, where they continued to labor till they were obliged to flee for their lives to escape massacre in the outbreak of 1862; of the exposures and perils of that flight; of their sojourn in St. Anthony, three years; of their life among us since the summer of 1865, known to you all; of these interesting matters, I can only give this passing notice.

For the first five years of her missionary life, in addition to her family cares, Mrs. Riggs employed herself in teaching a school in English for the Dakotas. After that, the increasing cares of her family and the state of her health compelled her to restrict her labors chiefly to her own household. She still taught the Indian women, however, the arts of civilized living; assisted in maintaining prayer-meetings for their benefit; trained Indian girls; in short, made herself the friend and helper, as she had opportunity, of the poor people to whose welfare, social and spiritual, she had devoted her life.

To her own children the missionary mother must needs be more than even the best of Christian mothers at home. In this respect Mrs. Riggs was eminently fitted to her position, and eminently faithful and successful in it. By motherly instinct and by character, she was true to the best interests of her family; and great honor has God put upon her already, as the mother of missionaries.[1] It seems to have been her sole regret in leaving her family, that she must leave her younger children before their characters were fully formed.

The last days of Mrs. Riggs were in exact keeping with her life. They were characterized not by ecstatic emotions, but by settled convictions, a calm and cheerful trust, and a bright joyousness of spirit. On being told that it was the Sabbath, she said, "I think He will call or me to-day." Over and over again she said, "He strengthens me." Paul's expression, "though the outward man perish the inward man is renewed," she unconsciously paraphrased by saying, "Delicious are my feelings; the taking down of this tabernacle is so beautiful." "Christ," she testified, "has been with me all the winter, and is now." What remains, but that we be led by the testimony of her words, and her beautiful life, to the supreme blessedness of those who die in the Lord.

FINANCIAL.

The receipts for the month of March, $37,202.24, were $6,264 more than for the same month last year. This is encouraging, but it will be borne in mind that it still leaves the whole amount received up to the first of April nearly $27,000 *less* than the total at that time last year, while *more* is needed to meet expenses. A native Christian in the Mahratta field, writing, recently, to one of the missionaries now in the United States, expostulates with American Christians thus: "Alas, America! Will those, who first took us by the hand, now leave us, when we are still unable to go alone? O do not do so. Your Saviour is rich, powerful, and merciful, and will supply all your needs. What can this still feeble band of missionaries do here? Are not their lives in peril from overwork? What will the result be of having sent them forth to battle, if you afterwards fail to send them needful reinforcements?"

[1] She had eight children, all born on missionary ground, and all still living; the eldest son a minister in Wisconsin, the eldest daughter the wife of Rev. Mark Williams, of the North China mission.

MISSIONS OF THE BOARD.

Dakota Mission.

DR. WILLIAMSON, writing from Saint Peter, Minnesota, February 13, states that the blessing of God still attends the labors of the native Dakota preachers, on the Reservation west of Lake Traverse. The Baptist chaplain at Fort Wadsworth writes very favorably respecting them. One, ordained at Buffalo Lake, last autumn, had baptized 12 adults and 5 children, up to the close of last year.

WANT OF FOOD.

Notwithstanding aid granted by the U. S. government, through Bishop Whipple, to feed and clothe the Indians, Dr. Williamson has reason to suppose there is much suffering among them. Some old persons and small children are reported to have starved to death; and he writes: "Much suffering is inevitable. And I fear this is not the worst of it. Almost the only work they can do in winter is to cut down trees and cut them into logs, not having teams to haul them; and they are thus hired to destroy the timber which some years hence will be greatly needed for fuel and for building, while their labor, at this worse than useless work, makes them need more food.

"One of our most faithful catechists writes me that the people assemble regularly for public worship on the Sabbath, but are so scattered at their work that they have no school this winter; that they can have no school except at Ascension, where is the largest body of wood; and that they are so weak, from want of food, that they can do very little work. As with Israel of old, 'when he slew them, then they sought him,' so God has of late years made the sufferings of the Dakotas a means of drawing them to himself, or of opening their hearts to receive instruction; and thus, I trust, it will be in this case.

TRIALS OF A NATIVE PREACHER—FAITHFUL LABORS.

"Mr. J. B. Renville is much afflicted this winter. Returning from a preaching tour in December, in a severe snow-storm he missed his way and drove into a marsh, where, the snow being deep, the ice was thin, and his horses broke through. He lost time in getting them out, which caused night to overtake him before he reached Redwood, and the storm was such that he could not find his way, nor even reach wood so as to make a fire, and he was forced to lie out on the bleak prairie the worst night we have had this winter. He and his horses were near perishing with cold. It is often said, and I suppose is generally believed, that worldly men labor harder and suffer more for worldly gain than missionaries to extend the Redeemer's kingdom. But this has not been true among the Dakotas since I have been with them.

"Mr. Renville, on his next trip, lost one of his horses. But his great affliction is in the failure of the health of his wife. She is naturally of a delicate constitution, and her labors and trials have been more than she could bear. She has broken down, and it is doubtful whether she will get up again."

Gaboon Mission—West Africa.

POLITICAL PROSPECTS.

MR. BUSHNELL wrote, December 13: "A new Commandant has just arrived from France, who has associated with him three other officers here, to aid in the administration of affairs; the Admiral, when in the river, being superior, as heretofore. They have asked our educational statistics, very particularly, and have informed us that our marriages, up to this time, will be recognized as valid; but that hereafter, marriages must be conformed strictly to French law. A few days since, Mr. Walker and I visited the Plateau; but did not see the new Commandant, and we have received no visit from the Admiral since he returned. It is thought probable that Corisco, and the coast north of Corisco, will ere long become French, and that from the equator north and south, for considerable distance, there will be no other

jurisdiction than that of France. The overthrow of that persecuting dynasty in Spain, that has done so much to curse Africa and hinder the introduction of the gospel among her tribes, is a matter for thanksgiving. Probably Protestant missionaries, who were driven from Fernando Po some years since, will now return and resume their work; and other places on the coast and Spanish islands will now be opened to the gospel. It is wonderful how God is turning and overturning among the nations, preparatory to the universal reign of Christ. All things seem working together for that glorious result.

"The hopeful religious interest which I mentioned in my last letter still continues, especially in the girls' boarding-school, and we trust it will result in some true conversions to Christ."

Zulu Mission.

(Southeastern Africa, near Port Natal.)

AMAHLONGWA STATION.

Mr. Pixley, reporting his station at Amahlongwa, for 1868, mentions the admission to the church of one member by profession, and of two who had come from a German mission station, and says: "The usual services have been continued at the chapel every Sabbath during the year, with an average attendance of over 50. Frequently the chapel has been filled. The station people, with hardly an exception, regularly attend the Sabbath-school, and many of them have procured Testaments for themselves, and are able to read them intelligently. The Sabbath-school is one of our most interesting fields of labor.

"The poverty of the people on this station is great and their means of obtaining money limited, yet they have contributed a little to the funds of the Board — $10 — during the year, and about twice that sum to the Native Home Missionary Society. We think the people have learned to be more industrious than formerly. They cultivate more ground, and in a better manner; but it is not so easy now as it has been in some previous years to realize money from the avails of their labor.

"The condition of the people in the kraals outside the station has not much changed from that of previous years. They are friendly, ready to converse when the subject is cattle, *mealies*, beer-drinking, or kindred topics, but about religion they are indifferent and careless. Many of them are, however, advancing in civilization, beginning to wear clothes, training oxen, buying plows, and eager in pursuit of worldly things, while clinging as closely as ever to their heathenish customs. They know the truth and harden their hearts against it. They have heard of the Saviour, but have no personal interest in him. Are they worse than many in our native land?

"Our great need, we feel, is the Holy Spirit, in his convincing, transforming, and converting power. For his presence we daily pray. The promise is sure, and its fulfillment certain. Trusting that God, in his own time, will water the seed sown here in many hearts, — seed which he has declared shall not be lost, — we labor on and watch, patient in hope, and rejoicing if we are counted worthy to be co-laborers with Christ in so great and good a work."

Western Turkey Mission.

FROM CONSTANTINOPLE TO PHILIPPOPOLIS.

Mr. Page, who sailed last October, destined to the Bulgarian portion of the Western Turkey mission, has furnished a very pleasant account of his overland journey from Constantinople to his station at Philippopolis. He writes: —

"We reached Constantinople very early Friday morning, November 6th. Mr. Clarke was already on his way from Philippopolis to meet us, but as the steamer had made unusually good time we had reached Constantinople first. It was quite fortunate for us that it was so, for thereby we were afforded opportunity to visit among and become acquainted with the members of the mission circle at C., and to see something of the city itself. We enjoyed our tarry there very much, and shall never forget the pleasant *first impression* that was there given us of the

interior of missionary homes. The steamers between Constantinople and Rodosto going at that time quite irregularly, we concluded to go all the way overland to our new home.

The Carriage. "We started November 17, in a britzska. As I find no description of this vehicle in 'Webster's Illustrated,' I think perhaps you would like a description. The exterior shape of the carriage is much like that of an American army wagon. Instead, however, of having a canvass-top, it is covered with black leather. The interior is lined with red felt, quilted, and adorned with four little oval mirrors, with brass frames. There is also a little oval glass window in the back curtain, as in carriages in America. A curtain midway, each side, rolls up, and answers for a door. There are no seats, with the exception of the one in front for the driver, the usual way of riding being upon a cushion of yorgans (thick quilts, usually of some gorgeous hue) and other articles, which are used at night for bedding. We, at the outset, extemporized a seat by cushioning one of our trunks; but long before our journey's end we concluded that Turk fashion was best, all things considered.

"I have not yet mentioned the remarkable characteristic of our carriage, that of having springs! They have but recently been introduced. Indeed the whole affair was quite luxurious compared with what Mr. and Mrs. Clarke traveled in when they came to this field, ten years ago. They came in a *one-horse* go-cart, the body of which was set directly on the axles, and covered only by a piece of white cloth. This is an example of progress in Turkey.

"We were also drawn by three horses abreast. The harnesses were of good substantial leather, and of a pattern that would not have attracted a careless eye as anything peculiar. Beneath the collar of each horse there was suspended a little open bell. The driver managed his team considerably by pressing the reins against the horses' necks, and perhaps still more by his voice, they *seeming* to understand Turkish perfectly well.

In the Streets of the City. "As many of the streets of Constantinople are not wide enough to accommodate carriages we were obliged to keep to the widest ones in clearing the city. For more than an hour we were trundled over the exceedingly rough pavements ere we reached the city limits, furnishing us with ample opportunity to discover many complex corporeal gyrations, and also the density of the material of which the frame of the carriage was made, compared with that of the human skull. When we were about terminating these scientific investigations, and approaching the gate of the city, we were courteously requested by some custom officers to allow them to examine the contents of our trunks, etc. Having done this, they gave us a writing, which exempted us from all other investigations of the kind to the end of our journey.

In the Country—The Khans. "As the rainy season had already commenced, we found our speed much impeded by mud after leaving the pavements; nevertheless we were glad of the exchange.

"As we had started in the afternoon we made only three or four hours progress that day, reaching the first khan *(i. e.* hotel *a la Turk)* a little after dark. These khans are generally built of wood or sunburnt brick, and in the form of a hollow square, the buildings all facing inward, upon a square open court. They are one, two, or three stories high, as the case may be, and have as many open galleries, or verandas, as there are stories, running around, one above the other, facing in upon the square. An arched gateway, through one of these sides, forms an entrance to the court.

"When a day's journey is completed and the khan is reached, the driver, or Talikagee, as he is called, drives his carriage through this entrance into the open court, and is immediately accosted by the Khangee, or innkeeper, who, often by a motion of his hand, directs him to some spot on the first veranda where his passengers can alight, and usually near some vacant rooms. The Khangee then courteously shows the party what rooms are vacant, and allows them to take their

choice. The rooms are generally from twelve to fifteen feet square, ceiled with wood or plaster, and unfurnished, with the exception of a straw carpet on the floor. Bedding is usually taken along by travelers, but will be furnished if called for, as also woolen seats, and any tin or earthen dishes that may be desired.

"There is a coffee-room always connected with each of these establishments, corresponding with the American bar-room, where the Turks love to sit and smoke their long pipes, sip their coffee, and gossip. There is generally, near by, a kind of sutler's department, where articles of food can be purchased, and often sweetmeats, etc. The servants of the khan will procure them if requested. If your patience is very elastic, you can order of the Khangee articles to be cooked, such as poultry, mutton, etc., but everything in Turkey is done by a favorite motto, 'Slowly, slowly.' Charge is made for food according to articles ordered; no charge for lodging, the khans having been founded by the munificence of private individuals. There is, in all of the principal villages, at least one of these khans. The villages seem, in many cases, to have sprung up around them, they being located at convenient distances along the road, — usually at a day's or half day's journey.

Speed. "People here always reckon distance by hours, an *hour* being understood as signifying the distance a team will pass over in that time, at a rapid walk. In dry weather, I am told, they often drive much faster than this. Indeed, *we* often made much better time, the driver taking advantage of a bit of good road whenever it appeared. It was quite exhilarating, sometimes, to have our team break into a rapid run; and with our three horses abreast, going at full speed, shaking the bells upon their necks, filling the air with their tinkling and the rumble of wheels, we must have presented quite a dashing spectacle. But these occasions were far between, on account of the mud, which was not, however, as bad as I have often seen in the South and West at home, being seldom more than four or five inches deep. The quality of the soil impressed me as very much like that of Maryland and Virginia.

"There is a new macadamized road in process of construction between Philippopolis and Constantinople. It is being made by sections, and the Turks seem to be fond of doing the easiest places first. Whenever we could strike the hard surface of this road (which will be a fine one when finished), we made excellent time. But however rapid our progress, when the ten hours were completed (*i. e.* the thirty miles), nothing could induce the driver to go further that day. Once we put up as early as half-past two P. M. for the afternoon and night. The drivers are very careful of their horses, and this may perhaps be one reason why they will not go further. Custom may be another.

Varieties. "We were constantly passing, on our way, large numbers of foot travelers, clad in all the variety of picturesque oriental dress; also many traveling on horseback, all well armed, to guard against robbers, I suppose, though few robberies have been heard of during the last six years, since the execution of those who shot Mr. Meriam.

"We were constantly noticing on our way objects that reminded us of Scripture scenes, and that we were not far from the lands of the Bible — a shepherd with his crook, followed by his flock; groups of women and children at the wells and fountains, with their water-pots; the hard-beaten threshing-floors, where the autumnal threshing had just been completed; many large eagles gathered around the remnants of some animal killed by the shepherds; — 'wheresoever the carcass is, there will the eagles be gathered together.'

"Other objects reminded us of some of the resources of the country — large droves of horses, cattle, and domestic buffalo, grazing or being driven to market; immense fields (unfenced) from which grain had just been taken; and near the villages, large vegetable gardens, in which grow many vegetables common in America; mulberry orchards — for this is a silk-producing country; and large rice fields, irrigated by conduits from the Maritza River.

"Between the villages we seldom saw a human habitation. We saw a few villages curiously constructed of wicker-work, filled in with mud and covered with thatch, but the majority were of wood (timber and boards) or sun-burned brick, and covered with red tiling, very much resembling, in appearance, red pottery in the United States — the roofs not being flat, as further east, but like the American low, square, or hipped roof.

Face of the Country. "During the first five days of our journey (*i. e.* to Adrianople), our way lay over a surface much resembling the *rolling* prairies of the Northwest, in the United States. From this point to Philippopolis (with the exception of perhaps ten miles) it was over a dead level, much like the flat prairies of Illinois; very few trees being visible, and often none, as far as the eye could reach. As we neared Philippopolis, however, they became more and more numerous, and beyond here, I am told, there is a great timber country. In early summer, when the grain and grass and flowers are in their glory (attar of roses is a staple production in this vicinity), these waves and calms of green expanse must be beautiful indeed.

Adrianople. "Sabbath (November 22) found us at Adrianople, where we were hospitably received by Mr. Ball and family. We were sorry to find Mr. B. in quite feeble health, and *alone* in that big city. If some of the young men in our seminaries could have witnessed what we did, — the man and his surroundings, an earnest missionary alone in that large field, broken down, and yearning for the enlivening and sustaining presence of a co-laborer, — I think they would have been assisted very much in determining in which direction they would seek a field of labor.

Philippopolis. "On Monday we resumed our journey, and on Tuesday P. M. passed the spot where our lamented Meriam fell. A stone, erected by missionary brethren, marks the place. We would gladly have tarried a day there, so sacred seemed the spot, had it been practicable.

"At about noon Thanksgiving-day (November 26th) we first caught sight of our new home. Philippopolis is quite picturesquely situated. Five precipitous granite hills arise in the midst of a vast *alluvial* plain, from 175 to perhaps 300 feet in height. Around two of these the city is clustered, the buildings climbing up their sides (large granite boulders often projecting from amidst their roofs), and a few buildings standing triumphantly on the top. The city has quite an imposing appearance at a distance. About fifteen miles distant, on either side, run lofty ranges of mountains; one of them, the Balkan, some of whose summits are 10,000 feet above the sea. The Maritza flows through the plain and winds through the suburbs of the city.

"The welcome that was awarded us from all in our new home was such as at once warmed our hearts toward every one, and made us in a higher degree conscious of the quickening power of Christian fellowship. We shall never forget the Thanksgiving-day of 1868.

"Thus terminated our journey to our mission home — we having been four weeks from New York to Constantinople, and nine days thence to Philippopolis.

Impressions. "Since arriving, we have been busy principally with the language. In regard to our 'impressions,' let me briefly say, we have already become deeply interested in the people. They are capable of securing for themselves a great future if they can be reformed and truly *Christianized* — industrious, ambitious, courteous, and, considering their circumstances, intelligent. But they are in as great need of learning the true way of salvation as though they had never heard the name of Christ. Given up to forms and ceremonies, and in bondage to superstitious and ignorant priests, they have no right conceptions of Bible truth, or of the conditions of salvation. The Scriptures are read in their churches in a tongue unknown to most of the people. How long shall it be before this beautiful land shall become the garden of the Lord?"

Mr. Morse wrote from Eski Zagra, January 20th: "We observed the week of prayer here, and were much benefited by it. Last Sabbath I think was the happiest day I have spent in Bulgaria. Four persons were admitted to the communion; two of them pupils in the school and two married men. . . . Eleven Bulgarians (seven girls in the school and four men, two of whom are helpers) and six missionaries, made a goodly company of communicants. About twenty Bulgarians, Jews, and Turks were present, beholding in silence."

TRANSLATING THE SCRIPTURES.

Much of the best talent in the missionary work has been, and still is, engaged in the work of translation. It is not a kind of labor to bring those engaged in it so prominently before the Christian public at home as some others, but it is not the less important and vital to the permanent success of the missionary enterprise; and brethren engaged in it have, if possible, a stronger claim upon the Christian regards and prayers of the churches, — that the truths of Revelation may be transferred in their purity and completeness into the native languages of the people among whom they labor.

The following reference by Dr. Riggs, of Constantinople, to the character of his work, will be of interest to his many friends, and the friends of other translators in this country: —

"My work continues to be of a nature which affords very little of *incident* or variety to report. The preparation of a translation of the Scriptures requires long, patient, minute, and sometimes monotonous toil. But it is amply repaid when we see the translation going into free circulation and bringing forth fruit. The blessed words of Inspiration have the same convincing, converting, edifying, and comforting power in one language as in another. And the words of other tongues are just as sweet to the nations who use them as those of our own are to us. It is matter of thanksgiving and praise that so large a portion of the human race have now the Scriptures translated and accessible in their own tongues wherein they were born.

"My time is mainly devoted, and is likely to be during the whole of the present year, to two works: (1), editing a revised edition of the Bulgarian Bible with references, and (2), harmonizing the Armenian, Armeno-Turkish, and Bulgarian translations. Beside these, I have now in hand, and in press, a new and enlarged edition of our Armenian Hymn-book. I have no stated preaching service, and it is not the judgment of my brethren that I ought now to have; but I esteem it a privilege to preach occasionally in Armenian or Bulgarian, and do so; and also instruct a class of women in our Yeni Kapoo Sabbath-school."

SOME OUT-STATIONS OF CESAREA.

Mr. Bartlett, of Cesarea, wrote on the 7th of January, mentioning facts of interest respecting some of the out-stations of that field, where there is encouragement, notwithstanding opposition and persecution. He states: "No portion of our field is more encouraging than the little village of Chomaklu, on the other side of Mount Argeos, and but a few hours' distant. There are perhaps a dozen brethren, all very poor, but they appear to have the true spirit. Every evening they meet for prayer, and after meeting disperse themselves among their neighbors, to converse with them of Christ and his salvation. One who, like Nicodemus, has often, for several months, come by night to the brethren to inquire after the way of life, last Sabbath, with his wife, went to the Protestant chapel to worship; and as a penalty he was disowned by his parents and cast out of doors, with his entire family, in this cold winter weather. The brethren, from their poverty, furnished a place for them to live, and also divided with them their own scanty store of provisions; after which they sent to the city for help. We were very glad to learn, that under all this persecution the man and his wife both stand firm.

"A few months since, we placed a helper at a Greek village about two and

a half hours from Cesarea. A few brethren there have received the truth in Adana — all Greeks. Soon after the helper arrived, a desperate effort was made, in connection with the Greek monastery located there, to uproot Protestantism before it could become established. Seventeen men signed a petition to the Bishop, that the Protestants might be driven out. A meeting was called, at which nearly all the men of the village were present. After much discussion, it was decided that the priests should visit all the people, warning them to have nothing to do with the Protestants, and that they should use every effort to reclaim those who had been led away by the 'new religion.' The names of seventeen suspected persons were written, for whose 'salvation' special effort was to be made. Of this number only *five* stood firm, and these were urged to leave the place, but refused. Anathemas were pronounced against them, but without effect. In these anathemas the helper was also included.

"A short time after, Brother Farnsworth and I, with our wives and Miss West, visited the monastery, in company with the helper, and were kindly received by the Bishop. Before many weeks we heard that full permission had been given to converse with the Protestants, if any one desired to do so; and yesterday we learned that the helper had a school of nine boys, and was feeling much encouraged. The brethren are firm, and we hope for good results there."

Central Turkey Mission.

PREACHING IN AN ARMENIAN CHURCH.

MR. TROWBRIDGE, now at Marash, wrote from that place January 6th: "I wrote you lately of my trip to Zeitoon. Since then I have made another tour to some Armenian villages, sixty miles directly west of here, in the Taurus mountains. My object was to survey the ground and see where to put students during the coming vacation. I was gone from home eight days, and enjoyed the trip very much. At one village the people asked me to go up on the flat roof of a house and preach to them, which of course was just what I wanted to do. About seventy assembled, and listened to me very attentively, for two hours. In another village, never before visited by a missionary, the people and the priest asked me to preach in the Armenian church. I told them I should be glad to do so, but would not unless *all* agreed to the proposition. They knew that I was a Protestant missionary, and many of the men were enlightened, so that there was no misunderstanding on the subject. After evening prayers, therefore, and before the priest pronounced the benediction, he said to me — 'Go ahead.' The people all sat down, I read the account of the crucifixion of our dear Saviour, and made that the topic of my remarks. I assure you it was rather difficult for me to control the tide of feeling that surged through my heart while I talked to those rough mountaineers of the sufferings of Christ. One half hour of such pleasure is an ample reward for all the so-called labors and trials through which a missionary is called to pass. I closed the meeting with prayer, after which the priest pronounced the benediction. After we came out of the church, the people all gathered round me with a sort of cheerful satisfaction, and urged me to prolong my stay in their village."

THE MARASH CHURCHES.

The following statements respecting the two Protestant churches at Marash, furnished by Mr. Trowbridge, are well worthy of a place in the Herald: "Last Sabbath was an interesting day in the two Protestant churches here. Being the first Sabbath in the new year, the annual reports of work done, members received, baptisms, marriages, deaths, and of money raised and expended, were made. The report of the Second Church was read in the morning and that of the First Church in the afternoon. You will be interested in some of the items; and for the sake of convenience I will combine the reports of the two churches. Number of members received on profession, 80; children baptized, 95; deaths, 37; number of persons

who pay tithes, 102; amount of their tithes, 8,506 piasters, or nearly $400 in gold; contributed to their own home missionary society, 4,323 piasters, or nearly $200 in gold. The total amount of contributions for the Lord's work in 1868 was 29,327 piasters, or about $1,300 in gold. This sum has entirely supported their own pastors and schools, has paid all their incidental expenses, and enabled them to give $200 in gold to extend the gospel to the regions beyond. There are about 500 members, male and female, in the two churches, but many of them are *extremely* poor; nine tenths earn a bare living, by hard work from day to day. Considering their means, their poverty, and the fact that a day's labor is worth only about thirty cents in gold, these brethren and sisters have done nobly. The best of it is, they have given *cheerfully;* and they have realized the truth of the words, 'the Lord loveth a cheerful giver.'

"Next Sabbath, over twenty new members are to be received. This is the week of prayer. Daily meetings are held, well attended, and deeply interesting."

Eastern Turkey Mission.

HARPOOT THEOLOGICAL SCHOOL.

WRITING from Harpoot on the 18th of December last, Mr. Allen first notices the theological school, in which are trained those native preachers who have been thus far, in the Harpoot field, so faithful and efficient in the work of the gospel. There are now, it appears, 45 pupils, of whom 35 are married men, their wives being generally pupils in the female boarding-school. Mr. Allen says: "Our former assistant-teacher, Garabed, was chosen by the Evangelical Union, at its annual meeting a year ago, as principal of its department of the theological school. His salary is continued through the year, and is paid from tithes given by the pastors and preachers. This is in accordance with the plan previously agreed upon, namely, that the churches begin to support their own students, and gradually assume the responsibility of the school. We have worked together in perfect harmony, he taking a good share of responsibility, but less than we would willingly give him were he in better health. This new plan makes no alteration in the course of studies or the arrangement of classes.

"Baron Garabed, naturally earnest, and from his youth spiritually-minded, under his new responsibility manifests a deep interest in the spiritual welfare of his pupils, and gives his whole soul to attain the end which we all desire. He spends the winter in Egypt, by which he hopes to gain strength for future labors.

"The junior class, in the studies of the first year, have done well, and made good progress as a general thing. Three or four of the more backward ones will not return in the spring. They have manifested a deep interest in their studies, and especially in the history and teachings of Christ and the Apostles. The 150 hours spent in reading and talking over these precious portions of the inspired Word have awakened many new thoughts in regard to personal duty, and furnished many practical lessons, which are now being taught to others in their widely-scattered places of [vacation] labor. The chief study of the senior class has been systematic theology."

JOURNEYING — CONDITION OF THE PEOPLE.

Having attended the ordination at Palu, noticed by Mr. Wheeler, in the Herald for April, Mr. Allen started on a visit to the Geghi district. He writes: "Owing to an abundance of rain, the journey proved a tedious one. Three wearisome days in rain and mud made us glad, at night, to find shelter in the dismal houses where an open fire is about all that reminds one of home, except by contrast. We learn, however, to appreciate almost any habitable shelter in the cold rainy season; and a winter tour will be sure to teach one that a stable, with a score of animals, has a value before unknown. But the nights are long, and disturbed by fleas, perhaps by worse vermin, and many matches are burned to see if it is not near morning. 'The light is sweet, and a pleasant thing it is to behold the sun' has an intensity of meaning to the missionary tourist, as he emerges at daylight from the dark room or stable to resume his journey. But do

not pity *us*, for we have a home to go to after the hardships of the tour. The poor, oppressed people need our aid and sympathy; yet not so much in a temporal point of view, wretched though they are, as in regard to their spiritual condition. They are quick enough to avail themselves of any temporal advantage, where any opportunity offers, but in these dark places, where the 'glad tidings' fall on ears that hear not, and the 'light of life' beams on eyes that see not, there is a feeling of utter hopelessness in regard to being any better, spiritually, than they now are. When urged to obey the gospel, they reply, as did a poor woman at Chanakjee, 'O, *we* are farmers; this is Koordistan.' Which means, that the country they live in, and their business, render it impossible to live without lying, cheating, and stealing. In some places it is quite impossible for them at first to understand that a person can be actuated by any other than base and selfish motives."

THE SHEPIK CHURCH.

Shepik is the village to which, when the church there was very small and *very* poor, blind Hohannes — "John Concordance" — was sent, and where he first began to preach upon giving tithes (see his sermon in the Herald for October last), and led the little, feeble band of Protestants, who thought they could not pay more than 500 piasters for the year, to set before other churches such a noble example of liberality. Mr. Allen visited the place last autumn, and writes: "The Shepik church, rendered famous by the tithe-giving begun there, supports its pastor with very little aid from without. Their new chapel is a model of neatness. The upper story is the chapel, with a board floor, and the entrance-way paved with smooth stones from the mountain-brook near by. A graceful figure is wrought in the pavement, by using white and gray stones. Altogether it is the pleasantest chapel I have seen. The lower story is a school-room at one end, and a store-room at the other, which makes it possible for them literally to obey the command, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house' — which they also are very faithful in doing. They were deeply interested in a short account of what Mr. Wheeler had been doing in America, the Armenian and Koordish books, the 'Ten Years,' and 'Letters from Eden,' in which their own little village is held up as an example for the world. They have read the 3d of Malachi more understandingly than some who think they are doing a great deal in giving their tenth to the Lord. Not forgetting the 'tithes,' they have remembered also the '*offerings*' of the 8th verse. Their 'offerings' have mostly built their house of worship, and aided the Koordish missionary work, while seven of their number, beside the pastor, have given themselves to the work of the Lord! Two are preachers, Kohar is a valuable assistant in the female seminary, one is a pupil in the seminary and now teaching a school, and three are wives of preachers."

CHURCH BELLS IN TURKEY.

Writing again on the 19th of December, Mr. Allen says: "At Arabkir I was pleased to hear the sweet tones of the church-going bell. The Protestants obtained it from Constantinople. It cost about $60 in gold, and weighs about 140 lbs. I knew nothing of it till I heard it ring for meeting. The Catholics and Armenians each have one. The sound is not a pleasant one to Moslem ears; but they endure it, as they would not have done five years ago. Things *are* moving, even in Turkey. One of our villages, Hooeli, also, has a bell. We could use one in Harpoot, and it would be a great convenience for our seminaries. I presume, in twenty or twenty-five places on the plain, bells might be rung."

WEEK OF PRAYER AT ERZROOM.

Mr. Parmelee wrote from Erzroom, December 30, that prospects there were very encouraging. "There seems to be an entire change of sentiment on the part of the people [Protestants] respecting the support of their own institutions." They no longer strive to throw all the burden of care and expense upon the missionaries,

but feel their own responsibility, and are ready to do for themselves; and to receive what is done for them as a *favor* for which they are to be grateful, and not "as a *debt* which they have a right to demand." "Our prayer-meetings," it is said, "are growing more and more interesting, and we are hoping and praying that the week of prayer may be the commencement of a glorious outpouring of God's Spirit upon us."

Mr. Cole wrote, January 20th: "We have just passed through the week of prayer, and had an excellent chance to observe the spirit of the natives. In many respects it was very satisfactory. The brethren wanted two meetings a day, and Mr. Parmelee consented; so that we might have been seen wending our way to the place of prayer morning and evening. It was an early hour, half-past seven; our room was well filled, and not a few earnest prayers, it would seem, were put up in behalf of the work here. I was particularly struck in observing one of the brethren — a blind man. Would he attend these early meetings? Who should go with him? for his wife took little interest in such things. He had a little ragged boy, just large enough to run about some, and he it was who piloted the unfortunate father to the place. There seemed to be a special effort made to attend the meetings, as if the people had high expectation respecting this week."

HAPPY IN THE WORK.

Mr. Cole, who reached Erzroom September 30th, wrote January 20th: "We are happy in our Eastern home, and feel to bless God that we are here. Mrs. Cole seems quite as cheerful and happy as in the home of her childhood. There was a time, when I first began to weigh the missionary question, when I felt there must be great sacrifice involved. But I think we have already begun to feel that ours is a favored lot, and that it is a *privilege* to be here with such prospects as, upon the bended knee, we feel we may cherish; we are so much happier than we supposed it possible, while in America, that we could be in a heathen land, and our experience, from the time we left America till the present, has gone so much beyond our expectation."

Syria Mission.

Mr. Jessup wrote, January 19, that the annual meeting of the Syria mission, then in session, had been, thus far, the most encouraging and harmonious he had known in thirteen years. The Theological Seminary was to be opened at Abeih, May 3d, with Messrs. Calhoun, Jessup, and Eddy as professors.

REPORT OF THE SIDON STATION.

In his report of Sidon, for the year 1868, Mr. Eddy says: "In fourteen different places, connected with this station, has the gospel been preached during the whole, or part of the year. In all but one of these, instruction has also been given to the young in day schools; the same person, in most places, acting as both preacher and teacher. The central churches, where the sacrament is administered, and where all occasionally congregate, are four — Sidon, Alma, Kheiyam, and Hasbeiya. Eleven persons have been admitted to the communion, some to each church.

"Those who contribute to the support of the gospel here have no reason for discouragement. Labor and money have not been spent in vain. At a cost of from $10 to $12 a month, in gold, in each of these places, during the week and on the Sabbath, the young and the old have been taught the way of life; wells of salvation have been kept open where only broken cisterns had for centuries been found. Some have drank from the life-giving stream, while to many more has the call of the Spirit and of the Bride been made. It is not a little thing that an army of occupation has held its ground firmly in an enemy's country, and is now ready to take advantage of any weakness in the opposing ranks, and training its own soldiers better for impending conflicts.

"The boys' school in the city deserves particular notice, from the number of Mohammedan children in attendance, who gain a large amount of Bible knowledge, and show a relish for it far beyond the children of nominally Christian parents.

"The friends of the female boarding-school have every reason to be satisfied with the results of their expenditure upon it during the past year. It has grown in

numbers and in influence. The scholars are all Protestants, selected from the various schools in the country, as the most hopeful pupils. They have come from all parts of the land — from Homs and Safeeta on the north, from Mount Lebanon on the east, and the district of Merj Aiyun on the south; and beside the good they gain to themselves while here, they will carry light and civilization, and we trust religious influence, with them to their widely-scattered homes when they return, and be prepared to become the teachers of many others."

This school has not been in charge of persons connected with the mission, but those from England — first Mrs. Watson and her daughter, and more recently Miss Jacombs, for five years a teacher on Mount Lebanon, and supported by a society of ladies in England. But Mr. Eddy states: "It is as much under the direction of the mission as if one of its number were at its head," while it is ably conducted, with "thorough religious training," and "has the sympathy, prayers, and aid of English Christians." Prejudices in favor of the harem-like seclusion of daughters, and the fear that their "attendance upon a Protestant school will injure their prospects of marriage," with the influence of sisters of charity, operate to keep city pupils away; but it is said: "This state of things can not long continue. Such prejudices must dissolve, and we shall soon see this school a light to the city itself, as it is now to the country that surrounds it."

A NATIVE EVANGELIST.

The report of the Beirut station makes the following statements respecting a native laborer, and the need of more like him: "A general colporter has labored throughout the year, supported in part by the Native Missionary Society. He has repeatedly visited all parts of Lebanon, and the numerous villages in the Bŭk'âh, and has likewise made extensive tours elsewhere. He is a courageous, self-denying, and zealous evangelist; and such missionary labors should by all means be continued, and greatly enlarged. He everywhere finds an open door; and people not only willing, but in many places anxious, to receive his visits. In villages where missionaries have never been, he meets with persons much enlightened, and numerous applications are conveyed to us through him for schools and the preaching of the gospel. Several important deputations have even come to Beirût to urge such applications. It is increasingly evident that there is a state of preparedness among the people for a great enlargement in this department of evangelistic work; and our inability to meet these urgent calls reminds us, most impressively, that more efficient provision should be made, without delay, to increase the number of adequately trained native laborers."

Nestorian Mission — Persia.

THE FEMALE SEMINARY.

MR. PERKINS wrote, January 12: "Our female seminary now numbers thirty pupils, and is the same bright spot that it has been during the last quarter of a century. The two girls from the shores of the Tigris, who have been mentioned to you before, are devoted Christians, and among the most promising pupils we have ever had. They complete their course the present year, and will, D. V., return next summer to their distant homes, to shine as lights, we doubt not, in that dark region. The male seminary, so often and so richly blessed, as you have been informed, is not in session the present winter."

WINE DRINKING.

In the same letter, Mr. Perkins refers to the use of wine, as follows: "The extraordinary vintage of the past year, in this land of abounding vineyards, has rendered wine almost as plenty as water here, and led to increased temptations to its improper use. Against the desolating flood, which sweeps many away, we are thankful that not a few throw up the only sure barrier of total abstinence. And the number is steadily increasing who do this, not from constraint, but from convictions of duty."

CIVIL AFFAIRS — PAPISTS.

"There is a new civil head of the Nestorians of Oroomiah, Abdul Aly Khan.

Like all Mohammedan magistrates, he has of course far more sympathy with the oppressive masters, of his own grade and religious faith, than with their suffering subjects. But his general bearing toward us and our helpers is very friendly, and he declares that his government has given him no instructions to interfere at all with our labors, having become convinced that our objects are purely benevolent; and that he purposes to pursue quite the opposite course. This is a very different tone from that assumed by several of his predecessors in office, for which we would be thankful.

"Our Papal adversaries are in the field, as usual, with quickened zeal at this season of the year. The particular tack which they ply at this time is, to decoy the children from our schools, by offering to teach them for nothing, and even give them a bonus of small trinkets, or of fruit, for attending their schools — a tack that is the more successful, in the poverty and mercenariness of the people, as we are endeavoring to carry out our system of requiring a small amount of tuition from our scholars. Not many Nestorians are thus made hearty Papists; for most of the dupes forsake their deceivers when their presents are exhausted. But many are thus unsettled and injured; for Papacy has singular power, like the vain philosophy of old, to *spoil* men for anything better."

Mahratta Mission — Western India.

SELF-SUPPORT.

Reporting the Ahmednuggur station, Mr. Bissell writes: "In the review of 1868, we notice with special thankfulness the forward step taken by our churches in the matter of self-support. This subject has received their earnest attention at anniversary meetings, and at the ordination of pastors. Many persons have pledged themselves to give a tenth of their income, and some whole churches have taken upon themselves the same obligation. It was a new experiment, and we awaited the result with some anxiety; but after a trial of one year, we feel sure the plan will succeed. Not that all have begun to give regularly, but so many, among the most spiritually-minded and influential of our Christians, have taken up the duty, and they urge it upon their brethren with such earnestness, that we are confident an influence from above is helping them, and will not let them fail. The amount contributed by all the churches, in this first year, is over 1,400 rupees [$700, gold], and if we include the offerings made at the anniversary in October, and at other times, the sum will reach nearly 1,600 rupees. Those only who know the poverty of most of those who give, can estimate aright the value of such an offering from these infant churches. We praise God for the grace bestowed upon them, so that many of them have been able to give cheerfully."

NATIVE HELPERS.

Mr. Bissell reports: "In December I sent out three companies of helpers, in different directions, to spend the month in touring. One was a band of four, and in the others were three each. One of these I was able to join for a few days, myself. There were earnest hearts among them, and some I believe will be found to have received permanent impressions through their preaching. Two of them were members of our theological class, which is soon to be assembled. They are already preachers of the gospel, and with a fuller acquaintance with Scripture truth will become still more useful. It will be a pleasant work to endeavor to fit such men for the Master's service. I am sure they will enter upon their studies with earnestness and prayer, and I trust will be constantly growing in grace and the knowledge of our Lord and Saviour Jesus Christ. I would there were fifty instead of five to enter the class, but if these five are faithful the fifty may be forthcoming."

Mr. Bruce, of Rahoori, reporting his large field, comprising the Rahoori and Pimplus Districts, with six churches, states in regard to his helpers: "Six Bible-readers have been employed, under my care, in going from village to village to give instruction. The six teachers have also employed a portion of their time in the same way. Thus the gospel is preached frequently

and regularly in a large number of villages. The monthly reports of these assistants show that they have preached, during the year, 3,305 times, to audiences numbering in the aggregate 35,526 persons. The three pastors have also voluntarily given me their reports, which show that they have preached 873 times, to 14,114 persons. Thus the whole number of audiences has been 4,178, and the whole number of persons has been 49,640, of whom 7,264, or about one seventh, were women."

Tours. "The last weeks of the year have been spent in tents, and we have visited several villages, remaining a number of days in each place. Assisted by three or four native helpers, we have held daily evening meetings, after the people have returned from their work. At these meetings several addresses have been delivered, interspersed with the singing of Christian hymns to native tunes. We have endeavored to make known the fundamental principles and evidences of the religion of Christ, and to show the necessity of a personal interest in the Saviour of the world. In some places much interest has been manifested, and we cannot but hope that these meetings may result in permanent good."

TRIAL.

A more recent letter from Mr. Bissell (February 16) notices a sad trial, in the startling disclosure of several cases of gross immorality among trusted members of the church.

Madura Mission — Southern India.

Mr. Noyes, of the Kambam station, wrote December 19th. Readers will remember an account, published in the Herald for December, 1868, of a hook-swinging festival, witnessed by him. He now states that he published an account of it in a Madras journal, and wrote also to the Governor on the subject, and that the Government has since issued orders to the local authorities to take efficient measures to prevent the barbarous custom in the future.

TOURS — STATISTICS.

Writing of his missionary work, and referring to his previous "semi-annual letter," of June, 1868, Mr. Noyes says: "To the tent-preaching tour I added another short one among the hill-villages, making, with the help of my native assistants, a total of 192 days labor, in which we preached to over 12,000 persons, in 167 different villages. Besides these two tours, exclusively among the heathen, I have made twelve tours chiefly for the benefit of the Christian people of my station, traveling, for this purpose, about one thousand miles, and spending about one hundred days.

"In preparing the Periakulam and Kambam statistics at the end of the year, I find a gain of 127 members in the congregations, and of 23 church members; 25 persons having been received during the year on profession of their faith. We have 46 more pupils in our schools than at the end of last year, having now, in the two stations, 21 schools and 380 scholars, 37 of whom are girls. Seven of the schools are taught by females, most of whom were educated in the Madura girls' boarding-school."

TITHE-PAYING.

"But the best thing I have to write is the noble step forward which my native assistants have taken in giving tithes. For three years the subject of giving in charity, and bringing forward the congregations towards a basis of self-support, has been a very prominent one in our monthly meetings, to which the catechists and schoolmasters are accustomed to bring the offerings of the congregations and school children, for the previous month. These offerings have been small, but they nearly doubled the contributions of the Kambam station to the 'Evangelical Society,' the first year the plan was adopted, and the second year there was some increase. During the past year we have added another day to the meetings, and have introduced another object of charity. This has not diminished the amount raised for the Evangelical Society, while a considerable sum has been raised for local purposes. The subject of tithes was frequently urged, and the helpers, at the beginning of the

year, pretty unanimously agreed to adopt a plan, which I was glad to be able to inform them I had followed for many years, of keeping a debt and credit account of charity-money, laying aside one tenth of their income for that object. They also agreed to bring their account for inspection at the end of the year, and to pay down any balance which might remain. They were not all faithful in keeping their account, but thirty of them adhered to the plan, the whole amount given in 'Tithes' being 240 rupees. They are now prepared to urge the same plan upon the members of their congregations, and they have begun to do it with some success. The Kambam congregation, which a little more than a year ago was so divided and weak, is now united and strong, and besides subscribing 112 rupees, to be paid in money, towards the erection of a new church, have agreed to give one tenth of their present grain crop to the same object. Other congregations have promised to give tithes, and there is hope that the good example of the helpers, and their earnest words, will insure the keeping of these promises, and will induce still other congregations to adopt a like standard. *This*, I believe, is *the* plan which will bring our people forward upon a somewhat proper basis of self-support."

HEALTH.

"The writer of the mission report this year, in his circular, asked the question—'How many days during the year have you been laid aside by illness?' My answer was, 'Not a single day.' Few ministers of the gospel of my age, even in healthy New England, could say as much as that; and yet it is twenty years since I left my native home."

Micronesia Mission.

PONAPE.

LETTER FROM MR. DOANE, *August* 10, 1868.

THIS letter is of earlier date than some from Mr. Sturges from which extracts have appeared in previous numbers of the Herald; but it was later in reaching the Missionary House, and it makes fuller statements respecting some of the matters alluded to by Mr. S. as to the native missionaries and the new line of timber vessels. It presents mainly a view of trials which had been experienced by the missionaries in their work, and, like the statements of Mr. Bingham, from another portion of the Micronesia field, should call forth sympathy and prayer.

Defections. "The period since I wrote you last year has been to us one of deep interest. We have seen some things which have cheered us, and we have seen much which has pained us. A few have come forward and united themselves with the church; something has been done in Christian benevolence; there has been an increased feeling among the Christians that they are one body, one people, and have one common work. But there has been much to pain, and of this let me speak.

"We have been pained with the sad *defection* of quite a large number of the people and of some influential chiefs. Perhaps this is no more than should have been expected; for the change that took place here some two years since was largely an outward reformation only. It was indeed pleasant to see the ava and liquor abandoned; it was pleasant to see the Sabbath so well observed as it was, and much interest manifested in learning to read; it was pleasant to hear many asking to be *married*, according to the customs of civilized lands. But all this, save of course with those who truly became Christians, was an outward change, and when a time of trial came it could not stand; at least it did not stand with those who were tried.

"The defection began with a chief of high rank. He was among the first to proclaim the fact of his becoming 'missionary.' Just what led him to turn back I am not able to say. Probably he found that something more was required of him than lip service. He had many wives; and, as we are now told, secretly continued making and selling liquor; and as he heard these sins unsparingly condemned, and was told that he must abandon them if he would be accepted by us as a real disciple, he held to these rather than leave

all for Christ. His defection took with it his father-in-law, a chief of very high rank, and so a brother-in-law, and then the larger part of his own people. He signalized his return to drinking by calling his attendants together, among whom were quite a number of church members, presenting all with a cup of liquor, and demanded that they should drink, or the one refusing should be shot. Only one church member yielded. From this he proceeded to other acts of oppression, which nearly cost him his life, a native piercing him through and through, while he was sleeping. He accused the Christian party of this deed, and they fled from him in a body, seeking a home where life would be more safe, and where they could more freely worship God.

"This backward movement came near involving our highest chief. He is one, too, who is with us only in name. A man of many good natural traits of character, yet a *Mormon* of the most approved stamp, supporting some ten wives. Influenced by the chief of whom I have spoken, and finding that polygamy and love to Christ could hardly go together; influenced, too, by some captains of vessels and foreigners on the island; he took a few steps in this backward movement, when sickness followed from his dissipation, and he partly reformed. Just there he now stands, — seldom with us on the Sabbath, fearing to return to his cups as of old, and holding on to his harem. He does not actively oppose the good work; rather, in his way, he encourages it; yet we have less hope of seeing him a Christian than we once had. His Christian subjects often gather about him to persuade him to a better life; but other evil influences, with his own depraved heart, keep him back.

"This defection, as I have said, pains us, but we see one good growing out of it; the people are seeing more plainly than ever before that discipleship to the Lord is something more than a mere *profession;* and there are many who, we believe, can and do truly sing, —

'Jesus, I my cross have taken,
All to leave and follow thee.'

Monthly Concert — Contributions. "It has been a pleasant duty, though not so successful as we could have wished, to get our people to appreciate the monthly concert. The first Monday of this year we started this meeting, dearly prized by all true disciples in Christian lands. The monthly concert! Why, what mission can be successful without it? Certainly we cannot be on this island. But true benevolence is here at a very low state; and there is hardly any work I do which I find so hard as this, to bring the people to give to the Lord. This is one of the very last duties which they feel to be theirs. Perhaps this is natural, since heretofore all has been done for them, and they seem to have grown up with the feeling that this was always to be so, and that they had nothing in this line to do. And now, when taught that the Lord expects them to *give* as well as to pray, or discharge any other duty, they come up to it very slowly.

Native Missionaries. "And here let me state what we are proposing, to enlarge the stream of benevolence. It may be premature, but we are feeling that the churches of Ponape should take up and support a *foreign mission.* We are proposing to take an island to the west of us, some four hundred miles distant, and plant there the banner of the cross. We mean to plant it by Ponapian hands and hearts; at least we mean to send only those whose Christian life began here. A native of one of the Philippine Islands, with his Ponape wife, will be the leader of the enterprise, though a native man and his wife, of this island, will also go. I feel that this movement will be a great thing for our Ponape Christians. They must feel more than they do their duty to their Lord — to labor for him, to *give* of their substance; and I see no way in which they will be made to feel this duty so well as by taking and supporting Christian teachers abroad. They will feel for one of their *own number* as they do not, and perhaps can hardly be expected to feel for an African or an Indian. They know next to nothing of the foreign world; but when they see teachers going out from their own midst, and who will look to them for what little of support they may need, we cannot but feel that

help will be furnished, as it will not be for any other people or land."

At the close of his letter, at a later date, Mr. Doane states that when the *Morning Star* arrived, by which it was designed to send these missionaries, it was found that the vessel could not then go west, and says, "We shall abandon that field, for the present at least. We shall hope, however, next year, to plant a station on McAskell Island, east of us."

Cutting and Shipping Timber. "Perhaps it may be a fact worth recording, that recently a large mercantile firm in China has begun the work of developing some of the natural wealth of this island. I refer to cutting and transporting timber which skirts the island shore, nearly all the way around, almost inexhaustibly. The firm comes to do a large business, their vessels visiting the island perhaps once in six weeks. If they succeed, a marvelous change will pass over the island. It will bring to the natives wealth of which before they have never dreamed. It will also bring them more largely in contact with the foreign world's vices. We weep as we think of the future of this people, unless God shall in some way enable them to rise above the destroying influences that must come in."

EBON AND KUSAIE.

Mr. Snow wrote October 26, on board the *Morning Star*, returning, apparently, from a visit to his old field in Kusaie. He reports his health as restored—"good"—again, and states: "I have no additions to the churches to report since my last date, either on Kusaie or on Ebon. On the contrary, there has been more than the usual amount of falling away. On Kusaie, 13 were set aside from the church during my absence, and one of the most touching exercises during my late visit there was the restoration of 10 of the wanderers to their former church standing. As they stood up, one after another, and confessed their sins and their sorrow, not a few in the large congregation were melted to tears. Even the king, who is not a good man, had to wipe his eyes. This large falling away probably had much to do with their caution about proposing any new candidates for admission. In fact this is stated as the reason. Of the twelve who gave in their testimony for the first time, during my recent visit, were the queen and the wife of another high chief, and one of the highest in rank of the old priesthood, and one of the very oldest women on the island. So you see the old walls are gradually crumbling before the march of light and truth. The king feels himself pretty much alone.

"On our way from Kusaie, Providence arranged for me to spend a part of the Sabbath on Namarik [occupied by an Hawaiian missionary]. A new church was formed of 20 members, and the sacraments of baptism and of the Lord's supper were administered. During the past year, the people on this island have paid 126 gallons of cocoanut-oil for books, slates, etc.; and 89 gallons for monthly concert. The people of Kusaie contributed 90 gallons of oil for monthly concert, and 93 gallons were paid by them for books, slates, etc. On Jaluij, where we have one of our Ebon church members and his wife, 62 gallons of oil have been received for books. From Ebon we send up to Honolulu 197 gallons of oil for monthly concert, and 199 gallons for books. Besides this, from 80 to 90 gallons monthly concert oil must lie over here till next year, for want of suitable vessels in which to ship it."

LETTER FROM A NATIVE CHRISTIAN.

The Honolulu *Friend*, of January 6th, contains the following: "When we visited Kusaie, or Strong's Island, in 1861, we became acquainted with a native Christian who spoke a little English. He has acted as a deacon of the church. Occasionally since that time we have received letters from him. By the return of the *Morning Star* we received one, from which we copy as follows. It was written in the Kusaian dialect, but was translated by the Rev. Mr Snow:—

'Now I send you my love, and to all your family, and to all our friends. I

want to tell you something about the good work of our Great Lord in heaven. The seed of God has grown up in all the villages on Kusaie. There is but little wanting, and the land will be filled with it. On this account, we believe that God has heard what you have asked for Kusaie. No man is able to do such a work. It is God alone. I know Jesus will kindly brood his little chickens under his wings. This is all. 'I am KEDUKA,

'Your brother in Christ.'

"Such a letter indicates that the true gospel leaven is at work."

MISSIONS OF OTHER SOCIETIES.

INDIA.

Chota Nagpore Mission. The *Christian Work*, for January, contains an article from which the following is an extract. "The Chota Nagpore mission, belonging to the Evangelical Mission Society in Berlin, was established in 1845, with its head-quarters at Ranchi, the capital of the S. W. Frontier Agency, Bengal, for the evangelization of that section of the aboriginal inhabitants of India, known as the Coles of Chota Nagpore. The S. W. Frontier Agency, or Chota Nagpore Division, which we regard as the home field of our mission, contains about four millions of souls, the majority of whom are of the aboriginal races, and are for the most part uncivilized, ignorant and degraded, superstitious believers in witchcraft, and propitiators of malignant spirits. Many of them are naked savages, indulging, unrestrained, the brute instincts of their nature, and all are more or less given to drunkenness and debauchery.

"For several years the impression of the word of Christ made upon the masses was scarcely perceptible, but God has greatly blessed his work, and there are now in the Chota Nagpore division above 15,000 souls who have been brought to Christ. Of these about 10,500 are baptized, of whom about 2,700 are communicants.

"The work having spread beyond the borders of the district of Chota Nagpore, we have been obliged to establish mission stations at Hazaribad in 1854, at Purnlid 1864, and at Chybassa 1866, the capitals of the districts adjoining which also belong to the S. W. Frontier Agency; and for the same reason will soon have to open missions at other places.

"There are now employed in the work 12 European missionaries, 38 catechists, and 22 teachers, of whom 11 are engaged in the different stations, and 11 are teachers in village schools. Our converts are not confined to any particular locality; they are scattered all over the division, and more especially over the Chota Nagpore district, as the three other districts contain only about 500 converts. They form small communities of Christians amongst masses of their still unreclaimed brethren, many of them living far away from the different mission stations."

Travancore Mission. Travancore, the southern province of India on the west coast, contains a population of 1,500,000. It is "an independent province, under the rule of a native monarch." In this province, the London Missionary Society has one of its most flourishing missions. Lord Napier, Governor of Madras, visited the province a few months since, and the missionaries presented him an address, in which they said: "One recent fact, of great significance in connection with our mission, is the ordination to the work of the ministry of eleven of our native helpers. The importance of establishing a regular native ministry in our mission had long been a matter of earnest consideration with the European missionaries laboring here, and it is now our privilege to have associated with us, as native colleagues, eleven of our ablest and most experienced agents. One of these is a missionary in responsible charge of a district of the mission; five others are assistant-missionaries; and five are pastors of churches, whose salaries are paid either [illegible] by their respective

churches. It will be interesting to your Lordship to know that the native congregation worshiping in this church, and also that at the Neyoor head station, is entirely self-supporting." . . .

"Ten years ago, the number of native agents in the mission was 394; now there are 461, and 11 native ordained ministers of the gospel. Ten years ago, there were about 16,900 adherents; now the number has increased to upwards of 32,300. Ten years ago, the church members numbered 980; now they number 2,228. Ten years ago, the number of scholars in the various educational establishments of the mission was 6,428; now it is 8,241. Ten years ago, the yearly contributions of the people amounted to 3,465 rupees, while the sum collected last year amounted to no less than 12,198 rupees."

SIAM.

THE *Missionary Magazine*, of the Baptist Union, publishes a letter from Miss Fielde, of Bankok, in which she states: "To Christian teachers he [the late king] gave perfect freedom in their work, and by personal kindness encouraged them. Yet he died, as he lived, a Buddhist. Christianity has not flourished in Siam; perhaps it requires to wrestle with persecution, in order to grow vigorously. Reckoning from the first establishment of a Christian mission among the Siamese, in 1832, until now, not including any women, nor any person who has left the country before having had time to acquire the language, and making allowance for absence on account of sickness or other causes, there remain sixteen missionaries, averaging thirteen years apiece, living among and laboring to convert the Siamese; and the number of native members in the Siamese mission churches, is to-day less than three to each missionary. And these native Christians are not themselves strong promulgators of the faith they have embraced, but those who must hold to the teacher as well as to the teachings to keep from falling back into heathenism. Among the common people, the 'half-persuaded' are very few; and in the high places, Buddhism sits as firmly as it did thirty years ago. True, intercourse with foreign nations and the study of western sciences has, among the nobles, destroyed some superstitions. The Prime Minister, acknowledged by all to be the most able man in the kingdom, is a rank infidel. Others might truly subscribe themselves, as the late king did in a letter to one of the missionaries, 'Your friend, but a sincere hater of Christianity.' Only a few are sufficiently awake to hate; the dead, dread apathy of Buddhism is on them.

"The statistics above, are carefully compiled; no one here could dispute them. Some, looking with anxious and expectant eyes, would tell you that the throne of Buddha is being undermined and is tottering; but any wholly impartial Christian observer would, I think, say as I have written. Such statements should move Christians to more fervent prayer."

CHINA.

REV. H. H. LOWRY, of the Methodist Episcopal mission, writes from Foochow, in the *Advocate:* "Our work in this province (Foochow and the regions round about) continues to prosper even beyond our most sanguine expectations. I was permitted to accompany Brother Baldwin in his recept trip to Hok Chiang, in which, in one week, he baptized and received into full connection in the church 79 adults, and baptized 18 children, making a total of baptisms in one week of 97. We were likewise very much encouraged by the character of the Christians in that district. The members are very zealous and bold in their confessions of Christ, and are recognized by their heathen neighbors as Christians."

JAPAN.

THE *Record*, of the Presbyterian Board, for March, states: "Rev. E. Cornes says, 'We are very much encouraged in our work and the prospects of the mission. Doors of usefulness are opening further than we can enter, and there is plenty of work even now for more laborers.' He

speaks of a class of about fifteen, taught by Mr. Thompson every afternoon, studying the English Bible, at their own proposal, during part of the session. Mr. Thompson has also a night Bible-class of much interest. Mr. Cornes has a class of fifteen bright boys, and Mrs. Hepburn has 'a very nice little class of three or four Japanese girls.' Dr. Hepburn 'has a class reading medicine, which he speaks of with interest.' The work of translating the Scriptures has been continued by Dr. Hepburn and Mr. Thompson; the latter 'is translating Mark, I think,' Mr. Cornes adds, 'and Dr. Hepburn has finished John and revised Matthew, and made some other minor translations.' Here we may refer to a newspaper paragraph, now often to be seen, concerning a translation of the New Testament into Japanese, with a specimen verse, etc., in order to add the remark, that this is *not* the translation in which our brethren and those of the Reformed (Dutch) Board are engaged. We doubt not their translation will deserve the confidence of our churches."

NORTH AMERICAN INDIANS.

THE February *Record*, of the Presbyterian Board, gives a letter from Mr. Ramsay, missionary to the Seminoles, who states: "Since I last wrote you, we have had the pleasure of receiving one more member into our church. His case is a rather interesting one. His town has been noted for its strong attachment to the heathenish customs of their fathers. But some time ago their head man was attacked by sickness and died; and to the great surprise of his towns-folk, he declared, before his death, that he had a long time desired to be a Christian, but that, through their bitter opposition to religion, he had failed openly to profess it. 'Now,' he said, 'I am going to die. I will not neglect it any longer. I tell you I believe in the Christian religion. I believe that I shall go to heaven.' So saying he fell on his knees, and prayed most earnestly to God to have mercy, and receive his soul for Jesus' sake. And thus he continued to pray and exhort his people to embrace religion, until his spirit took its flight. The person whom we have received so recently into the church is his brother. Having witnessed the earnest prayers and entreaties of his dying brother, his mind became so deeply impressed that he came of his own accord and told the Christian brethren here his feelings."

"On the first Sabbath in the present month we took up a collection for foreign missions.... It does my heart good to see these poor people, who were so recently heathen themselves, coming in crowds to drop their monthly offering into the hat, whilst all join in singing the missionary hymn, 'Go preach my gospel, saith the Lord.' If these people, who can scarcely procure a subsistence of food, and many of whom come to church without shoes on their feet in this inclement season, can, during the year, contribute the above sum [$22.63] to spread the gospel of their Redeemer, might not those who have for generations enjoyed the light of civilization, and are now living in opulence, afford to give fivefold, yea very many tenfold more?"

The *Record* for March states: "Rev. William Hamilton, of the Omaha mission, had the privilege of baptizing sixteen of the adult Indians on the 10th of January, besides two persons, one of them an Indian, a few days before; these eighteen persons sat down with the missionaries at the communion-table, and the service was one of deep interest. Another adult Indian was baptized on the 13th of January, and there are some who will probably soon be received as members of the church, besides others who seem to be under religious impressions."

WOMAN'S WORK.

TRIAL AND TRUST.

MRS. ELIZA N. THOMSON.

BY MRS. DR. ANDERSON.

SOME thirty years ago, a number of ladies in Boston met once a fortnight, not to read missionary intelligence, but having read at home, to give unitedly a history of some one mission of the American Board. It was a very profitable exercise, and the impressions concerning those missions were permanent, connected as they were with the geography of the countries. The information was gained from the "Missionary Herald," and from the "Panoplist," which preceded the *Herald.* For the past fifty years the flow of missionary intelligence through the pages of the Herald has been uninterrupted, and when our young friends look upon the long row of its plainly-bound volumes, they have no idea of the stores of valuable knowledge which they contain. There are narratives of thrilling interest; journals of tours of much geographical and scientific value; examples of untiring and faithful labor, and of great self-denial in the cause of Christ. And there are obituary notices, not a few, showing the faithfulness of God, and the peace and even joy which often crown the close of a missionary life.

As an example of the latter, I will give a glance at some of the scenes in the short missionary life of Mrs. William M. Thomson. The whole account is intensely interesting, and will richly reward any one who will turn to the 31st volume of the Herald (page 44) and read the journal of Mr. Thomson, giving a graphic account of things in and about Jerusalem at that time.

Mr. and Mrs. Thomson went as missionaries to Jerusalem in April, 1834. Mr. and Mrs. Nicolayson, English missionaries, had preceded them, and one house made a home for the two families. Just about that time the mountain tribes rebelled against the Pasha of Egypt, who then held the government of Syria.

May 30th Mrs. Thomson writes: "The last Sabbath was one never to be forgotten by myself, and by hundreds in this afflicted city. My husband had gone, nearly a week previous, to Jaffa, for the purpose of bringing up our things." She then speaks of the marching of the rebels towards Jerusalem, and says: "We were not greatly alarmed till, on rising Sabbath morning, we received the assurance that we were literally in a besieged city. We are within a few rods of the tower, or castle; and I saw, for the first time in my life, the cannon brought out to be mounted upon the walls, accompanied with other preparations for carrying on the work of death. I need not describe my feelings, you will better imagine them. At eleven o'clock our two little families convened for reading the Scriptures and prayer. Mr. Nicolayson's selections all had a bearing upon our present circumstances, and were eminently calculated to inspire confidence in God. When our worship closed, my babe was brought to be nursed.... I had scarcely taken him before the house began to shake violently. '*What is this?*' said Mrs. Nicolayson, in consternation. Instantly the truth flashed upon my mind. 'An earthquake,' I exclaimed, and rushed out of the room. I descended the stairs amid a shower of dust and stones. On gaining the garden I felt somewhat relieved; but, my dear sister, it was an awful sight to see the high stone walls of our garden shivering like leaves in a tempest, the house shaking as if it would fall prostrate, and the very earth trembling beneath our feet. What power but the Almighty can succor in such awful circumstances? To whom can we fly but to Him who holds all nature in his hands? To him, and to the blood of atonement that speaks pardon and peace, I did, in these terrific scenes, endeavor to look. The shocks continued through the afternoon and night, also on Monday, and the night following, but not so violent as the first. Owing to the continued tremblings and quakings of the earth, we thought it prudent to sleep in the garden. But here a new danger met us. The engagements between the soldiers on the walls and the

peasantry were carried on principally at night, on account of the heat of the day. We were so near the castle, that the balls whizzed over our heads and around us in every direction. We lay thus for three or four nights, and then concluded it was better to fall into the hands of the Lord than into the hands of men, and so returned to our partially dilapidated house.

"Imagine us lying down at night with more than a possibility that our bed might be our tomb, endeavoring, but often without success, to compose ourselves to rest amid the firing of musketry and the roar of cannon. O how different are our feelings, in committing ourselves to God for protection under such appalling circumstances, from what they were when I used the *form* with my lips, in my own peaceful country, and lay down to rest in my own quiet room! The promises of God's Word never before appeared so precious."

Many days of terrible suspense were passed by these two missionary families, and it seemed almost miraculous that they were protected and saved. The city was also threatened with famine, and Mrs. Thomson writes: "Had not our dear missionary friends been most providentially supplied with stores, out of which they hospitably entertained us, I know not what we should have done in this emergency."

Being strangers and foreigners, and the city in such a state of confusion, they knew but little of the real condition of affairs about them. She states: "Rumors and conjectures, some of them frightful enough, we have indeed heard, but we question them all. Whether we are to undergo a regular siege, and be finally given up to the insults and ravages of a lawless multitude, or whether the approach of disciplined troops shall compel the rebels to return quietly to their own houses and leave us once more in peace, is known only to our heavenly Father. If my dear husband were only with us, or could we hear from him, be assured of his safety, and he of ours — but, peace, — be still. The Almighty has, in these trying scenes, been better to us than our fears, and infinitely better than our deserts; therefore, my soul, trust thou only in God." The last week in May and the first week in June brought days of continued apprehension and fear. "Many of them were days of such awful interest, that I could command neither opportunity nor composure sufficient to describe the scenes around me. Whither could we fly for refuge, but to Him who has said, 'Call upon me in the day of trouble, and I will answer thee.' We did call upon him, and sought him not in vain. Mr. Nicolayson read the Scriptures, and O, how rich and appropriate seemed every line, especially our Lord's last conversation and prayer, recorded in John; and some of the Psalms, composed ages ago in this very vicinity, and under similar circumstances. Indeed, so applicable were they to our situation, that they seemed written expressly to quiet our fears and strengthen our confidence in God."

The direst confusion reigned throughout the city, the soldiers not being able to control the lawless multitude. A part of Mr. Nicolayson's house was broken into, his books destroyed, and his valuable papers used as wadding for the guns. The rebels even dug port-holes through the walls of the house, and began to fire upon the soldiers in the castle. For two days they were "in the very din of war." Mrs. Thomson says: "We stowed ourselves in a small lower room, where the walls were very thick, and heard the balls whistle over and around us." Mr. Nicolayson was obliged to hire a guard of ten men, and even then they felt little security. On Friday, June 6th, Mrs. T. says: "The guard had become so exorbitant in their demands, that we felt assured, unless relief should soon arrive, our purses at least would be no longer in our power. About noon, however, their tone altered. At four o'clock, Mr. Nicolayson heard some one say, very hurriedly, 'They are coming, flee as soon as you can'; and in a short time the Pasha, with his army, entered the city." From that time they had no more difficulty.

After quiet was restored to the city, the weather became cool, and Mrs. Thomson enjoyed good health through the month of June; but Mr. Thomson writes: "When I reached home, July 11th, my joy was im-

mediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent ophthalmia. Her whole system sympathized deeply with the eyes, and she was in a high inflammatory fever." It would be interesting and profitable to give the whole account as recorded in the narrative, but our limits will not allow.

As in the time of war and commotion, so now in pain and sickness, her mind was stayed on God. The journal continues: "My dear wife, at an early stage of her disease, was convinced that she should not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave the most consoling assurance that, for a considerable time before her sickness, she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of the Saviour, than ever before. She was always distinct, clear, and decisive in declaring her confidence in her Saviour."

After various alternations of suffering and relief, of hope and fear, it became painfully evident that human skill and kindness were of no avail. Her husband writes: "She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem, but the Lord knew best, and to his will she cheerfully submitted. On the 22d of July, just as the sun set, she silently fell asleep in Jesus. Her last end was perfect peace."

Had Mrs. Thomson been assured of an earthly crown on going to Jerusalem, with what an interest would her journey and arrival there have been invested. As it was, tribulation was appointed her. But the harp and the crown were in waiting, for the crown of life promised to those who endure temptation (or trial) was hers. She was one of those who came out of great tribulation, of whom it is said, "they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

MISS VAN DUZEE AT ERZROOM.

It will be remembered that Mr. and Mrs. Parmelee sailed in August last, on their return to Erzroom, accompanied by two new missionaries and their wives, and one single lady, destined to the same field. Mr. Parmelee wrote, December 30: "The same energy and promptness which characterized the movements of my new associates in their preparations in America, and on the journey, are now displayed in the acquisition of the language. Their progress has been so rapid that the ladies are already beginning, in a small way, to assist Mrs. Parmelee in her meetings with the women. Miss Van Duzee, more free from care than the other ladies, and displaying indomitable courage and energy, is already teaching six women to read, visiting their houses daily, mingling freely with their families, and thus gaining rapidly in the use of the language, while she accomplishes a most valuable form of missionary labor."

GIRLS' SCHOOL AT AHMEDNUGGUR.

The report of Mr. Bissell for the last year states: "The girls' school has had over sixty in attendance most of the year. Besides the general oversight of the school, Mrs. Bissell has spent about three hours daily in giving instruction.... The religious influence has been good. The girls have been regular in their attendance upon the prayer-meetings, and serious in their deportment. Ten of them, mostly from the advanced classes, have made a public profession of religion, eight uniting with the First Church, and two with the Second. These have been several years under instruction, and others, who have taught them in former years, will rejoice with us in this fruit of their labors. The time is coming when virtuous young women in India will find a wide door of usefulness open before them. Even now a girls' school is not such a rarity as it was a few years ago."

MISS SMITH AND HER SCHOOL AT MADURA.

MISS SMITH, who sailed in November, 1866, to join the Madura mission, as a teacher in the female boarding-school, was in very feeble health last season; but she wrote in December that she was much better — felt "fully restored" — and expected to resume her school duties in January. She adds: "The wish to devote a *long* life to Christ in India becomes more intense every day. I never felt a stronger assurance that this joy would be mine, and I never had cause for deeper gratitude than at present.

"From a full heart I thank God for restored health, and for strength to engage again in active labor. Five of the school girls were received into the church at our last communion-season. We believe that they are numbered among Christ's true disciples, and that they are sincere in their profession of attachment to him. We can but hope that they will be useful, earnest servants of the Master.

"We are near the close of the term, and after a short vacation the school will again open, when, if the Lord will, I shall most joyfully return to the work before me, and continue it without interruption."

"THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR," — CHICAGO.

THIS Society has commenced its work with much apparent zeal, and the Executive Committee are "greatly rejoiced and encouraged at the happy and auspicious commencement" and prospects. They announce that they are already warranted in assuming, in part through auxiliaries, the support of three female missionaries of the American Board — Miss Mary H. Porter, of Peking, China, (by the Female Missionary Society of the First Presbyterian Church, Chicago, which was formed by her father,) Miss N. J. Dean, of Oroomiah, Persia (by the auxiliary at Jackson, Michigan), and Miss Martha S. Tyler, of the Madura mission, India — and also of a number of Bible-readers, and pupils in mission-schools. The receipts of this Board for three months, up to March 1st (published in the Herald for April — in all $1,226.55), show some generous contributions — from the Ladies' Society of the First Presbyterian Church, Chicago, $389.55; Woman's Society, Second Presbyterian Church, $175; Ladies' Society, First Congregational Church, $200, etc.

RECEIPTS OF THE WOMAN'S BOARD,

FROM MARCH 5TH TO APRIL 5TH, 1869.

Mrs. Homer Bartlett, *Treasurer.*

Mar. 8.	Mrs. G. W. Crockett, L. M.	$25 00
11.	*Oberlin*, Ohio. Mrs. Henry Viets,	10 00
	Sherbrooke, Canada. Mrs. Duff, of Cong. ch., by Rev. Mr. Duff,	6 58
	Cambridge, Vt. Mrs. Mary C. Turner, in part, L. M.	5 00
12.	*Groton Junction*, Mass. Ladies' Aux. Soc., by Mrs. H. F. Frye,	10 00
	Boston. Mrs. Samuel Wells, subscription,	1 00
15.	*East Boston*. Maverick ch., add'l, Mrs. Rebecca Laud and Mrs. Nehemiah Gibson, $5 each, Five ann. subscribers, $1 each, (Making a total from that church, since January 5th, of $245.)	15 00
16.	*Boston*. Essex st. ch., add'l, Miss Lee, $2, Mrs. and Miss French, $1 each, Mrs. W. A. Wingate, $3, Mrs. Hall, $2, two subscribers of $1 each, Mrs. Charles Scudder, constituting herself L. M., $25,	36 00
18.	*Whitinsville*. Auxiliary, by Miss F. A. Batchelor, Treasurer, (Of which, from Mrs. C. B. Whitin, constituting Mrs. L. F. Clark, L. M., $25, Mrs. Paul Whitin, constituting herself L. M., $25, forty-two subscribers, $1 each.)	100 00
	From Mrs. Freeman Allen, additional to $100 previously acknowledged, to make Mrs. Charlotte L. Reed, L. M.	25 00
19.	*Peacham*, Vt. Mrs. D. S. Chamberlin, to constitute herself L. M.	25 00
	Cesarea, Turkey, from Miss Sarah A. Closson,	26 20
	Andover, Conn. Charlotte E. and Sarah A. Hyde, $5 each,	10 00
	Norwich, Conn. Mrs. William W. Williams, constituting Miss Emeline Palmer and herself L. M.	50 00
22.	*Boston*. Essex st. ch., Miss L. J. Brown, constituting herself L. M.	25 00
23.	*Burlington*, Vt. Ladies of White st. Cong. ch.	21 50
24.	*Lewiston*, Maine. Mrs. A. D. Lockwood, constituting herself L. M.	25 00
	Weymouth, Mass. By Mrs. Faxon, from Miss Sarah M. Bailey, L. M.	25 00
	Marblehead, Mass. Mrs. William Fabeus and Mrs. S. G. Knight, of Boston, $1 each,	2 00
	South Boston. Phillips Church, by Mrs. Jeremy Drake, (of which from Mrs. Jeremy Drake, to constitute her pastor's wife, Mrs. E. K. Alden, L. M., $25; Mrs. C. C. Conley, constituting herself L. M., $25; Miss E. N. Vinton, constituting herself L. M., $25; Mrs. Edwin Briggs, $10; Mrs. E. K. Alden, Mrs. G. M. Amsden, Mrs. C. Burnham, Mrs. S. B. Conley, Miss Alice Cooper, Mrs. William Eaton, Miss Mary E. Fox, Mrs. M. C. Lang, Mrs. C. Shepard, Miss S. Shepard, Miss Kate Burnham, $5 each; Mrs. Willis Howes, Miss A. B. Jewell, Mrs. A. King, Miss H. N. Vinton,	

	$3 each; Miss H. M. Baker, Mrs. G. W. Ellis, Mrs. J. C. Howes, Mrs. Nickerson, Mrs. Pierce, Mrs. S. A. Stackpole, Mrs. A. J. Wright, Jr., Miss Eliza L. Darling, and Miss Bell C. Darling, 2 each; and thirty-five subscribers of $1 each;)	205 00
25.	*Boston, Old South* ch. Miss Blagden, Collector. Miss Harris, $10, Mrs. James F. Baldwin, $5, Mrs. Edw. C. Johnson, $5, Mrs. Ward, $5, Mrs. David Buck, $5, Mrs. Thos. Palmer, $2; five of $1 each, (Making a total, by collectors, of $431.50, and handed to the Treasurer at anniversary and since, $114; total from this church since January 5th, $545.50.)	87 00
26.	*Westhampton*, Mass. Mrs. David Montague, to constitute R. Louisa Montague, L. M.	25 00
	Boston. Mount Vernon ch., Mrs. Woodford,	1 00
27.	*Claremont*, N. H. Mrs. Edward L. Goddard, constituting herself L. M.	25 00
29.	*Boston.* Mrs. Alvan Perry, annual subscription,	1 00
31.	*Brookline.* Harvard ch., by Miss M. G. Stoddard, subscriptions, (Of which from Mrs. Horatio Burditt, Mrs. A. De Puyster, Mrs. C. W. Scudder, Mrs. Moses Withington, Mrs. W. T. Eustis, $5 each; Miss M. C. Bancroft, $4; Mrs. C. P. Bancroft, Mrs. Frank White, Mrs. Elbridge Wason, Miss S. Studley, Mrs. Seville, $3 each; Mrs. G. W. Merritt, Mrs. Z. F. Brett, Mrs. Oliver Hay, Mrs. Otis Withington, Mrs. Colby, $2 each; and twenty-one subscribers, $1 each.)	75 00
Apr. 1.	*North Leominster*, the Misses T——,	2 00
2.	*Westmoreland*, Mass. From Mrs. A. Noyes,	2 00
	Dennysville. Mrs. P. E. Vose, ann. subscription,	1 00
	Falmouth, Mass. A friend, by Mrs. H. B. Hooker,	2 00
3.	*Providence*, R. I. Auxiliary, by Miss Anna S. White, Treasurer: From Central Cong. ch. (of which $100 to constitute Mrs. William J. King, Mrs. H. Lathrop, Mrs. A. Sprague, and Mrs. J. L. Snow, L. M's),	182 50
	Richmond st. ch. (of which $100 to constitute Mrs. S. S. Sprague, Mrs. J. N. Mason, Mrs. Isaac Cady, and Mrs. M. A. Merrill, L. M's),	152 50
	Beneficent ch., (of which $100 to constitute Mrs. H. W. Wilkinson, Mrs. B. M. Jackson, Mrs. George T. Spicer, and Miss Anna S. White, L. M's),	158 00
	High st. ch. Mrs. B. B. Knight, Life Membership.	25 00
	Charles st. ch. Subscriptions,	20 00
	Free ch. (Making a total from that Auxiliary of $563.)	25 00
5.	*Boston.* Mission Circle of Chamber st. Chapel, (to be appropriated to the same mission purposes as in the preceding year),	105 60
	Park st. ch. Little May's Life Membership,	25 00
	Essex st. ch. From five ladies, constituting Mrs. S. B. Treat L. M. (Making a total for that church to date of $352.)	25 00
	Braintree, Mass. From Rev. S. Storrs, constituting Mrs. Ann S. Storrs, Miss Eunice C. Storrs, and Miss Mary Sugden, L. M.	75 00
	Jamaica Plain. Central ch., by Miss M. A. B. Brackett, annual subscriptions, (Also subscription for Quarterlies, $26.)	77 50
	Boston, Central ch. Miss Myra B. Child, Collector. (Of which from E. B. Bigelow, Mrs. Lewis Child, Mrs. Isaac Kendall, $10 each, Mrs. H. B. Nash, $1), 31; Miss Rollins' collection (of which from Mrs. James Bird, L. M., $25, Miss Abbie Pearson, $20, annual subscriptions, Mrs. James Bird, Mrs. Edward Page, Mrs. A. Brimmicome, $5 each, Mrs. N. Carr. $3, and thirteen of $1 each), 76; Miss Abbie Herman, Collector. (Mrs. J. W. Tyler, Misses Herman, $5 each, Mrs. L. Herman, Mrs. Cyrus H. Hale, Miss L. Towler, $2 each, and nine annual subscribers of $1 each), 25; Miss L. E. Francis, Collector. (Mrs. Francis, $3, Miss Francis and Mrs. George O. Sears, $2 each, and nine annual subscribers of $1 each), 16. Miss Wheeler, Collector. Nine subscribers of $1 each, 9; (Total from this church since anniversary, $346.)	157 00
	Westport, N. Y. Mrs. V. C. Spencer,	4 00
	$3, Mrs. B. H. Nash, $1,	1 00
	Lowell. Mrs. E. R. Stevens,	
	Subscriptions for the month,	1,851 78
	Received for Quarterlies,	196 00
	Total,	2,047 78
	Total since annual meeting,	5,549 76

"The Woman's Board of Missions" is now incorporated. We hope to receive legacies, but our permanent and memorial funds will enable those who contribute to either, to secure a representative for themselves, or friends, in the foreign field, for all time. Who will thus respond to the call of our Lord — "Go, teach all nations," and receive that blessed promise, "I am with you alway?"

As some of our friends have feared that we might interfere with the funds of the American Board, instead of adding to them, I give an extract from a letter recently received from Providence, which is only one of many of similar import: "Our collections were delayed until after the collections were made in our churches for the American Board, as some of our ladies feared this Society might draw from the funds of the Board. I am happy to *assure* you *that it has not done so.*"

The amount sent us was $563.

L. F. B.

MISCELLANY.

MISSION SCHOOLS IN INDIA.

THE following Sabbath-schools and Christian friends have contributed to the support of mission-schools in the Madura mission, the past year, namely: Sabbath-schools at Gardiner, Me.; Walpole, N. H.; Franklin and Thetford, Vt.; Sherborn, New Bedford (Pacific church), Belchertown, Harvard, Rochester, West Boxford, Peabody, Mass.; Providence, High Street, R. I.; Upsonville, Penn.; Glasgow, Del.; Pomeroy and Portsmouth, Ohio; Mr. F. K. Swain's class, Portland, Me.; Mr. H. E. Abbott, Amherst, N. H., in behalf of a deceased daughter, a pupil in the Mana Madura station-school; Uxbridge, Mass., Young Ladies' Missionary Society, and Miss Briggs' class, Wheaton Female Seminary, Norton, Mass., each a pupil; Mr. A. E. Lockwood's class, New London, Conn., Mr. J. G. Benedict's class, Fulton, N. Y., the Home of Hope Missionary Society at St. Paul's, Minnesota, and Chambers' Street Mission Band, Boston, Mass., each a school.

The donations sent have all been responded to by letters from the mission field. There has usually been sent a report of the school, in Tamil, by the schoolmaster or school-mistress, with a translation by the missionary or an English-speaking catechist.

Six to eight months have sometimes passed before our young friends could hear from their donations; but whether they hear or not, they may always feel sure of good from contributions made to give the knowledge of the gospel to the children and youth in heathen lands. In the Mission School Volume, that is to be given at the close of the year to all Sabbath-schools who give to this object, as stated in a former number of the Herald, we shall hope to show some of the good results of our missionary schools.

MINNESOTA AND TURKEY.

THE following striking comparison appeared in a recent "Missionary Paper," published as a supplement of *The Advance*, Chicago: "Our missionary brother, Rev. J. K. Greene, who is spending the winter at Faribault, in a recent letter to us, appends the following comparison. This statement is all the more amazing from the fact that the Congregational churches of Minnesota are, so far as we know, not at all behind those of other Western States, or those of other communions. It is a stinging rebuke to us all:—

'Allow me to add an interesting comparison between the Congregational churches of Minnesota and the Evangelical churches of Asia Minor:—

Number of Congregational churches in Minnesota, September, 1868, . . .	63
Number of Evangelical churches in Turkey, September, 1868, ...	63
Number of members in Congregational churches in Minnesota, September, 1868, ...	2,865
Number of members in Evangelical churches in Turkey, September, 1868,	2,766
Number of pastors of Congregational churches in Minnesota, September, 1868, ...	5
Number of pastors of Evangelical churches in Turkey, September, 1868,	36
Number of self-supporting Congregational churches in Minnesota, September, 1868, ...	8
Number of self-supporting Evangelical churches in Turkey, September, 1868,	21
Total of contributions of Congregational churches in Minnesota for general benevolence and support of pastors, acting pastors, and others, one year, . .	$23,304
The same in gold (deducting 33⅓ per cent.), ...	15,536
Total of contributions of churches in Turkey 1867 (in gold), ...	13,055

'This comparison speaks well for Turkey, I think, especially in view of the facts, (1.) that the Congregational churches of Minnesota are the fruit of a Puritan Christian civilization of two hundred and fifty years, while the results in Turkey are the fruit of but thirty-seven years' missionary labor; and (2.) that there is a very great difference between the value of the property of the members of the Congregational societies in Minnesota and those of the native Protestants in Turkey.

'By a careful estimate it is ascertained that the average value of property, per family, in the Congregational societies of Minnesota is $3,568. On the other hand, the average value of the property of Protestant families in Turkey is not more than $400. Again, the average *income* of the first-named families, reduced to gold, is $550; that of the Turkish Protestant families, $250.'"

TACT.

A MISSIONARY in India, Mr. Schoolbred, was addressing a large audience on the need of regeneration, when he was interrupted by a one-eyed man, of very unprepossessing look, whom he recognized at once as an old opponent. This time he asked whom I called sinners? "Every man who was ever born into the world," said I. "You, and I, and all, are sinners." "What!" he shouted, in a thin, cracked voice, "do you mean to call me a sinner?" "Most certainly," I rejoined. "I am nothing of the sort," he retorted, while he tried to fix me with his one eye, which flashed disdain. I turned from him to the audience. "You know this man," I said; "you are his fellow-citizens, and you hear him. Now tell me, did any of you ever convict him of telling lies?" More than half a dozen voices shouted, "Yes!" "Pretty well for a beginning," said I, laughingly. "But come, now, you don't suppose that he is just a little covetous, is he? There's something in his eye which would almost make me think so." A chorus of "O, isn't he?" "Just try him!" etc., etc., followed my question, and the one-eyed theologian and saint seemed getting rather uncomfortable. "But so great a saint would never be guilty of cheating?" I continued, in the same bantering strain. "The thinness of his jaws and hungry look show that he would rather starve than turn a dishonest cowrie. Is it not so?" Shouts of derisive laughter from all sides were the only reply. Turning to the one-eyed, I addressed him, sternly: "Young man, you stand convicted as a sinner before the bar of your fellow-sinners; how will you appear before the judgment bar of a just and holy God? But worst and most fatal of all your sins is the stubborn pride which puffs you up with the thought that you are sinless. Go now, and humbly confessing your great guilt, ask His forgiveness who can alone cleanse the polluted and save the lost." Then, in answer to many apparently anxious inquiries as to who that Saviour was, I preached Christ to them, almost without interruption, until the darkness fell. — *Missionary Record.*

"IS SAUL ALSO AMONG THE PROPHETS?"

A LATE number of "Blackwood" has an article on "Christian Missions in India."[1] It is a recognition of the missionary enterprise as one of the interests of the age, such as would not have been dreamed of in English reviews a few years ago. After a few sentences in the old style of criticism, as a kind of sop to Cerberus, the subject is earnestly considered, the various difficulties in the way treated with great candor, and at the last, a full and generous tribute is paid to the influence of the Christian school-master and missionary, as of the highest importance to the permanence of the Indian Empire and the interest of general civilization. "The spread of Christianity in that vast kingdom, as a living force, uniting together in a common faith its discordant populations, and blessing them with its spirit of righteousness, purity, and charity, is the security at once for good government and popular well-being." There is nothing that succeeds like success. The time for Sidney Smith's jokes in the "Edinburgh" has gone by; and an English duke, in the House of Lords, receives a severe castigation for an unprovoked assault upon Christian missions.

WILLIAMS COLLEGE.

[THE following pleasant statement was left with the editor for insertion in the Herald. May "the missionary spirit" revive in many other colleges.]

The missionary spirit is reviving in Williams College, which has been appropri-

[1] Reprinted in the *Eclectic*, for April.

stely called "the birthplace of missions." A number of students, who hope to proclaim the gospel of Christ in the dark places of the earth, have united together in a society called "The Missionary Circle." By mutual prayer and counsel, and correspondence with different missionary fields, they are gaining preparation for their great work.

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RUINS OF EPHESUS.

MR. PARSONS, of Nicomedia, writing in January last respecting a missionary visit to Smyrna, Aidin, etc., states: "Returning from Aidin (ancient Tralles, on the Meander), we stopped over one train at Ayaslûk (Ἅγιος Θεολογος, — St. John), to take a look at the ruins of Ephesus. We found Mr. Wood, an Englishman, engaged in making extensive excavations, who kindly showed us some interesting results of his labors. The city was built upon and about a hill two hundred feet high, inclosed by a wall over the crest of a higher range and across the plain to the gulf, now filled up. The wall is in some places entire. The view from the summit is magnificent. By excavating, Mr. Wood has brought to light the quay of the port, the tomb of St. Luke, the wool-market (with a tablet indicating it as such), the Odeon, and the foundations of temples, monuments, and other buildings of great magnificence. From the Magnesian Gate, up the valley to the west, he has laid bare the old pavement and the marble steps to houses, corner and foundation-stones on either side. Outside of that gate he has laid open the cemetery and brought to light innumerable sarcophagi. From an altar-shaped marble block we read that there 'rested the body of ——, born on the banks of the Rhine.' What to us was of great interest was the theatre, mentioned in Acts xix. 29, 31, and where Paul fought with wild beasts. Mr. Wood has found an inscription which assures him that the Temple of Diana was outside of the Magnesian Gate. He is now, with the help of a hundred workmen, in search of its site and foundations."

A MISSIONARY'S VIEW.

MR. BUSHNELL, of the Gaboon mission, West Africa, wrote to the Treasurer of the Board in January last: "I have been perusing, with deep interest, the report of the late meeting of the Board at Norwich, and am glad that the proposition to raise a large fund, or establish an asylum or home, for disabled missionaries, and the widows and children of missionaries, was defeated. While the exceeding great and precious promises are on record, and God has so many ravens who are ready to fly at his command to minister to his faithful children, his missionary servants need not fear. They could not afford to lose that sweet trust in God, nor the warm hearts and loving sympathies of Christian friends, by any such arrangement. The Board have shown their wisdom in this, as in other matters, by continuing the old plan."

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BIBLIOGRAPHICAL.

China and the Chinese: a general description of the country and its inhabitants; its civilization and form of government; its religious and social institutions; its intercourse with other nations; and its present condition and prospects. By the Rev. JOHN L. NEVIUS, for ten years a missionary in China. With a map and illustrations. New York: Harper Brothers, Publishers, Franklin Square. 1869.

THE above full title-page gives a just view of the contents of this timely contribution to our missionary literature. It is just such a book as all who are interested in the progress of the gospel in China will be glad to read; — not too learned, not too popular; — the substance of those addresses which the author delivered with so much acceptance in different parts of the country, during his recent visit.

Isaiah: with notes, critical, explanatory and practical, designed for both pastors and people. By HENRY COWLES, D. D. New York: D. Appleton & Co. 1869.

THIS is a valuable work; rich in illustration of the thought of the prophet, fruitful in suggestion, and pervaded with a warm glow of true Christian feeling. The heart interprets as well as the head. The

notes on those grand prophecies which bring out the future triumphs of the Messiah's kingdom are of great interest, charged to the full with the missionary spirit required for their just appreciation; and the hearty evangelical sentiment with which the writer dwells upon the atoning sacrifice, as set forth in the fifty-third chapter, is of special value.

We would gladly put a copy of this work into the hands of all our missionaries, to help them to juster views of their great work, and to a more assured hope of its final triumph.

ARRIVAL.

Rev. J. S. Dennis arrived at Beirut, Syria, February 10th, in fine health and spirits, and left for his station at Sidon the next day.

At Madras, on the 21st of February, the company which sailed from New York for that place on the 28th of October last; Dr. and Mrs. Palmer, Mr. and Mrs. De Riemer, Miss Hartley and Miss Webster. "All enjoyed the trip finely."

DEATHS.

At Monrovia, Liberia, January 9, Benjamin Van Renssalaer James, aged 54. Mr. James, a colored printer, was connected with the mission of the American Board in West Africa from 1836 to 1844, and then, for several years, with the mission of the Presbyterian Board. He was ruling elder in the Presbyterian Church at Monrovia, and at the time of his death, was Treasurer of the Republic of Liberia.

At Rutland, Vermont, April 7, in the 70th year of his age, Rev. Silas Aiken, D. D., formerly pastor of Park Street Church, Boston, and for ten years, from 1839 to 1849, a much esteemed member of the Prudential Committee of the American Board.

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.
North Yarmouth, Cong. ch. and so. 10 66
South Freeport, Cong. ch. and so. 18 00—28 66
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, Hammond st. Cong. ch. and so. 151.45; 1st Cong. ch. and so. 23.94; 175 39
Waldo county.
Belfast, 1st Cong. ch. and so. 12 00
Searsport, an unknown friend, by Rev. S. Thurston, D. D. 5 00—17 00
Washington county.
Calais, a friend, 2 00
York county.
Biddeford, 1st Cong. ch. and so. 16 15
239 20

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Rindge, Cong. ch. and so. 52 45
Grafton county.
Enfield, Cong. ch. and so. 12 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Goffstown Centre, S. F. 5 00
Mt. Vernon, Cong. ch. and so. 18 00
New Boston, Pres. ch. and so. 61 25
New Ipswich, Cong. ch. and so. 45 00
Temple, Gents, 7.50; Ladies' Ass'n, 10.50; 18 00—142 25
Merrimack co. Aux. Soc.
Boscawen, Cong. ch. and so. 39 60
Concord, 1st Cong. ch. and so., to const. Mrs. Betsey E. Warren and Mrs. Maria Holt, H. M. (206.75, less cf't. 25c.), 206.50; South Cong. ch. and so. (ann. coll. 108.37, m. c. 16, less cf't. 25c.), 124.12; 329 62
Webster, 1st Cong. ch. and so. 56 00—425 22
Rockingham county.
Exeter, 2d Cong. ch. and so. m. c. 8 00
Greenland, Mrs. Louisa P. Weeks, 10 00
Hampstead, Cong. ch. and so. m. c. 40 00
Newington, Cong. ch. and so. 5 00—63 00
Strafford county.
Durham, Cong. ch. and so. ann. coll. 174 50.
North Conway, Mrs. R. M. Colby, 5 00—179 50
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, for China, 15 00
889 42

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Bridport, Cong. ch. and so. 56 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Barnet, Cong. ch. and so. 45 00
Hardwick, Cong. ch. and so. 25 50
St. Johnsbury, South Cong. ch. and so. 19 01—89 51
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. annual coll. 309.30, m. c. add'l, 23.62; 332 92
Jericho, Mrs. David Hutchinson, 2 00
Underhill, Cong. ch. and so. in part, 20 00—354 92
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., with prev. dona's to const. Rev. E. W. Hatch, East Berkshire, Vt., and S. T. Anderson, G. G. Williams, S. H. Dow, and Mrs. L. A. Boutelle, Enosburgh, H. M. 163 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Morgan, Cong. ch. and so. 5 00
Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Pittsfield, Cong. ch. and so. 13 50
Pittsford, Cong. ch. and so. coll. (of wh. from Augustus Hammond to const. himself, H. M. 100), 300.37, m. c. 65, to const. Rev. M. A. Munson, S. H. Kellogg, and Asa Nourse, H. M. 365 37
Rutland, Cong. ch. and so. balance of coll., 51.18, m. c. 22.49; 73 67

Sunderland and East Arlington, Cong. ch. and so. m. c. 3, Rev. Charles Redfield, 5; 8 00—460 54
Washington co. Aux. Soc. G. W. Scott, Tr.
Waitsfield, Cong. ch. and so. 2 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Cent. Cong. ch. and so. m. c. 143 62
Dummerston, Cong. ch. and so. of wh. from m. c. 4.50; 10 87
West Brattleboro, Cong. ch. and so. m. c. 63 21—217 70
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Hartford, White River Cong. ch. and so. 32 00
Springfield, Cong. ch. and so. in part, to const. GRANVILLE KNIGHT, Mrs. MARY CALDWELL, and Miss LYDIA PUTNAM, H. M., 371.25; J. J. BARNARD, 10; 381 25—413 25

1,761 92

MASSACHUSETTS.

Barnstable county.
Centreville, South Cong. ch. and so. 12 91
Berkshire county.
Curtisville, Cong. ch. and so. 20 00
Boston and vicinity.
Boston, of wh. from X. Y. Z. 600; Rev. R. Anderson, D. D., 35; J. C. Gordon, 10; E. S. R., 5; a friend, 5; 4,411 10
Chelsea, Winn. Cong. ch. and so. m. c. 28.20; Broadway Cong. ch. and so. m. c. 10.45; 38 65—4,449 75
Brookfield Asso'n. William Hyde, Tr.
Barre, Evan. Cong. ch. and so. ann. coll. of wh. from gents and ladies, 158.85, m. c. 85.31, to const. Rev. EDWIN SMITH and JOHN E. HENRY, H. M., 100; 244 16
Essex county.
Andover, Chapel Church and Cong. ann. coll., of wh. from seminary students to const. DANIEL C. GREENE, H. M., 100; 370 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury, B. B. 84, silver, 4 96
Ipswich, Linebrook Cong. ch. and so. m. c. 26 00
West Haverhill, Cong. ch. and so. 10 00—40 96
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch., F. W. Choate to const. CAROLINE W. PRESCOTT, Somerville, Mass., H. M. 100 00
Essex, 1st Cong. ch. and so. to const. MICHAEL BURNHAM, H. M. 100 00
Manchester, Rev. F. V. Tenney's Cong. ch. and so. 99 43
Salem, Tabernacle Cong. ch. and so. m. c. 16.94; a deceased friend, 75; 91 94—391 37
Franklin co. Aux. Soc. L. Merriam, Tr.
Buckland, Cong. ch. and so. 24 00
Montague, Cong. ch. and so. with other dona. to const. W. A. BANCROFT, H. M. 84 16—108 16
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Chester, a friend, 5 00
Ludlow, a friend, 5 00—10 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
———, a friend, 800 00
Cummington, Village Cong. ch. and so. 18 37
East Hampton, 1st Cong. ch. and so. m. c. 69 14
Granby, Cong. ch. and so. 26 15
Hadley, Russell Benev. Soc., 20 27
Northampton, 1st Cong. ch. and so. m. c. 225.26; Edwards Cong. ch. and so. m. c. 83.50; 308 76
Williamsburgh, Cong. ch. and so. m. c. 65 85
Worthington, Cong. ch. and so. to const. Rev. D. S. MORGAN, H. M. 50 00—1,358 54
Middlesex county.
Cambridgeport, 1st Ev. Cong. ch. and so. 311.82; Stearns Chapel, m. c. 32.52; 344 34
Charlestown, 1st Cong. ch. and so., annual coll., with other dona's, to const. JAMES REA, HENRY T. DELANO, and Mrs. CHARLES J. JANES, H. M. 116 00
Concord, Trin. Cong. ch. and so. m. c. 25.75; R. W. Wood, 50; 75 75
Framingham, Hollis Evan. Cong. and so. (annual coll. and m. c. 787, less prev. ack'l 380.28,) 406.72, less cf't. 50c.; 406 22
Malden, Trin. Cong. ch. and so., with other dona's, to const. G. A. SOUTHWORTH, H. M. 23 60
Natick, 1st Cong. ch. and so. 159 00
North Chelmsford, Cong. ch. and so. 22 50—1,147 41
Middlesex Union.
Assabet, Union Evan. ch. and so. m. c. 24 37
Leominster, Evang. Cong. ch. and so. 40 11——64 48
Nantucket county.
Nantucket, Trin. Cong. ch. and so. 18 00
Norfolk county.
Brookline, Harvard Cong. ch. and so., in part, 1,084 40
Jamaica Plains, Central Cong. ch. and so. m. c. 16 00
Sharon, Mrs. Fanny B. Lothrop, 5 00
West Roxbury, South Evan. ch. and so. m. c. 83 01—1,087 41
Palestine Miss'y Soc. E. Alden, Tr.
East Randolph, a friend, 5 00
Hingham, Evan. Cong. ch. and so. m. c. 11 25
Scotland, Cong. ch. and so. m. c. 30 00——46 25
Taunton and vicinity.
Berkley, Cong. ch. and so. 17 75
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Holden, Martha Moore, 2 73
Worcester, Union Cong. ch. and so. m. c. 49 97——52 70
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Milford, Charlotte A. Thayer, deceased, by Louisa Thayer, 10 00
Westboro, Evan. Cong. ch. and so. m. c., with other dona's, to const. Rev. ARTEMAS DEAN, H. M. 24 88——34 88

9,474 73

Edgartown, Rev. L. H. Angier, 10 00

9,484 73

Legacies. — Sheffield, Miss Harriet Hickok, by N. T. Leonard, Ex'r, 594 53
Southwick, Rebecca Bingham, add'l, 12 00——606 53

10,091 26

RHODE ISLAND.

Pawtucket, Cong. ch. and so., Gents, 42, balance from Ladies, 8, m. c. 104; 149 00

CONNECTICUT.

Fairfield co. West Aux. Soc., A. E. Beard, Tr.
Greenwich, a friend, 10 00
North Greenwich, Cong. ch. and so., add'l, 10 00——20 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.
——, a friend, 5 00
Broad Brook, Cong. ch. and so. annual coll. 33 05
Hartford, Wooster St. Chapel, m. c., 27.85; Asylum Hill Cong. ch. and so. m. c., 24.96; Centre Cong. ch. and so. m. c., 23.59; a friend for China, to const. Mrs. JULIA J. ABBE and ELIZABETH ABBE, H. M. 250; Mrs. S. F. Blodget, 10; 336 40

Poquonnock, Cong. ch. and so. 9 90
South Glastenbury, Cong. ch. and so. to const. FRANKLIN GLAZIER, H. M. 100 00
Thompsonville, James Ely, 10; Miss Sibyl C. Metcalf, 5; 15 00
Wapping, Cong. church, W. V., 20 00—519 35
Hartford co. South Conso'n.
New Britain, Centre Cong. ch. and so. 304 55
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. add'l, 1 00
Cornwall, Miss Marietta Pierce, 50 00
Milton, Cong. ch. and so. 17 00
Norfolk, Cong. ch. and so. ann. coll. add'l, 15 00
Riverton, Cong. ch. and so. 10 00
West Winsted, 2d Cong. ch. and so. 221 10
Winchester Centre, Cong. ch. and so. 5 00
Woodbury, 1st Cong. ch. and so. 110.83; G. H. Atwood, 5; N. Judson, 5; 120 83—439 93
Middlesex Association, John Marvin, Tr.
Centre Brook, Cong. ch. and so. m. c. 22 28
Millington, Cong. ch. and so. 15, a friend, 5, 20 00—42 28
New Haven City. F. T. Jarman, Agent.
Centre Cong. ch. and so., (a friend, 50, m. c. 31.65,) 81.65; Chapel st. Cong. ch. and so. m. c., 18.80; Davenport Cong. ch. and so. m. c. 14.78; Yale Miss'y Soc. 5.21; 120 44
New Haven West Conso'n. E. B. Bowditch, Tr.
Birmingham, Cong. ch. and so. m. c. 83 97
Milford, 1st and Plymouth Cong. churches, united, m. c. 25 00
Wolcott, Cong. ch. and so. 5 00—113 97
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Colchester, 1st Cong. ch. and so., to const. Mrs. C. B. WILLARD and Mrs. MATILDA M. LOOMIS, H. M. 302 90
Norwich, 2d Cong. ch. and so., (of wh. from Mr. and Mrs. William Williams, to const. Rev. D. F. BANK, Rev. E. I. HAINES, and Miss REBECCA C. WILLIAMS, H. M., 200;) 429 27—732 17
Tolland Co. Aux. Soc. C. H. Dillingham, Tr.
Andover, Cong. ch. and so., to const. Rev. SAMUEL INGHAM, H. M. 56 20
Windham Co. Aux. Soc. Rev. H. F. Hyde, Tr.
Brooklyn, 1st Trin. Cong. ch. and so., ann. coll., 61.85; m. c., 12.41: 74 26
Woodstock, 1st Cong. ch. and so., m. c. 14 16—88 42

2,437 31

"An invalid sister," 2 00

2,439 31

NEW YORK.

Auburn and vicinity. H. J. Brown, Agent.
Auburn, 1st Pres. ch., to const. Mrs. MARY C. LEE, H. M., 340 07
Monroe co. and vicinity. William Alling, Agent.
Rochester, Central Pres. ch., m. c. 124 50
New York and Brooklyn, Agency of the Board Bible House.
Of wh. from Madison Sq. Pres. ch. (of wh. from James Stokes, 1000; A. P. Stokes, 1000; Wm. E. Dodge, jr., to const. MORRIS J. DODGE, H. M., 250; J. C. Brown, 200; Wm H. Smith, Wm. C. Martin, C. H Isham, F. F. Marbury, B. W. Merriam, D. N. Barney, H. Ivison, Mr. and Mrs. F. H. Slade, Mrs. L. M. Howland, 100 each; D. S. Eggleston, 50; A. T. Dwight, 50; J. A. McGaw, S. N. Smith, M. Ketcham, J. F. Trow, Wm. Dowd, D. E. Van Valkenburgh, R. Nichol, E. V. Haughwout, George Place, 25 each; Rev. W. A. Hallock, D. D., and B. S. Walcott, 20 each,) 4,200.86; Lafayette Av. Pres. ch. (Brooklyn) coll. in part, (of wh. from W. W. Wickes, 500; Silas C. May, to const. Rev. SAMUEL MAY, Carondelet, Mo., H. M., 50; W. S. Alexander, jr., 50,) 1667.62; 1st Pres. ch. (Brooklyn) of wh. from Jas. Hazen, to const. JAMES R. HAZEN, H. M., 100; James How, 100; F. H. Lovell, 50,) 251; South Pres. ch. (Brooklyn) m. c., 86.05; Seventh Pres. ch. (coll. 53.50, m. c. 29.79) 83.29; Union Theol. Sem. m. c. 22.30; Mrs. G. W. Wilkins, 25; 6,355 63

6,820 20

Aurora, Pres. ch. to const. Mrs. AMANDA S. TUPPER, H. M. 106 08
Big Flats, Pres. ch. 7, "Confidence," 5; 12 00
Brockport, Summers Hubbell, 10 00
Bronxville, J. M. P., 25 00
Buffalo, Lafayette St. Pres. ch., 160.41, less exc. 40c., 160 01
Camden, Bennet Cobb, 50 00
Catskill, Daniel Coe, 10 00
Chili, Pres. ch., Ira Andrews, 1 00
Churchville, Cong. ch. and so. add'l, 1 00
Clyde, Pres. ch., 70 45
Clymer, Mrs. Mary Jackman, 1 00
Elmira, 1st Pres. ch., to const. LOVELL KELLOGG and R. W. BARTON, H. M., 266.10, Rev. A. D. Stowell, 9.90; 276 00
Fairview, Jas. W. Walden, 25 00
Franklin, Mrs. Lydia Hotchkiss, 3 00
Fredonia, Pres. ch., a "widow's mite," 2 00
Holland Patent, Pres. ch. 30 00
Madison, Cong. and so. 9 80
Mt. Sinai, monthly concert at Rocky Point, by Joel Brown, 15 00
New Haven, Cong. ch. and so. 33 00
Ogdensburg, H. P. Sanford, 10 00
Oswego, First Pres. ch. of wh. from Mrs. O. J. Harman, 10; Zenas Barlow, 5; 342 56
Owego, Mrs Martha Huntington, 50 00
Parma, Centre Pres. ch. 7 00
Penn Yan, Pres. ch., ann. coll., 163.82, m. c. 46.30, 210 12
Potsdam Junction. Cong. ch. and so. 12 00
Poughkeepsie, Pres. ch. m. c. 32 28
Rochester, Cent. Pres. ch., Miss P. Fobes, 10 00
Shelter Island, Pres. ch. 30 75
South Wales, Pres. ch. m. c. 9 00
Washingtonville, 1st Pres. ch. coll. and m. c. 58 89
Watertown, Stone St. Pres. ch., to const. LOREN BUSHNELL, H. M., 115; Mrs. E. M. Mack, 20; 135 00
Wheeler, Pres. ch. 3 00
Williamson, Pres. ch. 6 00
Wilson, Pres. ch. 17 00
York, Mrs. Paul Goddard, 5 00—1,778 44

8,598 64

Legacies.—Buffalo, Mrs. Aphia Rich, by H. A. Rich, ex'r, 1000, less tax 60, 940 00

9,538 64

NEW JERSEY.

——, "S." 25 00
Keyport, A Friend, 10 00
Millburn, Wellington Campbell, 25 00
Morristown, A. Beach, 10 00
Newark, 1st Pres. ch., Ladies' For. Mis. Soc., 180.05; First Cong. ch. and so., to const. Rev. Wm. B. BROWN, H. M. 80.35; C. S. Haines, 50; 310 40
Orange, Mrs. S. H. Fowler, 5 00
Plainfield, Mrs. Oren Johnson, 5 00
Rahway, Thos. Morris 10 00
Trenton, Third Pres. ch. 13 50—413 90

Legacies. — Montclair, Zenas Baldwin, add'l, by N. O. Baldwin, ex'r, 200 00

613 90

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.

Brooklyn, Pres. ch.	10 20	
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00	
Northumberland, First Pres. ch.	25 00	
Philadelphia, Trustees of Pres. House,	65 50	
Reeseville, Pres. ch. add'l,	20 65	—131 35
Columbia X Roads, Pres. ch.	1 00	
Farmington, First Cong. ch. and so.	18 00	
Hawley, First Pres. ch.	6 00	
Lock Haven, G. B. Perkins,	2 45	
Philadelphia, J. D. L.	50 00	
Wells and Columbia, Pres. ch., 3, less c'ft. 50c.	2 50	—79 95
		211 80

DELAWARE.

Glasgow, Pencader Pres. ch., 10.38; Pencader Benefic. Asso., with other dona. to const. Mrs. SARAH J. CASIER, Pencader, H. M., 75;	85 38	
Wilmington, Hanover St. Pres. ch. with prev. dona. to const. Rev. LAFAYETTE MARKS, H. M.	23 50	—108 88

MARYLAND.

Baltimore, First Cong. ch. and so. ann. coll.		94 32

DISTRICT OF COLUMBIA.

Washington, First Pres. ch.		259 50

TENNESSEE.

Greeneville, Pres. ch.	24 00	
Knoxville, Mrs. L. N. Prescott,	1 00	
Lookout Mountain, Ed. Institutions, m. c.	9 00	—34 00

KENTUCKY.

Louisville, Rev. J. M. Sadd,		5 00

OHIO.

By Wm. Scott, Agent, Cincinnati. Cincinnati, 2d Pres. ch. (of wh. from Philip Hinkle, to const. HELEN HINKLE, H. M., 100,) 391, m. c. 12.15,	403 15	
Delhi, 1st Pres. ch. m. c.	2 10	
Marietta, 4th St. Pres. ch. m. c.	15 80	
Walnut Hills, Lane Sem. ch. m. c.	2 52	—423 57
Belpre, Cong. ch. and so. m. c., 3 mos.	27 00	
Cleveland, 1st Pres. ch. m. c. for March, 14.20; Mrs. Elizabeth E. Taylor, 100; R. H. Fitch, 22;	136 20	
Dayton, East Pres. ch.	3 77	
Defiance, 1st Pres. ch.	30 00	
Delaware, Rev. Jno. H. Jones, to const. Rev. H. POWELL, Cincinnati, and Rev. DAVID KINGERY, of Delaware, H. M.	100 00	
Elyria, 1st Pres. ch.	203 00	
Homer, Pres. ch.	14 25	
Johnstonville, Rev. O. S. Eells and Josiah Hine,	10 00	
Lodi, Cong. ch. and so., 28.35, less exc. 25,	28 10	
Mansfield, Cong. ch. and so. of wh. from A. L. Grimes, to const. Rev. JUSTIN E. TWITCHELL, H. M. 100,	232 64	
Marietta, Cong. ch. and so. ann. coll., add'l;	35 00	
Mesopotamia, Pres. and Cong. ch. and so.	50 25	
Newbury, H. P. Greene and wife,	5 00	
Piqua, T. L. Daniels,	4 00	
Plymouth, 1st Pres. ch.	20 00	
Reed's Mills, Mrs. Wm. S. Hibbard,	20 00	
Ripley, Pres. ch. m. c., for March	5 00	
Rome, Pres. ch., Rev. W. F. Millikan, 10, H. Arnold, 5, others, 12.34;	27 34	
Russelville, a friend,	2 00	
Waterville, 1st Pres. ch.	6 00	—959 55
		1,883 12

INDIANA.

Arney, S. Ward and family,	3 10	
Bedford, Mrs. S. K. Blackwell,	6 00	
Delhi, Pres. ch.	40 00	
Edinburgh, Pres. ch.	9 00	
Franklin, Pres. ch.	2 38	
Gilead, Pres. ch.	3 65	
Greenville, Pres. ch.	1 50	
Highland, Pres. ch.	3 50	
Huntington, Pres. ch. m. c., for March,	8 00	
Middletown, monthly concert,	15	
Sharon, Pres. ch.	3 60	
Shiloh, Pres. ch.	7 50	—88 36

ILLINOIS.

——, a friend,	5 00	
Anna, Pres. ch.	6 00	
Aurora, New Eng. Cong. ch. and so.	68 31	
Blue Island, Cong. ch. and so. m. c.	4 00	
Chesterfield, Cong. ch. and so.	5 20	
Chicago, 1st Pres. ch. (coll. in part, 304.43, m. c., 3 mos. 140.09), 444.52; So. Cong. ch. and so. m. c. 49.30; Union Park Cong. ch. and so. 10.80; Theol. Sem., So. of Inquiry, 4.75; a business firm for quarter's salary of Rev. T. W. Thompson, China, 185.68; a friend, 10;	705 00	
Galesburg, 1st ch. of Christ (Cong.),	97 96	
Lacon, Pres. ch.	45 66	
Oak Park Ind'nt. ch. and so. m. c.	8 00	
Ottawa, Plymouth Cong. ch. and so.	21 05	
Quincy 1st Pres. ch.	21 05	
Rockford, Ladies' Miss. So.	20 50	
Sheffield, Cong. ch. and so.	6 20	
Summer Hill, Cong. ch. and so.	21 00	
Tremont, Cong. ch. and so. and s. s.	15 50	
Upper Alton, Mrs. J. Burnap,	5 00	—1,055 42
Legacies. — Chicago, Wm. H. Brown, in part, by S. L. and C. B. Brown, Ex'rs, 5,000, less expenses, 35.50	4,964 50	
	6,019 92	

MICHIGAN.

Deerfield, Pres. ch.	9 00	
Medina, 2d Cong. ch. and soc.	8 00	
Milford, D. M. Ladd, commissions as executor of Mrs. Jane Pearson, and her bequest to him as executor,	41 00	
Petersburg, Pres. ch.	6 00	
Port Huron, Cong. ch. and so.	16 28	
Raisinville, Cong. ch. and so.	11 02	—91 30
Legacies. — Mrs. Jane Pearson, by D. M. Ladd, Executor,	213 47	
	304 77	

MINNESOTA.

Clearwater, Cong. ch. and so.	35 00	
Hastings Church, ann. coll. by Rev. J. W. Ray,	31 06	
Marine Mills, 1st Cong. ch. and so. m. c.	5 00	
Northfield Cong. ch. and so.	27 00	
St. Cloud, Union m. c. in Cong. ch.	4 85	
Washington, N. S., Pres. ch. coll.	5 50	—108 41

IOWA.

Clinton, Pres. ch.	26 00	
Grinnell, Cong. ch. and so., bi-monthly coll.	20 00	
Independence, Cong. ch. and so., coll. 39.60, m. c. 8.80;	48 40	
Lyons, Cong. ch. and so.	60 00	
New Hampton, bequest of Wm. H. Gurley, for Bible-reader in China, by H. Gurley	50 00	
Nevinville, Cong. ch. and soc.	5 00	
Newton Township, Ger. Cong. ch. and so.	2 20	
Quasqueton, Rev. A. Manson,	1 00	
Shunem, Pres. ch.	5 00	
Troy, Pres. ch.	7 00	
Vinton, Pres. ch.	20 65	
Waverly, Cong. ch. and so. (of wh. from Rev. M. K. Cross, 10);	22 75	
Yankee Settlement, N. G. Platt	10 00	—288 00

WISCONSIN.

De Soto, Sterling & Wheatland Cong. churches,	9 15	

Janesville, Cong. ch. and so. 24 96
Lodi, Pres. ch. m. c. 5 80
Milwaukee, Hanover St. Cong. ch. and so., by Rev. Wilder Smith, 5 00
Pardeeville, Pres. ch. 6 00
Racine, 1st Pres. ch. m. c. 3 35
Wyocena, Cong. ch. and so. 3 00——57 26

MISSOURI.

Bevier, Welch Cong. ch. and so. 8 05
Kingston, Cong. ch. and so. 5 00
Little Osage, W. Melick, 1 00
Webster Groves, Pres. ch. 25 00——39 05

KANSAS.

Geneva, Cong. ch. and so., ann. coll. 7 00

OREGON.

Astoria, 1st Cong. and soc. 12 50

CALIFORNIA.

Oakland, 1st Cong. ch. and so. (97.40 gold, less exc.), 126.40; 2d Cong. ch. and so. (9.80 gold, less exc.), 12.72; 139 12

DAKOTA TERRITORY.

Yankton, 1st Cong. ch. and so., quarterly coll., 8 00

DOMINION OF CANADA.

Province of Quebec.
Montreal, Zion Church (add'l), Jas. Carson (3.00 gold), 3.90; Thomas Fraser, (2.50 gold), 3.25, 7 15
Sherbrooke, Cong. ch. and so., coll., 33.89, Rev. A. Duff, 6.60, A. Duff, 2.65; 43 14——50 29

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. S. F. Woodin, 47 30
India, Mahratta Mission, Hon. G. A. Hobart, 65; Dr. Somerville, 65; H. H. through L. B., 65; Col. Field, 32.50; Lieut.-Col. James, 26; T. Glover, 13; Col. Westropp, 6.50; Mrs. Scott, 2.60; Mr. Sorabjee's Children's Miss. Box, 5.52; monthly concert, 13.17; coll. at ann. meeting, 47.11; 341.40
Persia, Oroomiah, Missionary family (17.85 gold), 23.38, City Church (13.02 gold), 17.06; Seir Church (3.25 gold), 4.26; 44.70
Syria, Abeih, m. c., for China, 14.00
Turkey, Adrianople, m. c. 10.68; Rev. J. N. Ball, 11.45; Broosa, Rev. S. Richardson and wife, with prev. dona., to const. Rev. MARDIROS SIRAGANEAN, of Arabkir, H. M. 25; Cesarea, Rev. Lyman Bartlett 65.50; Constantinople, Bebek congreg., m. c. 32.10; 144 73——592 13

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

St. Johnsbury, Vermont, Aux. Soc., 173 00
Wellesley, Massachusetts, Aux. Soc. 165 00—338 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. C. G. Hammond, Chicago, Treasurer.

Of wh. for the support of Miss Mary H. Porter, Peking, China, 550, Miss N. J. Dean, Oroomiah, Persia, 275, and Miss Martha S. Taylor, Madura, India, in part, —previously acknowledged in April Herald, p. 143, 1,226.55.

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. Cong. s. s., with prev. dona. of Society, to const. Rev. R. D. OSGOOD, H. M., 30; Juv. Miss'y Circle, for education of Hargopebasketarian and wife, Harpoot Sem'y, Turkey, to const. Mrs. JNO. DOLE, H. M., 150: Litchfield Corner, Cong. s. s. 1.75; Norridgewock, 1st Cong. s. s. 44; 225 75

NEW HAMPSHIRE. — North Conway s. s., by Rev. R. Kimball, 5 25

VERMONT. — Barnet, Cong. s. s. 40; Dummerston, Cong. s. s. 4.88; East Poultney, Cong. s. s. 6.58; Rutland, Cong. s. s. 50; Waterbury, Cong. s. s. 12; West Brattleboro, Cong. s. s. 19.46; 132 87

MASSACHUSETTS.—Billerica, Ortho. Cong. s. s., for school of Rev. J. T. Noyes, Madura Mission, 12.50; Boston, Old Colony s. s. 25, Fannie Munger's Missionary Box, for Mrs. Bissell's school, Mahratta Mission, 3.50; Conway, Cong. s. s., for school of Rev. W. W. Howland, Ceylon, 39; Montague, Cong. s. s., for a school in India, 25; Pittsfield, Friends, for school in Ceylon (33.35, less express, 30c.), 33.05; Randolph, 1st Cong. s. s. 15; South Williamstown, Greylock Institute, Miss'y Soc., add'l, for Rev. C. Goodrich's school, China, 5; Springfield, North Cong. s. s., for school of Rev. H. J. Bruce, Mahratta Mission, 66; Templeton, Cong. s. s. 4.63; 228 68

CONNECTICUT. — Colchester, 1st Cong. s. s. 20; Enfield, 1st Cong. s. s., for a native preacher in Peking, China, 19.62; North Stonington, Cong. s. s. 30; West Hartford, Cong. s. s. 26.29; 95 91

NEW YORK. — Brooklyn, Children's prayer-meeting of Young Men's Christian Asso'n, 5; De Kalb, Pres. s. s. 3; Fulton, Pres. s. s., for school at Murukampadti, Madura Mission, 42; Haverstraw, Central Pres. s. s. 67.11; Jasper, Hampshire Pres. s. s. 23; Oswego, 1st Pres. s. s. 23.14; Parma Centre, Pres. s. s., Infant class, 1; Scipio, 2d Pres. s. s. — children of T. B. H. Phelps, 2; Success, Cong. ch., Young People's Miss'y Society, 8; 174 25

PENNSYLVANIA. — Greenway, Union s. s., by H. D. Gregory, for pupil at Mardin, Turkey, 10; Philadelphia, Calvary Pres. ch., "Star of Bethlehem" female Bible-class, for pupil at Eski Zagra, 35, male Bible-class, No. 3, for pupil at Philippopolis, 40; Pittsburg, Plymouth Cong. s. s., 1st m. c. 4, Albion Hill Mission school, 1; Titusville, Pres. s. s., for native teacher in China, 50; Westchester, Pres. s. s. 47; 187 00

INDIANA. — Brazil, Pres. s. s., Infant class, 1.10; Terre Haute, Cong. s. s. (of wh. for school in Turkey, 1.75, Mrs. Edwards' school, Zulu Mission, 1.50), 6.65; 7 75

ILLINOIS. — Jacksonville, pupils of Deaf and Dumb Institution, add'l, for school in Foochow, China, 2.10; Mount Sterling, 1st Pres. s. s. Miss'y Soc., 67.94; Seward, Cong. s. s. 3; 73 04

MICHIGAN. — London, Cong. s. s., for Mrs. Bissell's school, Mahratta Mission, 2; Tekonsha, Pres. s. s. 11.28; 13 28

MINNESOTA.—Belle Plain, I. P. Black, 1 00

IOWA. — Civil Bend, Cong. s. s., for Miss Townshend's school, Ceylon, 17; Davenport, Edwards Cong. s. s. 20; Denmark, Cong. s. s. 40; Ottumwa, Cong. s. s., two months' coll. for school in China, 6.75; 83 75

WISCONSIN. — Burlington, Cong. s. s. 16.08; Fox Lake, Cong. s. s. 1.05; Madison, Cong. s. s., for school at Marsovan, 35.20; 52 33

FOREIGN LANDS AND MISSIONARY STATIONS. — China, Foochow, S. T. Browne, (of which for Girls' Boarding School, 19.65, Mrs. Hartwell's Day School, 19.65), 39.30; West Africa, Gaboon, F. Wolber, for Mrs. Bushnell's school, 13; 52 30

1,333 16

Donations received in March, 30,280 24
Legacies " " " 6,924 50

37,204 74

☞ **Total from Sept. 1st, 1868, to March 31st, 1869, $203,773 81**

A CATECHIST'S CHAPEL IN INDIA.

THE

MISSIONARY HERALD.

VOL. LXV. — JUNE, 1869. — No. VI.

CHAPEL AT LATINWADI, AHMEDNUGGUR.

MR. WOOD, of Ahmednuggur, Mahratta mission, in a letter written in September, 1868, referred briefly to the labors of a catechist at Latinwadi, a little hamlet just outside the city, to the north. The catechist had been there about two years. When he went, "the place was a real Sodom." The people were so vile and abusive that he and his family shut themselves up in their own little yard, to keep out of sight and hearing. But through his influence a great change had occurred, sixteen boys from the place were then in government schools, and Mr. Wood stated: "A few months ago an *ota*, or earthen platform, about a foot and a half high, was built up at the side of his house, at the expense of the mission, for the people of the hamlet to come and sit upon, to talk and hear the truth, etc. This ota they have recently covered in with a tiled roof. They furnished the wood and did all the work, and I gave them seven rupees for tiles. This is my chapel, where I go to preach every Sabbath afternoon, and occasionally during the week. I have twenty-five or thirty hearers."

A few weeks later he sent a photograph (from which the cut opposite was prepared) and wrote: "This seven-rupee chapel is a simple, open shed, with a raised earth floor, at the end of the catechist's mud-walled house, and like it is covered with tiles. The catechist's house has an inclosure to the north and west, made of mud walls, about eight feet high. In this inclosure is a beautiful shade-tree — the Bitter Nimb — very common in India. This photograph, taken by our native artist, Mr. Narsoo, of this city, will give you a good idea of the whole thing and of my audience. My catechist, Vithaldas, is kneeling at my side, and, leaning over the ota, is singing a sweet hymn to the audience just at the moment the picture is taken. The money expended on this preaching-place was given me by the dear children in America, when I was there four years ago."

A MODEL CHURCH.

THE agency employed in the work of foreign missions seems so utterly disproportionate to the object in view, that many minds can hardly admit the thought of the early or even the final success of the work. At times, results are so amazing as to be hardly credited. A missionary who has recently returned to Eastern Turkey was frankly told, by some of the members of one of our city churches, that they could not believe his report. A more just conception of the method of conducting the work might, sometimes, do much to relieve from such embarrassments, and to encourage to greater and more earnest effort. The method is one, too, of equal adaptation, in many respects, to the work at home; not only in new fields opening at the West and South, but in the older communities at the East.

A recent letter from Mr. H. N. Barnum, of Harpoot, favorably known in New England for his home-missionary labors before going to Eastern Turkey, presents most happily, not the theory simply, but the method in actual practice. Mr. Barnum had been on a visit, with Mr. Wheeler, to the Palu district and intervening villages, and he writes respecting the church at Palu, recently organized. (See Herald for April, page 127.)

"The church in *Palu* [a city 50 or 60 miles east of Harpoot], was organized three and a half months ago. It consists of twelve male and two female members. The congregation has grown from about 60 to 100. The pastor is a graduate of the Harpoot Seminary, from the last class, and is the youngest among us to assume that office, his age being not yet 25. He is intelligent, earnest, spiritually-minded, a hard worker, and successful in working his people. We have made many visits to Palu, but never before one so satisfactory as this. It seemed to me that this little church was worthy to be called a model. I am confident that I never saw a church and congregation anywhere so thoroughly marshaled and so earnestly at work. Yet they make no parade, no ostentatious display of what they are doing. Perhaps it may not be amiss to mention some of the departments of service, — some of them new and others which were originated some time before the organization of the church.

"1. *Eight unpaid female Bible-readers.* These have divided the city into four districts, and have assigned two of their number to each district. Every Wednesday forenoon they go out, two and two, to their respective districts, visiting, reading, and praying, and in most cases gathering the women from several houses together for a little prayer-meeting. At three o'clock in the afternoon they all return to the chapel, where they meet the other female members of the congregation and have a prayer-meeting. As soon as this meeting is through, and before the women separate, the other members of the congregation assemble for one of the general weekly prayer-meetings.

"2. *Family Schools.* Twelve of the Protestant women, without any wages, have opened their houses for the instruction of girls, almost exclusively from Armenian families. The number of pupils of each one ranges from 2 to 7, making an aggregate of nearly 50. There are almost no girls in the Protestant families, and this system was adopted three or four years ago, with the conviction that very few of those who are thus reached could be persuaded to go to a

regular Protestant school. Several of those who have been thus instructed have been married, and of this latter class, one in Palu and one in Temran are repeating the same favor, by teaching all the girls who are willing to come and study. Some of these faithful women have several children of their own, and are afflicted with poor health; but the hope of doing good causes them to persevere. Let it be remembered that only two of them are, as yet, connected with the church. Others are doubtless Christians, but they do not wish to enter the church without due preparation. It is supposed that 200 women and girls in Palu have learned to read. Nine years ago there was not one reader among them. *The residence of a missionary lady in Palu would probably stop all these efforts on the part of the native women.*

"3. *Special and systematic efforts* are made by the congregation at large, for personal conversation with those who are without, and especially to sell the Scriptures and other religious books. They properly regard God's own truth as the true seed to be sown, and they are sowing with an unsparing hand. The Bible Society of the congregation keeps a good supply of books constantly on hand, and yet some of the young men purchase, from the Society, books on their own account; and some of them devote a portion of every day, and others several days consecutively, to canvassing the shops and houses of the city.

"4. *The pastor has an evening school*—an interesting class of ten young men, whom he instructs one evening every week, in Arithmetic, Grammar, Composition, Moral Philosophy, and Exegesis, with the express condition that they are to use all that they acquire for the good of others. Several of them hope to come to the seminary, and the spirit with which they labor gives ground for the hope that they will do good.

"5. The church and congregation are fired with a great zeal to secure the evangelization of the large number of villages which have Palu as their center. We have done very little toward occupying these villages, because, from their distance, we could not give them the active superintendence which they need. Twenty-four men from the Palu congregation, only half of whom are church members, have formed an organization with special reference to the villages. They have taken under their care, for the present, eight villages, assigning three of their own number to each, who are to have special watch and care over it, to go out on the Sabbath, taking others with them, and to do all they can to secure the diffusion of the truth. From six to twelve of these 'lay preachers' are scattered among the villages every Sabbath. The pastor exercises an official superintendence over this corps of laborers. He makes frequent tours among the villages, where, by his admirable tact and earnest spirit, he is acquiring an extended influence. Every second Sabbath, for the present, he takes a portion of his congregation and goes to some new village, where a congregation is not yet gathered, and holds a meeting, so as to gain the attention of opposers and the indifferent. This pastor and people feel that the responsibility of evangelizing those villages rests upon them, and they have assumed it; asking from us, at present, the men and money for working them, but assuming the whole supervision and care themselves. They hope to raise up the necessary teachers and preachers from among themselves.

"The district which falls to the superintendence of this little church, of twelve male members, must be nearly as large as the State of Rhode Island. They

make no complaint that their pastor is absent and they are left without a preacher. In their zeal for the villages, the more he is away the better they are pleased. What an example is this to those 'who are at ease in Zion!' I could not help feeling, that were the cultivated, refined, strong American churches half as earnest as this little band, which is just emerging from gross superstition and is still very ignorant, we should hear the last of the 'neglected masses' and the 'unevangelized districts.' The Palu congregation also has a share in the 'foreign missionary work' of the 'Union,' by aiding to send the gospel to Koordistan.

"6. There is a church committee of seven members, who are divided into three companies, with ten Protestant families to each, and it is their duty to visit each family at least twice a year, for faithful, personal conversation and prayer. They make thorough work of it, having confidential conversation with the different members of the family, in case there are disturbing influences in the family, as is very common in this country, and by exhortation and prayer seeking to remove everything which hinders the conversion, or growth in grace, of those for whom they have this measure of spiritual oversight. Once a week the members of this committee meet with one of their own number, for consultation, and for their own spiritual improvement.

"Can you wonder that our hearts overflowed with joy, and with gratitude to God, at seeing such fruit of missionary labor?"

THE STEWARDSHIP.

The Bishop of Oxford, some time since, made the remark, that it would have been a blessed thing for thousands of people in England to have been born in Calcutta, for then they would have had some chance of being brought within the means of grace, whereas in England they were entirely neglected. This led the Secretary of the London Missionary Society, Rev. Dr. Mullens, who had spent ten years in India, to draw a comparison between the religious privileges of London and Calcutta, in which he demonstated, after a careful exhibition of the evangelical agencies at work in the two places, 'that there is now exerted upon the unconverted population of London alone as large an amount of Christian influence as is expended by foreign missions upon all parts of the heathen world put together."

There is ignorance and crime enough in London, and in all large cities in Protestant Christian lands, but what shall we say of their moral destitution in comparison with the cities of heathen lands — with the thousands of villages and cities in China, and India, and Africa, that have not yet seen the face of a Christian teacher?

In London, without reckoning the visitors among the poor and the tract-distributors, to be found in all the churches, 2,000 Sabbath-school teachers, 3,240 ragged-school teachers, 400 city missionaries, — employed by the City Missionary Society and by individual churches, —100 readers and lay-agents, 230 Bible-women, and 120 missionary clergy find their chief work in the darkest parts of the city. More than 500 different charitable organizations, not for religious

purposes, strictly so called, but for the relief of physical necessities, — to lighten the burdens of the aged, to train the orphan, and help the widow, — spend annually nearly five millions of dollars in London alone, an amount equal to what all the evangelical Christians of all the world devote to foreign missions. And to this vast amount, a large sum must be added from private and individual charity.

Yet London is not an exceptional city in this regard. The development of all forms of home charities and home evangelical efforts, within the last twenty-five years, in Great Britain and in this country, is immense. It is one of the glories of the church in these later days, and is rich in promise for the future. The amount of money expended in the city of New York last year, for the social and moral elevation of its people, — for schools, for the various charities, and evangelical agencies, — was more than three times as much as was given by all Christian denominations in this most highly-favored Christian land to give the gospel, and the blessings that flow from it, to the entire unevangelized world! We raised not far from thirty millions of dollars last year for various Christian objects, and spent *ninety-five per cent.* of this on ourselves; and of the young men entering the ministry, quite as large a percentage remained at home. *Is this such a stewardship as God requires?*

CONSTANTINOPLE AND NEW YORK.

In a letter dated February 18th, Mr. Herrick, of Constantinople, draws the following instructive comparison between that city and New York, in connection with "some account of the field and work there," and trials with which the missionaries meet, in their efforts to build up a spiritual church: —

"Let me attempt, though it has often been done, to give some idea of the spiritual atmosphere and spiritual soil where we are called to labor. For comparison with Constantinople take New York. The population is about the same in each; each is the commercial centre of a country of some thirty to thirty-five millions of people. You must, however, add Washington to New York to make it the political centre also.

"Now regard each as a field for evangelical Christian labor. First, consider the *obstacles.* Have you a heterogeneous population? So have we, to a far greater extent; and while the various population of New York assimilates, here it does not. Politically, religiously, and socially, men are here found in separate and hostile clans and camps. Have you Romish influences? So have we, and that too sustained directly by one of the most influential of embassies. Have you worldliness? We have it in a form far more engrossing, more universal, more sordid. Have you the vices which attend high civilization; *e. g.*, pride of knowledge, luxury, a false refinement, growing effeminacy among the rich and well-born? We have pride of knowledge without the knowledge; luxury and waste, of which the imperial establishments are the most bloated and appalling example, with no solid wealth — luxury and wealth of the few built upon the crying oppression and misery of the many. *Our* refinement is gaudy Paris, more grossly, cheaply, and meretriciously decorated.

"Have you a growing class of indolent, place-seeking, labor-hating parasites

in the community? We have such a class, already so large that it has no room to grow, — *venerable* mushrooms, represented, on the one hand, by the polite, gentlemanly hanger-on of great men, and on the other, by the swarm of dirty, lazy, beggarly idlers that throng around any door where they may hope for a piece of bread earned by the sweat of other brows than their own.

"Has New York political scheming? Add Albany and Washington to New York, throw the 'Eastern question' into the seething caldron; take out all but the fewest grains of patriotism, moral principle, and the fear of God; *lose* conscience out of the life of the masses; and you have the political atmosphere and influence of Constantinople. Have you materialism in philosophy, liberalism in religion, and both culminating in indifferentism? We have a materialism more gross and unintelligent, and an indifferentism more hopeless, because enslaved to a cringing fear which governs the outward conduct, and masked under the *profession* of a state or national faith.

"Now for the forces enlisted in behalf of truth and righteousness. What have you in New York? Of evangelical churches how many? Of Bible, Missionary, and other Christian societies, how many? How many Christian hospitals, asylums, homes? How much of lay activity — Sabbath-schools, union prayer-meetings, city-mission enterprises? And with all these, do Christian men feel that the cause of Christ, of faith, and a pure gospel, is very near its hour of victory in New York? Is any man ready to crown or be crowned with laurel yet? Now look at Constantinople. For the *native* population, there has been erected but one church or chapel. There are some six or eight places 'where prayer is wont to be made,' in private houses or school-houses. There are some five feeble, very feeble, churches, well-nigh choked and smothered by the deadly moral miasma of the Sodom in which they live."

SPECIAL DIFFICULTIES AT CONSTANTINOPLE.

By Rev. G. W. Wood, D.D.

The last sentence of another article in this number of the Herald — "Constantinople and New York" — alludes to a ground of discouragement in that city more trying than any other. The pulse of spiritual life beats with exceeding feebleness in the evangelical community; and the state of things now is too much as it was when, in a letter from there published in the Herald of May, 1864, it was said: "There is much to pain the heart in the present aspect of the cause of evangelical Protestantism in this city and vicinity, as compared with that of fifteen or twenty years ago. Then its native adherents, though fewer in number, and amid obloquy and persecution, were full of zeal for the conversion of souls. Some indeed had a too strong disposition for controversy on minor points, being more ready to denounce the priesthood and errors of the Oriental and Romish churches than to dwell on the spiritual themes of the gospel; but a large portion of them showed a warm interest in making known the way of salvation, and persuading men to walk therein. Now, unhappily, we see but little of this. Instead of taking out their New Testament, and calling attention to its teachings on all proper occasions, as they

did then, their conversation is on worldly things, and the spirit of worldliness seems to fill their hearts. Then, their confidence in their missionary teachers, and their attachment to them, were unbounded. Now, many are full of distrust, and there is among them a readiness to take offense, which is deplorable. We have reason to believe, that among a large proportion of them, far more of thought and conversation is occupied with the alleged mistakes and faults of missionaries than with topics which minister to spiritual profit."

This unhappy spiritual condition has been accompanied with internal dissensions in the Protestant civil, or political, organization. A growing sentiment, also, in favor of not weakening the Armenian nationality by withdrawing from it those who become Protestant in their belief, has helped to hinder the increase of the Protestant *body*, though Protestant *principles* have made progress among the people. An outpouring of the Holy Spirit would doubtless find much seed ready to germinate, and would remove difficulties which nothing else can ever overcome.

Some favorable changes seem to have taken place. Controversies, which agitated the churches, have measurably died out; and prominent men, once greatly embittered against the missionaries, are now in friendly relations with them. But a new strife has sprung up in the Vlanga or Yeni Kapoo Church. Its pastor, some months ago, left his post of labor to come to America, to promote a scheme of emigration of Armenian Protestants to this country. The place of worship used by the congregation being a chapel in a house owned by the American Board, and furnished, without charge, by the mission, the conduct of the services fell into the care of the missionaries. We learn from statements in different letters, not intended for publication, that it being known that the missionaries desired some native preacher to be invited by the church to supply the pulpit, a movement was started to procure a man whose ministerial history has been one of failures, and to whom the missionaries had resolved they could no longer give pecuniary aid. The leaders of this movement were two wily, unscrupulous men, who make it their business to stir up opposition to the missionaries. A meeting was convened, attended by only a small part of the church, in which, as if the church were without a pastor, this candidate was elected pastor. The missionaries declining to pay three fourths of his salary, as desired, a second meeting was called privately, omitting a notice to certain members whose dissent was apprehended; and by artful and essentially false representations, a vote was obtained to notify the missionaries that their services were no longer wished, and the church would fill the pulpit without their assistance. Under the circumstances, the missionaries felt obliged to retain the control of the property of the Board in their own hands, and requested a meeting of the church for conference with them. The conduct of the preacher claiming to be pastor elect, and his friends, when they saw that in this full meeting (every member having been invited), the majority was likely to be against them, became so violent and irregular that Dr. Riggs, and Messrs. Herrick and Baldwin, who were present, felt obliged to withdraw; and the assembly broke up in disorder. In the sequel, a paper was signed by a majority of the church, stating their wish to work in harmony with the missionaries, and declaring against the call to the preacher above referred to; but the other party manifested no disposition to yield.

Thus the matter stood at the date of the latest information received. Our brethren in Constantinople encounter peculiar and sore trials, and specially need the sympathy and prayers of God's people. Let not their case, and the cause which they serve in the great capital of the East, be forgotten at the Mercy-seat.

FINANCIAL ENCOURAGEMENT.

THE Herald for April announced a deficiency in the receipts of the Board, for the first half of the financial year, up to March 1st, of $33,051, as compared even with the previous year, when so much effort was called for before the year closed, to prevent a serious debt. At the close of March, the receipts had still been near $27,000 less than at that time in 1868. It is very pleasant to notice now, that for the month of April receipts were $16,536 more than in April of last year, leaving the deficiency, as compared with 1868, reduced now to $10,247. If the friends of the Board will be encouraged by this to still better things in the future, all may yet be well. But they will bear in mind, that the appropriations for the year amount to $547,500, and that the receipts, *for eight months* have been only $250,911.92, leaving nearly $300,000 to be secured in the remaining *four* months — $75,000 per month upon the average. Can this large sum be raised? The past history of the Board shows that it *may* be; but, obviously, the most vigorous effort will still be needed. Will the pastors, and the churches, put forth this effort, for the Master's sake?

MISSIONS OF THE BOARD.

Sandwich Islands Mission.

MR. LYONS, of Waimea, Hawaii, in a letter dated January 15, 1869, reviewing the previous year, mentions various matters of interest, pleasant or otherwise, in connection with the work at the Islands. A few brief extracts will be presented here.

NATIVE PASTORS.

"There has been an encouraging increase of Hawaiian pastors. While one has fallen and another proved incompetent to take the care of his church, there have been several ordinations and installations of Hawaiians, who are all doing well; laboring faithfully, and it is hoped successfully, in the Lord's vineyard. The introduction of natives into the ministry and pastoral office, during the last four years, has been truly wonderful, and calls for loudest thanksgivings to God, and should make the American churches feel that they have not contributed in vain for the support of missions on the Hawaiian Islands."

DISTILLERIES.

"A great increase of rum distilleries, especially in Waimea district, must be noticed. Before my arrival here, in 1832, small distilleries had been numerous, but the chiefs had put them down. There had been an occasional and partial revival of them after their destruction, but during the last year they had become quite numerous and threatened to demoralize and destroy the whole community. The district judge and some of the police helped on the work of destruction, by joining in and getting as drunk as any of the lowest classes. The central government finally took hold of the matter in earnest, and determined to put an end to the distilling business. The drunken judge was requested to resign, and another man appointed in his place; the distillers

were taken up, tried, and heavily fined; though most of them have appealed to trial by jury, to come off next May. This has produced a temporary cessation, at least, of distilling."

DEATH OF A NOBLE FRIEND.

"The death of the President of the Board of Education, his Excellency M. Kekuanaoa, ex-Governor of Oahu, the father of two Kamehamehas, is among the sad events of the past year. The whole nation mourns his loss. The missionaries, in particular, mourn that this pillar of the church, this stanch friend and supporter of the missionaries, from the beginning to the close of his life, has fallen. Few are the chiefs who remain — none of like stamp. May the king lay the affliction to heart, and be a better man — a better king for it."

THE CHINESE EVANGELIST.

Mr. Gulick wrote from Honolulu, February 16, noticing the labors of the Chinese preacher, of whom some account was published in the Herald for February last.

"Our Chinese missionary, Aheong, has been spending six months among his countrymen on Hawaii and Maui, and will now spend as many more months on Oahu and Kauai. He came here as a coolie, twelve or more years ago, but was of the educated class, and soon won the esteem and confidence of his employers. He has learned the English and Hawaiian languages, the latter of which he uses with great power; and it was through this that he came to a knowledge of the truth. He is a very attractive speaker in any of the languages he uses. Last Sabbath evening, nearly sixty of his countrymen assembled in one of our city churches, to hear him speak for Christ. Meantime, some earnest Methodist friends have opened a free evening school for the Chinese in this place. Thus are the heathen, brought to us from China, being cared for. Aheong thinks there are three other Chinamen, besides himself, who have really embraced Christ."

The *Morning Star* was expected to sail about the 4th of March, on her annual voyage to the Marquesas Islands. Rev. J. F. Pogue was to go as delegate from the Hawaiian Board, to visit the Marquesas mission.

Madura Mission — Southern India.

THE report of this mission, for 1868, shows an addition of 96 members to the churches, by profession, during the year, and a present membership of 1,322 in good standing. There are 170 "village congregations," embracing in all 6,665 persons, with an average attendance upon Sabbath services of 4,420; 88 common schools with 1,743 pupils, besides 74 male and 83 female pupils in boarding-schools. There are reported as having been engaged more or less in the itinerating work, 11 missionaries (for a total of 135 days), and 89 helpers (811 days). The number of "itineracies" was 18; "encampments," 82; villages visited, 1,741; hearers addressed, 85,200.

TITHES AND BENEVOLENCE.

The report is made up mostly of extracts from the station reports of the several missionaries, and many of the more important incidents have already appeared in the Herald, but a few extracts will be given here: "We are thankful to report a net gain of 348 to our adherents, and of 72 to the number of communicants. But still greater advance has been made in the contributions to our various benevolent objects. Though the great majority of our Christian people are of the poor, they have contributed during the year 1,926 rupees ($963), not including what has been paid in fees to the Widow's Aid Society, or to the seminary and boarding-schools. What has been done in the way of inducing our people to adopt the plan of giving a tenth of their income, and with what success, is stated in the different station reports. This seems to be a most hopeful movement, and will, if adhered to, go far towards solving the problem of self-support."

Different missionaries speak with much interest of movements in this direction among the people, the helpers leading prominently in the good work. Mr. Chester, of Dindigul station, remarks: "Ever

since the Missionary Herald for October, 1868, reached Dindigul, the native pastor, the catechists, and I, have been busy in our congregations, preaching over the sermon of 'Blind Hohannes,' of the Eastern Turkey mission, with much hope of securing the most favorable results. Some congregations have already promised to give one tenth in the future, and to begin with the new year. If this is done, I hope to have two new native pastors in the Dindigul station ere long. I shall watch the matter with the greatest interest."

Mr. Capron, of Mana Madura, reports: "We have acted [in the past] as if we were trying to teach the people that while it is better for *us* to give than to receive, it is better for *them* to receive than to give. But happily, when we had become perplexed, and were grieving over a reversal of the moral locomotive, the principle of giving a tenth was introduced, and is already giving a start in the right direction. To the credit of our helpers, the principle is generally accepted by them with cheerfulness, and it is already making headway among the people. In the village of Séttúr, the six or eight Christian families came together about three months before the end of 1867, and bound themselves by a promise that, whatever their harvest, they would give one tenth to the Lord. They have entered upon the cultivation of the present season with the same purpose as the last; and a second year will perhaps give this Bible practice the force of custom. I wait to see how a better general harvest will affect these good purposes, but it is interesting to observe with what readiness the plan has been accepted, and good promises made."

The Madura Native Evangelical Society received 805 rupees during the year — 240 rupees more than in the previous year — and made grants-in-aid to four churches.

NATIVE PASTORATE.

Mr. Noyes, of Kambam, in his report, notices the sad fall of one pastor, the persevering labor, under difficulties, of another, and states: "There are two difficulties with which we have had to contend in respect to the native pastorate. One has been the lack of suitable men, prepared by education, and at the same time rich in faith and Christian experience, having such a desire for the pastoral work as to induce them to submit to self-denial and sacrifice for the sake of it. Another obstacle, no less formidable, has been indifference on the part of the churches, which, satisfied with the catechists placed over them, whose services they could have without pay, and preferring to receive the sacraments from the missionary, have had no special desire for native pastors, and could not be induced to assume any considerable part of a pastor's support. There is a prospect that this latter difficulty may soon be overcome, and that the people will be ready for pastors as soon as suitable men can be obtained."

The pastor of the new church organized at Madura within the year, noticing religious services, says: "Every morning, at six, we have a short prayer-meeting, every Wednesday evening, a regular religious service, and every Thursday afternoon, a meeting with the women, for Bible instruction and prayer. Our morning service on Sunday, held at eight o'clock, is well attended, not only by our own people but by quite a number of transient hearers and native Christians from other missions, who happen to be spending the Sabbath in Madura. In the afternoon, our meeting partakes of the nature both of a Sabbath-school and conference meeting."

PROGRESS.

The following passages may serve to indicate, in some measure, the present aspect of the common mind in India with reference to religious truth, and the prospect of success in the missionary work. Mr. Taylor, of Mandapasalie, having visited the United States, remarks: "As I commence my work again, after an absence of three years, and after twenty years of previous labor, I cannot but review the course in the past, and look closely into its bearings on both immediate results and ultimate success. In this review I do certainly find much to encourage. Many death-bed scenes of native converts have illustrated the triumph of

grace, and there are those now living, who show in their lives that they have been born again and are laying up treasure in heaven. These are the joy of the missionary. There are others who hear the word, and thus come under its vivifying power, respecting a portion of whom, at least, we may hope that they will be savingly partakers of its benefits. Then there is the great mass of people, outside, who are not entirely uninfluenced by the truth. Every truly convicted congregation is a moral light-house among the heathen around, and every individual in these congregations, who feels in his heart the saving power of the gospel, is a manifestation of divine influence of which heathenism knows nothing. The poorest, and by men the most despised individual, who can speak from his own experience a word for the Saviour, is one of the instruments God has chosen to bring to naught the power of the enemy. But I see defects."

Mr. White, of Pulney, noticing the labors of catechists, states: "It is gratifying to observe, that in many places the heathen listen more willingly than formerly, and very often their questions show that they are interested in what they hear. As we observe the multitudes which gather at the great heathen festivals, and see with what devotion they worship the almost shapeless stones which in such numbers are set up here as idols, we can hardly see that the power of heathenism is lessening, or that a decrease in the number of idolaters is at all perceptible. Still, the truth has made progress. We find many who admit the folly of idolatry; as we go among the people, we find here and there a community of people who (though they make excuse when asked to become Christians) say, with apparent honesty, that they no longer worship idols, only the one true God. It is not an intelligent worship, yet such people are more easily instructed, and such expressions show that God is preparing the way for us."

The report from the Madura station quotes Mr. Hazen as saying, with reference to instruction given by him: "In teaching the Bible, in the 'Christian Anglo-Vernacular School,' to a class of high caste boys, no one seemed to fear that more than any other text-book. They care not from what book they learn, provided they acquire a knowledge of English. The boys were always ready to listen to the exposition of the Scriptures, and quickly saw the difference between the pure and holy principles of the Christian religion and the corrupt doctrines of heathenism. They would often point out to each other, before me, the inconsistencies of idolatry. Some of them are intellectually convinced; but their surroundings 'choke the word.'"

Mahratta Mission — Western India.

Mr. Abbott, of Satara — about to leave the field for the United States — wrote from Mahabulishwar, February 18: "In December I had the pleasure of receiving five persons to the church on profession, and again, on the 31st of January, I received five more, and the same day baptized six children. It was very pleasant thus to close my labors in Satara. In the afternoon we had the season of communion, and it was a precious season, Mr. Wood taking a part in the exercises. Before we left Satara, the Christians and others got up an entertainment for us, and we could not but feel thankful to the Lord for the many kind things that were said that evening. I feel very much attached to that little church."

Mr. Bruce sends the statistics of the mission for 1868, by which it appears that the churches now number 656 members. He writes: "The number of persons — 58 — received on profession of faith during the year is much larger than we expected, and we feel encouraged in view of this fact. If the statistics entered more into details, I think it would be found that a large proportion of those received were from our *schools*, which is an interesting comment upon the usefulness of our educational department."

Central Turkey Mission.

THE THEOLOGICAL SCHOOL AT MARASH.

The following account, by Mr. Trowbridge, of the examination of the school at

Marash, in January last, is of great interest. The whole number of students during the previous term, of eight months, had been 36. The instruction had been mostly in branches preparatory to the theological course. Thirteen of the pupils had been in the school two years, the others entered in June, 1868. Mr. Trowbridge writes: "The examination was held in the large First Church. It began at 9 o'clock on Wednesday A. M. and closed at 4 P. M. on Thursday. The Pasha and many of the government officials, the principal men of the Armenian and Catholic communities, the American consular agent, and many others were present, by invitation. The audience was very large, filling the lower part of the church and the broad galleries on the three sides. The average attendance was not less than one thousand, and on the afternoon of the first day there were probably one thousand five hundred persons present. Good order was observed throughout, and the greatest interest was manifested by all present in the exercises. Several good compositions were read by the students, of course original, which added much to the interest of the occasion. One, on *The Influence of Schools*, and another on *The Heat of the Sun*, would do credit to any institution of learning in America. As I came here only in October, and have not had very much to do with the instruction of the students, I can speak of the examination without being charged with praising my own work. The students did nobly. They were self-possessed, modest, yet not over-bashful, and evidently well posted in the studies they had gone over. Of course there were some who failed, but this is true at examinations in the best colleges in America."

ASTRONOMY — THE NATIVE TEACHER.

"The examination in Astronomy, for more than an hour, on Thursday P. M., was one of the best I ever witnessed. Baron Alexan, the native teacher, has done most of the teaching, and he has been very thorough, and certainly deserves great credit. He is an earnest student himself, is enthusiastic in his work, a modest, devoted Christian, and has the unbounded confidence and love of the students. It was a sight to look in upon when he was examining the first class in Natural Philosophy, and the eyes of 1,500 persons were fixed upon him as he successfully performed a few simple experiments in illustration of what the students had said."

PROGRESS.

"And then to reflect that only fifteen or sixteen years ago native helpers were stoned out of Marash; that the number of enlightened men here was then very small, while now there are two self-supporting churches, containing 500 members; that these churches, out of deep poverty, contributed last year over $1,300 in gold for the support of the gospel; that now there is perfect harmony and a spirit of earnest consecration to Christ's work in these churches! As I looked upon Alexan, the class, and the great audience, I could not help saying to myself, 'What a nice thing it would be if the Secretaries of the Board, and the Prudential Committee, or some of the faithful pastors in America who love the missionary work, or some of the devoted women at home who bear us up to the throne of grace in their prayers, could only *look in* and see this sight. Would they not rejoice, and say,—'Surely our prayers are had in remembrance before God'?"

PASTOR MURAD'S ADDRESS.

"Similar thoughts were stirring in the heart of Pastor Murad, of the First Church, and at the close of the examination he rose and said: 'I have not risen to make a formal address. I would not mar the pleasant impression that has been made on all our minds by what we have seen and heard during the past two days. My object in rising is to express, on behalf of the churches of Marash and of all Central Turkey, the profound gratitude we feel to the Christians of America, for the many blessings we have received from them through the American Board; and especially to thank them for the establishment of this school.' I cannot attempt to give you the rest of his touching speech. His own heart was full, and every word he said touched the right spot in every heart

present. The occasion was fitted to make him eloquent, and he was eloquent. He closed his remarks with a well-deserved and graceful tribute to the native teacher, Baron Alexan. The whole thing has been a success, and has made a deep impression on the community. The common remark to-day is, — 'There never has been anything before in Marash like this examination.'

"The students are now scattering for their winter's work. They go out full of enthusiasm, and looking to Christ, their elder brother, for aid."

PROSPERITY AT OORFA.

On the 1st of January last, during a visit of some weeks at Oorfa (where a native preacher has been laboring, with no resident missionary of late), Mr. Powers wrote, from that place: "Baron Thomas has been abundant in labors, and has secured the love and confidence, I believe, of every man in the community. His wife, too, has proved a valuable helper to her husband in his pastoral work, mingling freely with the families of Protestants and Armenians, and being cordially received wherever she goes. Old party feelings seem to be in great measure forgotten, and all vie with each other in the exchange of kindly feelings and offices. On Sabbath, the 3d instant — the first Sabbath of the year — after a preaching service in the morning, thirteen of the sixteen persons propounded in the summer were received to the fellowship of the church. At noon the monthly concert of prayer was observed, and several children were baptized. In the afternoon the Lord's supper was administered. The house was crowded almost to suffocation, some women being obliged to sit on the knees of others. This public administration of the ordinance here is producing the happiest effect. Several Armenian women, who were present on this occasion, have since said to Baron Thomas' wife: 'We formerly despised you Protestants; we said you had no Lord's supper; but we have now seen with our eyes and we have changed our minds. We believe the truth is with you.'

"Protestantism is making a very strong and favorable impression on the minds of the Armenians in this city. This is not a new thing; it was so a year ago; but the impression is becoming more deep and extensive. Only last week an Armenian said to one of the Protestants, in Oriental hyperbole: 'There are 2,000 persons among the Armenians who are ready to go over to the Protestants if they only had a church large enough to accommodate them.'"

Western Turkey Mission.

A LARGE FIELD INADEQUATELY WORKED.

THE following extract from a letter from Mr. Richardson, dated Broosa, February 18, 1869, forcibly presents the insufficiency of missionary strength in one field, which is but a sample of many: —

"Did you ever find time, with map before you, to realize the extent of this Broosa field, and the utter inadequacy of our present efforts for its supply? Suppose you take the next Cunarder and come over and see it with your own eyes. You can easily reach Constantinople in season for the annual meeting of the mission; and then, mounting our horses and taking the track of Alexander, we may ride first from the Granicus to the Halys, then tour, with Paul, through the cities of Galatia, then return through another series of towns, between Mysia and Bithynia, to Troas; and then again, starting from Nicomedia and Nice, we may traverse the old Damascus road and its succession of 'important centers,' as far as Konia (Iconium). Not to count the villages, some of which have a population of four and five thousand, we shall have visited some forty 'no mean' cities. When back again to 'the station,' we may ask, 'What did you find in this field, full as large as the Middle States of America?' The answer will be, 'Eight churches, semi-organized, two actual pastors, and less than a score of other evangelical laborers, of various grades.' 'How many new churches did you organize on your tour?' 'None, though there were a number of places where we might have done so, but we had no "elders" suitable to ordain over them.' 'How many preachers and teachers did

you leave to follow up the impressions made by your preaching?' 'None; for we had none to give them.'

"But you may say, 'What is the use of your touring about from year to year, and riding again and again from John O'Groats to Land's End, and never gathering a permanent congregation, leaving a preacher, or organizing a church?' We like to hear *you* ask that question. Suppose you put it to the Committee, when you return to Boston. 'But have you been doing nothing to bring forward laborers for this great harvest?' 'Yes, of late we have had a "station class"; and this year we have $140 aid for five students for seven months!' We might continue the dialogue, but this is enough for a sample of what the rest might be."

A letter from Mr. Smith, of Marsovan (from which extracts would be given here but for the want of room), notices "growing interest in religious things" at that station, "ever since the week of prayer"; and encouragement at several out-stations.

Syria Mission.

A MOVEMENT AMONG MARONITES.

Not much in the way, at least, of immediate good result, is to be expected, probably, from a movement of which Mr. H. H. Jessup gives a pretty full account in a letter written in February last. Still, the narrative is one of much interest, and deserves a place in the Herald as illustrating characteristics of the people in Syria, and the nature of the work to which missionaries are called in that field. Future developments, also, *may* be such as to invest this record of the early movement with importance.

On the 12th of February last Mr. Jessup wrote from Beirut: "I am hourly expecting to leave for a mountain village in the heart of the Maronite papal region, where sixty families have declared themselves Protestants. It is a singular movement, but while the door is open we shall enter in." On the 18th he wrote again: "On Saturday last, February 13, I left Beirut for *Mezraat Yeshua*, and remained three days, leaving Ishoc, the colporter, to preach to the people, after my departure. As the case of this village is a characteristic one, resembling many others, indeed almost *all* others in the history of the mission work in Syria, I will enter somewhat into particulars.

Becoming Protestants. "About the 1st of January, 1869, four men called on Dr. Thomson, in Beirut, declaring themselves Protestants, and stating that half of their village, Mezraat Yeshua (village of Joshua), sympathized with them. They were of the Maronite sect, bigoted papists, brought up in stolid ignorance, knowing almost nothing of their own religion, and absolutely nothing of evangelical gospel religion; yet they had become Protestants, and wished a preacher and teacher! The case looked suspicious. They went away and came again, and then the third time. We conversed with them, telling them plainly that their stories did not agree together, and we had little confidence in them. Finally they told the whole state of the case.

A Feud. "There was a deadly feud in the village. Eighteen months ago, one of the men, Antone, came to Beirut and bought a book,—'Isaac Bird's Thirteen Epistles.' He and another man read it. The other man was a Shidiak, in training for the Maronite priesthood. Their reading of the book put them both under the wrath and curse of the Bishop, Yusef Jajah, a man of almost supreme, despotic power in that part of Lebanon. This Bishop is one of the most wily, unprincipled men in the mountains. By his intrigues and tyranny he has amassed immense wealth, has built a palace and a silk-reeling factory, and even the Patriarch stands in awe of him. His people are kept in utter darkness and ignorance.

The family of these two men, the house of *Mukaiyer*, took their part; the other leading family, the house of Joshua, took sides with the Bishop. Each family having a priest, the priests were drawn into the quarrel, but the Bishop finally brought the

Mukaiyer priest into subjection to his own views. The Mukaiyer family then separated in toto from the Maronite Church, and for a year and a half never entered its walls. Their own priest withdrew to the monastery of St. Isaiah. In September, 1868, a large body of the Joshua party attacked thirteen of the Mukaiyers, mortally wounding one, and badly bruising twelve. The case was tried, and Franco Pasha, Governor of Lebanon, fined the Joshuaites thirteen thousand piasters (about $520 gold), as the price of blood. This seemed to intensify the alienation between the parties. The Mukaiyers, having been taunted as Protestants for a year, abused by the Bishop, and one of their house murdered, now determined to become Protestants, in fact. Not that they knew what Protestantism was. Antone can read, and he understood the case; his intellect and judgment were convinced. The rest followed in his wake.

Calling for a Protestant Preacher. "When they came to ask me to go up and preach to them, I saw that their ideas of the gospel were utterly rude and indefinite. They seemed determined to *have* Protestantism, whatever it might be. Not one of them had any conception of spiritual religion, but they threw wide open the door, and invited us to enter in. 'Here,' said one of them, 'are three hundred souls, men, women, and children ready to accept your religion. We are Protestants. Come and tell us what that means. Tell us how to pray, and how to live, and what to do. Give us a teacher. We have done with the priests and bishops. We want our village of Yeshua (Joshua) to become the village of Yesua (Jesus).'

Mr. Jessup goes. "The opportuuity was too good to be lost. There is not a Protestant in that part of Lebanon. It is the citadel of Maronite power, and no Protestant missionary had ever yet been able to preach a sermon there. So I determined to go at all hazards. The day was perfect — a cloudless sky, balmy, soft air, and the magnificent scenery, made everything look bright. The fields fairly glowed with wild-flowers, and the almond-trees gleamed like snowy domes in the sun. How beautiful an emblem of the hoary head of old age! And I could not help thinking, how many blossoms there are now, but how little fruit may appear when the almond crop is gathered. Thus it may prove in the village to which I am going!

Incidents on the way. "After following the sea-shore, northward, to Nahr Antalyas, an hour this side of Dog River, we turned to the right and ascended the mountain. My companion was the trusty native preacher, Ishoc Shemmāā, whose father and grandfather were formerly highway robbers in Hums. He is a man of simple piety and great zeal. As we crossed the river, a stranger called to us from the khan near by, — 'Take the upper road'! We asked a farmer in the field hard by, whether we were on the road to Mezraat Yeshua, and he directed us. Soon after, the stranger joined us. Ishoc asked him how he knew we were going to Mezraat Yeshua? Said he, 'I am from that village and will walk before you.' I soon heard him ask a lad the way to Mezraat, and remarked, 'If the blind lead the blind, both will fall into the ditch.' He replied, very boldly, that he was from that region, but had not been on *this part* of the road.

A Jesuit Spy. "After a quarter of an hour, two of the brethren from Mezraat met us and escorted us to the town. The people received us with great cordiality, and came crowding in from every direction. The stranger professed to be a Protestant, and said he had come to sit at my feet and be instructed. At dinner time, when chickens, eggs, and rice were provided for food, he withdrew to the next room and ate olives and bread, as he was keeping the Maronite Lent. This satisfied the brethren that he was a deceiver, and it soon appeared that he had come from the Jesuits in Beirut, 'to spy out our liberty which we have in Christ Jesus,' as did the Jews in Paul's day. On Sunday morning, finding him still in the house, I summarily dismissed him, as his presence was becoming very obnoxious to the breth-

ren. He went to the house of one of the Joshua family and reported that we were conducting the most satanic orgies, and even eating meat in Lent! Whereupon he was feasted on wine and figs and honey. During that Saturday evening he probably heard more gospel truth than ever before in his life.

Eager Hearers, but rude. "I found the men, women, and children all eager to hear the Word. They had always been taught by their priests that Protestants have no religion at all, that they are worse than the Moslems, and that they are in communication with the devil.

"As they had now *become Protestants*, they were *very* anxious to know whether they had any religion or not. At sunset they began to assemble. A huge fire was built in the middle of the low, long room, and the thick smoke, mingled with the smoke of pipes and cigars, soon filled the house so that I could hardly see my hand before my face. Tears came unbidden. With the aid of a small, smoking kerosene lamp, I succeeded in reading a chapter or two in the Arabic Testament, which I expounded in the most simple and familiar manner possible. Formal preaching would have been of little use. Every few minutes I paused to give them time to ask questions. The children were running about, new comers entering and saluting all present, and oftentimes half a dozen asking questions at once.

Ignorance. "Out of the sixty or seventy men in the Protestant movement, only six or eight can read. One man asked, 'How do you pray?' I read him the Lord's prayer, and told him to listen when prayer was offered. After the prayer, a woman said, 'You don't pray to the Virgin or the saints; are we to have no Virgin Mary hereafter?' I said, 'Do you know where Mary is now?' She said, 'In heaven.' 'Is she God?' 'No.' 'Ought we to worship the Creator or the creature?' 'The Creator.' 'Is she the Creator?' 'No.' 'Then judge for yourself. Mary is now in heaven, praising Christ, in perfect felicity. She is not here, and cannot hear prayers offered to her.' Another woman asked, 'What shall we do with our charms, and crosses, and relics, and pictures?' I told her that if she acccepted Christ as her Saviour, and he was omnipotent, she would not need charms and relics to protect her. I then told them all, that after they had heard the gospel explained to them a few weeks, I would leave it to them to decide whether to wear charms or not. They then asked for a summary of our doctrines, and instruction as to how to keep the Sabbath.

"Our evening service continued until ten o'clock. The old women gave remarkable attention, and several of the girls expressed a desire to learn to read. The smoke was very painful to my eyes, but I thought little of pain, with such an interested audience. On Sunday we held meetings all day. Many questions were asked. During the day men came from five of the neighboring villages, to hear the preaching, and 'see how the new religion worked.'

"The unseemly conduct of the Maronite Bishop has alienated multitudes of the people, and they are now watching to see how the Mezraat Protestants hold out, intending, if practicable, to follow them. The motive, of course, is worldly, but God can overrule even the wrath of man to praise him. A young Maronite monk stopped, in passing, to listen to the preaching. I asked him if he could read. He tossed his head in a significant negative, and then said he was only *one of the working brethren;* that he ploughed, and the others prayed.

Monasteries. "There are two thousand monks, and nearly a hundred monasteries, within fifty miles, along the Lebanon range. Twelve monasteries and one nunnery are in sight from this village. Two of the former have singular names. One is Deir es Sairde Tameesh, or the Convent of our Lady Artemis, that is, our Lady Diana, one of the Syrian names of the Virgin Mary. There was formerly a stone image of Diana on the mountain-side, and the monks adopted the Arabic name *Artamees* as the name of their convent, modifying the name in Syriac to Tameesh. The convent stands in the

place of the image, and the Virgin Mary bears the name of Diana. Higher up is the Convent of *Bellona*, where was once an image of Bellona, sister of Mars, the goddess of war. She is reputed a saint by the people, and offerings are made at her shrine in the convent. In yonder convent of Mar Elias, north of the Dog River, are a large number of Syrian nuns, one of whom, daughter of one of the higher families, was forcibly confined there, and is now gradually pining away, and will probably ere long find her release in death.

Poverty of the People. "These monasteries have appropriated the best landed estates in Lebanon. The fine fountains, the rich gardens of olives, figs, and mulberry, and the best arable land, belong to them, while in many places the people are only tenants at will of the monks. This renders the introduction of the gospel among them next to impossible, for the moment a man accepts the truth, he is turned out of house and home.

"In Mezraat Yeshua the case is different. The people all own their houses and lands in fee simple, and are more independent, but, like the majorityof the Syrian people, they are *all in debt.* It is a universal custom to borrow money at one or two per cent. a month, and pay when the crops come in. If the crops fail, the farmer renews his note, or pays in land or stock. Thus the Shylocks of the cities are gradually getting hold of the property of the mountaineers. When the persecution begins, it will come in the way of demanding immediate payment of all outstanding notes, even before the silk harvest. I greatly doubt whether half of the sixty families will be able to stand the storm.

"During the day, on Sunday, some men of the Yeshua party 'tied the road' leading north of the village, and threatened to shoot any one going to pray with the Angliz, or Protestants. The word was brought while we were assembled for worship, and there was great commotion, but we were soon able to continue the exercises.

Wine Drinking. "The great besetting sin of the village is *wine drinking.* In every house there are several huge earthen jars filled with wine, and they drink it daily. Several men of the village have become drunkards. At every meal wine was brought, and almost forced upon us, but we refused to touch it. We read to them Prov. xx. 1; Prov. xxiii. 29–31; Isaiah xxviii. 7; Prov. xxiii. 20; and Hab. ii. 15.

"They admitted that wine was intoxicating, and that their village had a bad reputation for drunkenness. The women seemed delighted at the thought of giving up wine drinking, and one said: 'Your words about the Virgin Mary were hard to bear, but if the men will give up wine, we can give up the Virgin.' This part of Lebanon is famous for its vineyards and wine, and the people are more given to excessive drinking than those of any district I have known. If they will not give up this habit for the sake of the gospel, I shall have little hope.

Love of Money. "The villagers represent, in character and habits, the great mass of Syrian society. The god of the people is the piastre; *money* the great topic of conversation. You may listen to their talk for hours, and in more than ninety cases out of every hundred, the subject will be *money.*

"While I was in the village, many came to me and asked if I would build a school and a hospital for them? One asked whether, in case he could not pay his debts, I would loan him the money to do it? Another, whether I would give him employment, in case he should suffer loss by following my religion? Another offered to preach and itinerate, as Ishoc does, if I would ordain him and pay him a large salary.

Persecution commenced. "On leaving for Beirut, a company of men and women met to bid me farewell. They were evidently in great trepidation. The vial of the Bishop's wrath had begun to be poured out. The greater excommunication had been read in all the Maronite villages against the Mezraat Protestants. One of the more intelligent of the women said

'Do not expect these poor ignorant people to stand the storm. It is coming already.' I left Ishoc, the colporter, to preach, charging him to comfort and encourage them and keep us informed of the state of things. One of the young men took my baggage to Beirut, and refused to take any payment. Yet I have little expectation that the people can hold out.

"Saturday, February 20. The almond blossoms have begun to fall. A tempest from the southwest is scattering the white flowers in the dust. . . . The *Mezraat* blossoms, too, will, I fear, bring little fruit this season. Last night, between eight and nine o'clock, Ishoc, the native preacher, appeared, bringing all the books and baggage I had left in the village. Two stout muleteers, sent by the Bishop, brought him down post haste, free of charge. The story is a short one. From the time I left the village, the storm increased. Priests and sheiks poured in from the surrounding villages, threatening the poor people with vengeance if they did not return to the Maronite fold. 'We will burn your houses, cut down your trees, poison your cattle, and shoot you, if you do not drive out the gospel heretics.' The women and children were frightened. Three of the men went up to see the Bishop. 'Ah,' said he, 'I am glad to see you. Don't be afraid.' Then he called his servants to bring refreshments, gave them wine until all three were so drunk that they could not get back to the village. Nukhly, the Shidiak, he promised to ordain priest, and raise to high honor. Others he promised that their debts should be paid, but if they remained Protestants he would grind them to powder.

"There was no sleep in the village. For three days, crowds flocked in from other villages, to all of whom Ishoc boldly preached the gospel. At length, on Friday afternoon, the people begged him to leave, saying that the house in which he stayed would be burned if he did not go. Two of the leading men wrote me a letter, which he brought, begging my pardon, and stating that the fire was so hot they should all be consumed unless Ishoc came away; and in conclusion implying that they should all go back to the Maronites for the present.

"Yet they have heard the gospel. Multitudes have heard the simple truth who never heard it before. They have heard the second commandment, which they did not suppose to exist. They have learned several of our best gospel hymns, and even if we cannot enter again to preach, God's word will not return to him void. The whole 'Holy Mountain' has been shaken by this brief visit to Mezraat. The books were *not all* sent back. The little leaven may yet leaven the whole lump."

Some stand firm. "March 2. On Sunday, Feb. 27, one of the Mezraat men appeared, bringing a letter from 'the Evangelicals of Mezraat Yeshua.' They state, 'fifteen or twenty men stand firm, and meet every night to read, and sing, and pray. Our zeal increases, and every night there is great earnestness among us. Although we are far from you, yet we picture you in our inmost hearts, and, as the apostle says, we are with you in spirit. We hope you will not forget to aid us and pray for us. Now since writing is a part, even a half of actual personal intercourse, please favor us with a reply, assuring us of your safety. We beg you, if possible, send us some one on Saturday, to preach and teach on Sunday. We have cast all our hope for salvation on Christ. To his name be all worship and praise.' So the blossoms have not all come to naught.

"Ishoc went up yesterday, and will improve the time in faithfully preaching the gospel. The poor man Elias, who brought the letter to me, pulled out a dingy sheet from his pocket, on which was written the Arabic alphabet, saying, 'You told us that every Protestant should learn to read God's word. That word cut my intellect, (*i. e.*, convinced me,) so Antone wrote out the alphabet for me, and I have learned it already. Truly it is better to read God's word than to spend our evenings in idle talk.' I gave the poor man a primer to aid him in learning, and he went away with a light heart.

"A deputation have come from the village of *Bkaseen*, in Southern Lebanon, claiming that they are Protestants. The

men who became Protestants in *Ain er Rummaneh* hold on well. Thus the work goes on."

A MARONITE PRIEST AND HIS CHILDREN.

Mr. Jessup wrote from Beirut, February 25: "To-day a Maronite priest called, asking permission to place his daughter in the seminary. He said he knew he would be exposing himself to ecclesiastical punishment and the loss of all things, but he was ready to suffer loss for Christ. He also wishes to educate his son in Abeih seminary. It may be thought an anomaly in America that a Romish priest should have a son and daughter, but the boasted unity of Rome does not prevent it's allowing in Syria what it forbids in Europe and America. All of the Romish Maronite parish priests in Syria are married men, as are the Greek and Armenian priests. This priest has had a Bible for years, and says that one thing has struck him forcibly, and that is, that almost everything which the Bible forbids, the Maronite Church either enjoins or allows. He took with him a package of Protestant books, and to-morrow will return on foot to his village thirty miles away. He said, on his departure, 'If they wish to treat me as they did Asaad esh Shidiak, the martyr, I am ready to die like Asaad, for Christ's sake. They may kill my body, but this soul, for which Christ shed his blood, they cannot touch.'"

GENERAL PROSPECTS.

Mr. Bird, in a report of the Abeih station, and in a recent letter, mentions Zahly as "now the point of greatest interest" among the out-stations. The town contains a population of about 10,000; there is a flourishing Protestant girls' school, "in charge of an excellent Scotch lady," and "we have recently started one for boys, with encouraging success"; the Sabbath audience varies from 30 to 100; a former "painter of pictures for churches," who, a few years since became a Protestant there, abandoned his vocation, and was compelled, by the excitement, to remove to Beirut, is now in the mission seminary at Abeih; and a monk, from the same town, has "doffed his cowl, shaved his beard, cast off his black uniform," removed to Abeih, and more recently has married, thus rendering his return to his former state impossible. There is encouragement also at Suk el Ghurb and Shimlan.

At the close of the "general letter" from the mission, written in January, it is said: "We rejoice to say, that there has never been a brighter day in the history of the Syria mission, than the present. The Bible is printed in various attractive editions; the power of priestly tyranny is in a great degree broken; thousands of the people have heard the gospel message; deputations have come quite recently from different villages, asking for preachers and teachers; towns and villages long sealed against us are now open and asking for missionary labor; baptisms have begun to take place among the Druzes; even the Mohammedans are sending their children to our schools; several Christian churches have been organized, and the mission has now set apart three of its members to the work of training a native ministry; while in the department of higher education, the college and female seminary in Beirut will accomplish all that Syria will need for many years to come. The week of prayer, at the opening of the year, was a season of profound interest and solemnity. We look for the blessing of the Spirit's presence.

"This annual meeting has been one of perfect harmony and prayful earnestness. A great work is before us. It is not *our* work, and He whose it is, and who has called us to it, can alone give success. Let us all, with thanksgivings and praise for the past, seek still greater blessings in the future."

Gaboon Mission — West Africa.

RELIGIOUS INTEREST.

MR. BUSHNELL wrote January 21st, reporting a case of hopeful conversion, as follows: "I am much encouraged and greatly rejoiced this week in the hopeful conversion of a young man, who was committed to us some ten years ago by his dying father. He was then about eight years old, and is now about eighteen. We have educated him carefully, and he has

of late been useful to us, and has assisted Mr. Walker in the boys' school. For some time past he has been in a hopeful state of mind, but fearing he might be deceived, as others have been, he has been slow to reveal his feelings, desires, and hopes. A few days since, he opened his heart to Mrs. B., and afterwards to me, and expressed a determination to serve the Lord. His views of his sinfulness seem clear and deep, and his faith in Christ strong and unwavering. We *hope* he is truly converted, and will become a useful helper."

February 18th he wrote again: "I have, in previous letters, mentioned that we were encouraged by the apparent seriousness of some of the pupils of the girls' boarding-school. This has increased, until now the two eldest pupils, who are also assistant-teachers this quarter, are indulging the hope that they have passed from death unto life, and all their deportment seems to indicate that they are not deceived. I have never seen a greater change than in one of these girls, especially. She was formerly so proud and rebellious that we had thought seriously of dismissing her from the school; but now she is gentle, happy, and obedient; ever trying to please her teacher and her Saviour. Several of the younger pupils are also interested. Little praying circles are frequently held, and the voice of singing and prayer has taken the place of former noisy mirth. The young man, of whose hopeful conversion I informed you last month, seems decided, consistent, and active.

"Nor is the interest confined to the children and youth in our mission-yard, for one young man in the other yard, and several who reside in the towns, seem really to have set their faces Zion-ward. Our congregations have been increasing in numbers, and last Sabbath morning it was larger, I think, than I have seen it for years. We hardly call this a revival, but that it is a gracious visitation of the Spirit, in answer to prayer, — perhaps supplications in our behalf, during the week of prayer, — we cannot doubt. Remembering with sadness previous disappointments, we tremble, and endeavor to walk softly before the Lord."

Zulu Mission — South-eastern Africa.

Mr. Tyler wrote, from Esidumbini, January 13th, that they had, at that station, "very profitable meetings during the week of prayer. Several persons expressed their determination to abandon heathenism." Four persons were received to the church, on profession, at the communion-season in January, "who had been on probation nearly a year."

WOMAN'S WORK.

GIRLS' BOARDING-SCHOOL AT THE GABOON.

Mrs. Bushnell, of the Gaboon mission, West Africa, giving some account of her school for girls, writes (January 2d): "During the year, there have been twenty-five pupils in pretty regular attendance, beside several who have come from town as day-scholars a few months. Twenty-one have been members of our family, under our constant care. Their ages range from six to eighteen. The first class have been in school from eight to twelve years, the younger pupils from one to six years. With two or three exceptions, they have learned to read in both Mpongove and English. All learn Bible lessons daily, which they recite at evening worship, and the elder girls translate readily from one language to the other. Religious instruction is mingled with all other, and of course is made most important. They have also been instructed in housework, each one having her part to perform daily, and in sewing. The larger girls can now cut and make dresses, shirts, etc.

"They have generally sweet voices, which have not been neglected. Singing has been taught in school, and Friday evening has been devoted to a general singing exercise.

"The general deportment of the girls has been commendable, but not all that we could wish. Several of them have at times professed to be serious, but we do not know that any one gives evidence of having experienced a change of heart. They have held a weekly prayer-meeting, which has been conducted by their teacher or a former pupil who has become pious. The burden of care and watchfulness for them has been greater the last year, as the pupils have become older and more difficult to manage, feeling that they are no longer children, and longing to be free from restraint.

"During the five and a quarter years, since we took the school, there have been, in all, fifty scholars, who for a longer or shorter period have enjoyed its advantages. Had I known, when we took the school, that the female teacher would fail so soon (in six months); and that the labor, care, and anxiety would be so arduous and constant, I fear I should have shrunk from undertaking it. But at no time have I felt willing to turn any of the pupils back to their heathenism, though our accommodations have been *far* too limited, and the appropriation too small for the support of so many. How long we shall be able to continue the school, in our present state of health is uncertain; but I am thankful for having been enabled to contribute my mite to that work of female education in Africa, upon which the ultimate success of missions will so much depend."

LETTER FROM MISS WARFIELD.

THE following extracts are from a letter from Miss Warfield, of Harpoot, Eastern Turkey, dated February 1, 1869.

Joy in the Work. "First I must tell you how much we are enjoying our winter's work — more than any work in our own land; and I wish for no better, no higher employment than this, of trying to make known the way of life to these ignorant, degraded women. I can hardly tell what it is that so warms my heart while talking to them, unless it be the fact that they are so ignorant and the feeling that I cannot reach them at all without special help from on High. It does touch one's heart to have the poor women say, when you urge them to become Christians, 'O, we are very weak, very ignorant; we are only *women;* what can we do?' 'We do not know how to pray.' 'If we do pray what good will it do?' 'What's the use?'

"It is often difficult to know how to meet them, and what to say to awaken hope that *their* prayers will be heard. Three weeks since I spent a Sabbath in Perchenj, with a missionary brother, and enjoyed much the two hours' service. The Lord's supper was celebrated and eleven persons were admitted to the church, eight of whom came from Hooeli, a neighboring village, where they have not yet formed a church. Four little ones, also, were consecrated to the Lord in baptism, and all the service was impressive. Many outsiders from the Armenian church came in to listen, and the new chapel was well filled. At the women's meeting, from 50 to 80 were present and gave good attention.

"The next Sabbath was spent in Hoghi, with two of the missionary brothers. Arriving there late on Saturday afternoon we soon went to the prayer-meeting, which was one of much interest. Several of the brethren rose to confess their coldness and ask for prayers, and others prayed with much fervor.

Death of a Child. "On returning to the pastor's room, we found that their little child had breathed his last during the meeting, and the poor blind mother had laid the little one, for whom she had cared so tenderly a year and a half, in its cradle. Several of the brethren and sisters came in, until the small room was nearly filled. One of the missionaries requested them to be seated, and without any of the *wailing* so common in this country, each one quietly seated himself upon the floor, and listened to the few comforting words of the missionary and the sympathizing prayer that was offered. Soon the brethren quietly dispersed, and the sisters took the lifeless form and prepared it for burial.

"The funeral was on Sabbath after-

noon, the ceremony being conducted by one of the missionaries. The little body was arrayed in its best, — a calico dress and knit cap, — with a marigold placed in its hand. It was laid in a rough box, made by one of the brethren the night before. We were glad to see the box used, as it is quite a step towards civilization; for though it was roughly made, from unplaned boards, it is a great advance from the common method of sewing up the body in coarse cloth, and carrying it to its resting-place on a rude bier covered merely by an old shawl. Those villagers, probably, had never seen a body laid out so nicely before.

"*The Sabbath evening meeting* was very interesting. We could not but feel that the Spirit of God was indeed in our midst. One young man arose, asked for prayers, and stated that he had been awakened by the death of the little child who had just been buried. Another stated, that on his return from the Saturday evening meeting he had earnestly prayed that the Holy Spirit might come to his heart, and he had indeed come with such power that he had no peace. He said he was in a *fearful* condition, and begged most earnestly that the brethren would pray for him.

"We were much touched by a simple earnest prayer of a poor blind man, who came to that village a few years ago from a very dark region, and about two years since became deeply interested, and is now a humble, earnest Christian. He supports himself by begging, and one tenth of his receipts are given to the Lord. In his prayer he alluded to the missionaries with much feeling, praying, 'Lord, comfort them in their *loneliness* with the joys of the precious gospel which they have made known to us.' It was very pleasant to be thus remembered by this humble, blind beggar. After a meeting on Monday morning we returned home, having had seven meetings since leaving on Saturday afternoon.

"I could tell you of many other precious seasons, which rejoice the heart and give encouragement to labor, but I have already written too much. The meeting with the women of Heusenik, yesterday, was one of special interest to me, and as I saw the eagerness with which they listened to the truth, I longed for the power *so* to tell them of Jesus that they might immediately accept him, instead of trusting longer to empty forms."

HAPPY DEATH OF A SENECA GIRL.

Miss Clark, of the Seneca mission, wrote to the Treasurer April 1st: "One of our praying girls has just gone to heaven, glorifying Christ by a happy death. 'Next Sabbath,' said she, 'I shall go to church for the last time, in my coffin; but I am not afraid to die.' Again and again she repeated those words, 'I am not afraid to die,' although she was struck down in the very midst of health, hope, and happiness.

"Just before breathing her last, her face became perfectly radiant with joy, as she exclaimed, 'O see, see! What a beautiful road; what a *beautiful* road! And there comes Mary and Louisa to meet me!' These were two of our little praying-circle 'gone before.' As she lay in her coffin, with her much-loved Testament clasped in her hand, I could not but feel happy that she was safe in heaven, although I miss her in our young girls' prayer-meeting very, very much.

"How often I have seen that dear child upon her knees in that meeting, with streaming eyes, begging Jesus, in the most pitiful manner, to save her dear father. I think that, perhaps, her prayer is now being answered by the sacrifice of her precious life, for he is very much stricken with grief."

WOMEN IN THE MAHRATTA FIELD.

Respecting labors among the women, Mr. Bissell, of Ahmednuggur, writes: "A company of from twenty to twenty-five women have come to Mrs. Bissell daily, for instruction in the Bible and their religious duties. Others have been taught by two Bible-women employed for the purpose. Weekly prayer-meetings for women have been sustained in three different places, and have been well attended. Not only Christian women, but others also, often come to these meetings."

Mr. Fairbank, of Wadālè, in the same mission, states in his report for 1868: "In this connection I will refer to the employment of Christian women to read the Bible and tracts to, and instruct the women around us. Christianity has made less progress here among the women than among the men. This is a principal reason why our progress is slow. It is retarded by relapses into heathen practice that are effected by heathen wives. A table shows that the male membership far preponderates in the churches in my district (131 men to 79 women), whereas in Christian lands the female membership preponderates. The difficulty is to reach the women. For this, hymns and songs, and ballads and kirttans will do something. We must also employ earnest Christian women as Bible-readers. I rejoice that just as we are opening our eyes to this necessity, the women of America are forming their Women's Boards of Missions, and offering to help us. You are aware that, for some years, two Bible-women have been employed in Ahmednuggur. Mrs. Fairbank has translated their full monthly journals and sent them to the Secretary of the Zenana-Work Society, of London, which has supported the women. For two years past, also, a friend, resident in Bombay, has supported a Bible-woman at Newāsè. Lately we have selected two women, Ya-mû-nā-bāī, of Barhānpûr, two and a half miles south of Wadālè, and Drû-pa-tā-bāī, of Wadālè, and sent them out under the auspices of the Woman's Board. Both are good readers and earnest Christians. Both are wives and mothers. The suffix *Bāī*, means Mrs. Each has a surname. They are, Mrs. Ya-mu-nā Bhār-shan-kar and Mrs. Drû-pa-ti Go-dè; but in this country, except in letters, deeds, etc., people are not usually designated by their surnames. Mrs. Fairbank is known here as 'Marybāī,' far more widely than by the designation 'Fairbank Madam,' that would be used in writing to her. So we have made a beginning in a department of work that has been too long neglected, and that has strong claims and gives good promise."

A native pastor of a church under Mr. Fairbank's care, writes: "It is matter of great joy that two female members of our church are employed in going from village to village to preach to the women."

RECEIPTS OF THE WOMAN'S BOARD,

FROM APRIL 5TH TO MAY 5TH, 1869.

Mrs. Homer Bartlett, *Treasurer.*

Apr. 5.	*Boston.* Salem st. ch., additional,	$4 00
	Cambridgeport, Mass. Miss Julia Bridges,	1 00
6.	*Cleveland*, Ohio. From Mrs. Elizabeth E. Taylor,	24 00
	Milton, Mass. From Mrs. Lucy Wadsworth,	25 00
	Charlestown, Mass. Mrs. S. B. Goldthwaite, annual subscription,	1 00
	Boston. Park st. ch., Mrs. Garratt and Mrs. Chase, $5 each, Mrs. Farley, $2, Miss Hobart, $3, and five annual subscribers of $1 each,	20 00
	Chambers st. Chapel Mission Circle, additional,	7 25
	Shawmut Cong. ch., from subscribers, additional, $35, and from Mrs. Mary A. Blaney, constituting her L. M. $25,	60 00
	Central church, additional, Miss Dennison, Collector; From Mrs. and Miss Southwick, $10, Mrs. G. Dennison, $5, Miss L. Thompson, $5, Mrs. Elisha Vinton, $2, and nine annual subscriptions of $1 each, $31. Miss Sarah A. Ullman, Collector; From the Misses Topliff, $8, and six subscriptions of $1 each, $14,	45 00
	(Making a total from that church since anniversary of $391.)	
	Boston. Miss Adams, Miss Anna Apthorp, and Mrs. Martin Moore, subscribers,	3 00
	Boston. To constitute Mrs. Giles Pease L. M.	25 00
	South Boston. Miss S. A. Holt, annual subscriber,	1 00
	Boston Highlands. Ladies of Vine st. ch., to constitute their pastor's wife, Mrs. J. O. Means, L. M.	25 00
	Ladies of Eliot ch., to constitute Mrs. Rufus Anderson L. M.	25 00
	Highland ch. (first donation to any object),	20 00
	East Cambridge, Mass. Five subscribers of $1 each,	5 00
	Auburndale. Mrs. Sarah Cutler, annual subscriber,	1 00
	Claremont, N. H. Mrs. Edward L. Goddard, annual subscriber,	1 00
	East Braintree. Mrs. H. J. Holbrook,	3 00
	Newburyport. By Mrs. H. A. Ingraham, Treasurer Woman's Foreign Mission Society,	100 00
	Chelsea. Chestnut st. ch., by Mrs. J. Sweetser, 17, by Mrs. A. H. Plumb, $34,	51 00
	(Making a total from that church since anniversary of $126.)	
	Broadway ch., by Mrs. J. A. Copp, from Rev. E. Payson Thwing, to constitute his wife, L. M., $25, four annual subscribers, $1 each,	29 00
	(Making a total from that church since anniversary of $174.)	
8.	*Bennington*, N. H. From Mrs. Charles P. Whittemore,	5 00
9.	*Brookline.* Harvard ch., additional, from Mrs. H. McG Noyes,	5 00
	Exeter, N. H. Ladies' Miss'y Soc., to constitute Mrs. I. T. Otis L. M.	26 00
10.	*Barre*, Mass. Mrs. Arnold Adams,	5 00

12. *East Dorset*, Vt. Ladies' Aux. Soc., to constitute the wife of Rev. F. W. Olmsted L. M. 25 00
St. Johnsbury, Vt. Additional, by Mrs. A. L. Cummings, 3 50
Jewett, N. Y. Ladies' Benev. Soc., by Mrs. Buck, 6 00
14. *Willimantic*, Conn. A subscriber, 2 00
Colchester, Conn. Mrs. Henry Burr, 1 50
15. *New Haven*, Conn. From Mrs. M. S. Ferguson, by A. P. F. 10 00
16. *Dorchester*. From Mrs. Charlotte Plaisted, 5 00
17. *Lunenburg*, Mass. Ladies' Aux. Soc., 10 00
East Somerville, Mass. From Ladies of the Maternal Asso'n of Franklin st. ch., to constitute Mrs. E. Davis L. M. 25 00
19. *Boston*. Mrs. W. H. Dunning, of Essex st. ch., L. M. 25 00
21. *Newtonville*. Twelve subscribers of $1 each, and Miss E. A. Goodale, L. M., $25, 37 00
West Newton. By Mrs. B. F. Whittemore, from Mrs. L. H. Valentine and Mrs. J. B. Whitmore, $5 each, eleven subscribers, $1 each, $21, Mrs. J. A. Newell and Mrs. B. F. Whittemore, Life Memberships, $50, 71 00
Colchester, Conn. Miss Eliza Day, to constitute herself L. M., $25, eleven annual subscribers, $1 each, 36 00
23. *Malden*, Mass. Ladies' Benev. Soc., to constitute Mrs. Charles E. Reed L. M. 25 00
24. *Worcester*, Mass. By Mrs. Anna F. Washburn, from Mrs. Albert Curtis, Mrs. Richard Ball, and Mrs. P. L. Moen, $25 each, constituting themselves L. M's, Mrs. C. Washburn, to constitute Miss Ellen H. Washburn L. M., $25, and $185.25 from subscribers, all of Union ch. 285 25
Lookout Mountain, Tenn. Educational Institutions, a part to make Miss Mary A. Wilson L. M., $30. From C. C. Carpenter, Esq., to make Mrs. Feronia R. Carpenter L. M. $25, 55 00
Plymouth, Mass. Mrs. Dr. T. Gordon, to constitute herself L. M. 25 00
25. *Union Village*, Vt. Mrs. John Lord, over 80 years old, 1 00
30. (The Ladies' Aux. Soc. of Jamaica Plain appropriated $25 of moneys acknowledged in last report to constitute their President, Mrs. George Gould, L. M.)
May 8. *Lowell*. Mrs. Owen Street, 2 00
Bennington, Vt. Mrs. Hubbard, 1 00
(Making a total from that Band of $117.65.)
Cambridge, Mass. From Charles G. Green, Esq., to constitute his mother, Mrs. C. M. Green, L. M. 25 00
Boston. Shawmut Cong. ch., additional, 1 50
(Making a total from that church since anniversary of $228.50.)
Chambers st. Chapel Mission Band, additional, 5 40
Park st. ch., by Mrs. Hubbard, from Mrs. J. K. Wiggin, constituting herself L. M., $25, annual subscribers — Mrs. M. H. Simpson, $10, Miss Susan M. Jones, $5, and by Miss Lincoln, Collector, $21, 61 00
Mount Vernon ch., Mrs. John J. Tappan, $5, Mrs. Kimball, $2, and twenty-three subscribers of $1 each, 30 00
Essex st. ch., additional, from Mrs. Charles Scudder, avails of work, 1 12
(Making a total from that church since anniversary of $403.50.)
Woburn, Mass. Accompanying order for twenty-five copies L. and L. donation, 75
Pittsfield, Mass. From Mrs. Edwin Clapp and Miss Sarah Martin, $5 each, 10 00
5. *Stratham* Aux. Society, 12 00
From Eddie and Henry, who send their all to heathen children that they may hear of Jesus, 1 85

1,317 12
Also for Quarterlies, 228 85

Total for the month, $1,545 97

MISCELLANY.

THE "REFORMED CATHOLIC CHURCH" AT THE SANDWICH ISLANDS.

READERS will be interested in the following extracts from two letters recently received from Rev. L. H. Gulick, of Honolulu. On the 16th of March he wrote: "There is a strong effort being made by the members of our government, who are also members of the 'Reformed Catholic Church,' to overthrow the ritualistic element. The government paper, even, comes out against their brethren in England. We watch the matter with some interest. Dean Harris officiates in *Honolulu;* and here they also have a female boarding-school, and a day-school for boys, neither of them very largely attended, the latter having but very few pupils. At *Lahaina*, Archdeacon Mason still preaches and keeps up a day and boarding-school for boys, having, perhaps, about fifty scholars; and there is a boarding-school for girls, with about thirty pupils. These pupils of their schools constitute their Sabbath audiences — almost nobody else attending. At *Wailuku*, Rev. Mr. Whipple continues a flourishing day-school for boys and girls, of 60 or more, and his Sabbath services are attended by from 10 to 20 of the foreign residents. Rev. Mr. Williamson, of *Central Kona*, has left there within a few weeks. His Sabbath services have not been attended by more than five or six individuals, foreign and native, besides his six or eight day-scholars."

March 23d he wrote again: "I last week

wrote you respecting the present state of the Reformed Catholic Mission on these Islands. From a few utterances of the *Hawaiian Gazette*, which is the government organ, and from rumor, we knew that there was trouble in their camp, but not till since the mail left did we learn that it had reached a decisive point.

"The steamer that took my last letter also took, it seems, a paper addressed to the Society for the Propagation of the Gospel (if that be the society that assists the Reformed Catholic Mission here), signed by almost the entire membership of the so-called Reformed Catholic Church in Honolulu, stating that they were low-church in their sentiments, and did not approve of the doctrines and practices of the clergy sent here. They suggest, or request, the discontinuance of the Reformed Catholic Mission on these islands, and the withdrawal of its missionaries. They desire a low-church pastor for Honolulu, without a bishop, and pledge themselves to support him entirely, without assistance from abroad — their purpose being, it is said, to secure the services of Mr. Williamson, who has for some time been at Kona, Hawaii, because he is so low-church.

"A letter also went by the same mail, it is said, written by one of the cabinet ministers, stating that the king has withdrawn all patronage from the 'Church,' and that he does not wish that a cathedral be erected on the land given by his brother, the late king, and on which a wooden chapel has already been built.

"This does not, of course, entirely settle the matter; but it has a very important bearing upon it. They have evidently been emboldened here by the recent legal decisions in England adverse to the ritualists. The use of the term 'low-church,' is significant — they are 'low' as not following the highest developments of ritualism. The 'Low Church' is becoming quite popular out here, in this sense, rather than as evangelical. Queen Emma, so-called, is understood not to be one of the protestors."

CHINA COMPARED WITH WESTERN ASIA.

WRITING from Peking, in October last, Mr. Blodget urges the comparative claims of China thus: "This country waits for laborers, and for more effective labor on the part of those already in the field. As I compare China with Western Asia, as represented in the writings of the missionaries, China is better governed; the people have less taxation; greater personal freedom; greater security to life and property; dwell in better houses; excel in the number, extent, and magnitude of their mercantile transactions, and in their methods of tilling the soil; reap more abundant harvests; enjoy more of the conveniences of civilized life; move about from place to place with more frequency and far greater ease; are more generally educated; in short, in all these respects, are far in advance of the people in those lands. They have now become our near neighbors. The voice of God calls upon us to proclaim the gospel in their midst."

A WORKINGMAN'S VIEW.

THE Treasurer has received the following note from New Hampshire: —

"As Treasurer of the American Board, please accept the enclosed $20, in trust for the best promotion of Christianity in China. If Christ will make it the means, or any part of the means, of saving a soul from sin and death there, it will be worth more than $2,000 to me, according to the promise of the gospel, that if we economize for Christ's cause, he will repay us 'an hundred fold.' By missionary economy, in this way, I am growing 'rich in faith' and better off than any of my friends that have neglected stock in Heaven's bank, though they may be possessed of hundreds of thousands of dollars in mere earthly securities.

"Now if I am acting wisely in my economy for missions, there are a million of persons at hand who, on the score of mere self-interest, *can* and *ought* to do the same; and then your Board might have the stewardship of $20,000,000 a year, the least it ought to use in the great work of regenerating our world.

"May the Saviour stir up a wise and willing-heartedness among all my fellow-workingmen and women of America, that his treasury may be full; and then 'God

will bless us,' 'the liberal shall be made fat' and 'all the ends of the earth shall see the salvation of God.'"

AN EARNEST SPIRIT.

THE Treasurer received, recently, a donation with a letter, of which the following is a part: "I am *very* sorry that you are so tried in your great work for a world's salvation. You *should* be kept in funds constantly. It can be done easily. Our churches would *profit*, every way, were they to keep you thus supplied. I am old, infirm, and without salary, and my ability to give is limited. Last Sabbath my soul agonized for you in prayer. Yesterday I was surprised and delighted by receiving an unexpected $20 note. I at once secretly dedicated it to your service. God gave it me to gratify me by returning it to him.

"I think I *would* gladly furnish you all you need for present and enlarged operations; but it would injure the church were *any one* to do so. As I can, I will help bear your heavy, *needlessly* heavy burdens, as a brother."

RESULTS OF MISSIONS IN INDIA.

THE *Christian Work* gives extracts from a recent publication by "Rev. M. A. Sherring," a well-known missionary, in which he says: "The results of missions in India are not surpassed by anything that has been accomplished, of a religious character, in modern times, either in England, or in America, or in any quarter of the globe. These results are both *direct* and *indirect;* direct, in the way of conversions from the heathen; indirect, in regard to the general enlightenment and progress of the people, incident to the operations of Christian truth and European civilization upon their minds. It is progress in sound knowledge, in thought, in the quickening of conscience, and in true religion. Christianity is now a power in India, a felt and acknowledged power, which men of all castes and ranks, including Hindus of the strictest sects, respect and fear. What is the great prominent question at this moment agitating no small portion of the millions of India? Not the increased social happiness and prosperity of the people; nor the augmentation of commerce and trade; nor the vast improvements in the country, — visible on every hand, wonderful as they all are; — but this, What is truth? What constitutes religion? What the destiny of idolatry, and what that of Christianity, in the coming ages? The people are thinking, comparing, arguing — not knowing exactly what to do. India is much in the condition of Rome previous to the baptism of the Emperor Constantine. Idolatry, here as there, now as then, is falling into disgrace. Men are becoming wiser. Truth, in its clearness and power, is gradually entering their minds, and changing their habits and lives. India is undergoing an intellectual and also a moral and religious revolution. The past is slowly losing its bewitching influence over the public mind."

EFFORTS AT HOME AND ABROAD.

AT a recent meeting at Edinburgh, in support of missions in India connected with the Church of Scotland, Dr. Norman Macleod, referring to "some who keep up the old saying that we have enough to do at home," said: "Did they ever compare what was doing at home with what was doing in India! In Great Britain there were 36,000 ordained clergymen, 350,000 Sunday-school teachers, missionaries, deacons, elders, and lay agents innumerable, besides a vast number of schools in which Christianity, in some direct form or other, was being taught. Suppose they took the whole of that agency into Bengal, they would still leave in Bengal above 14,000,000 of people without a single missionary, and not a single missionary to the rest of India — that is to say, they would still have a population of 160,000,000 without a single missionary. In London alone there was given, in voluntary contributions for the physical well-being of the people, four times more than was given by Great Britain for all the missionaries to British India. He begged them to consider these things before they said that

they were doing little at home and much abroad."

BIBLIOGRAPHICAL.

The Tennessean in Persia and Koordistan: Being Scenes and Incidents in the Life of Samuel Audley Rhea. By Rev. DWIGHT W. MARSH, for ten years missionary in Mosul. Presbyterian Board of Publication.

THIS volume is of much interest as a contribution to the history of the missionary work in Persia; a fitting companion-volume to "Faith working by Love"—the story of Miss Fiske. But the great object of the book is to set forth the inward life and character of Mr. Rhea; the rest is incidental.

In the academy he had "given himself to God to be a Christian, in college to be a minister, in the seminary to go to Persia, and in Persia to draw still nearer to God." The last phrase, gives in briefest form, the key to his life. "Nearness to God," was the one ruling purpose of his heart—sought by prayer and study of the Scriptures, by frequent communing with other Christians, in retirement and solitary meditations upon the wild mountains that begirt his Nestorian home, and by converse with the writings of such saintly spirits as Archbishop Leighton and John Howe. Yet there was no lack of earnestness or of tact in the practical duties of the missionary life. Possessed of a mind of a high order, disciplined by thorough culture, he was alike eminent as a linguist, as an orator, and as a wise counselor and friend of an oppressed people; but above all, and always, as a devoted servant of the Lord Jesus. His Christian character was the source of his power, the secret of his greatest influence over the hearts of all who knew him.

There is a touching propriety in the beautiful tribute to his memory, by one of the Nestorian deacons, who knew him well,—"Mr. Rhea was a nobleman of the human race." Not less to his praise was the remark of the Persian Meerza, after the adjustment of some perplexing matter of injustice,—"Mr. Rhea is full of beautiful preaching to us in the midst of all our business."

Mr. Marsh deserves well of the Christian public for the manner in which he has set forth the character of his friend—this precious gift of Eastern Tennessee to the cause of Christ in Persia.

MISSIONARIES ORDAINED.

THE first Sabbath in May was an interesting occasion at Auburn, N. Y. Three young men, Messrs. Loomis, Sheffield, and Whiting were ordained to go out as missionaries of the American Board to North China. A fourth, Mr. McCoy, will be ordained by his Presbytery in Illinois. Four men for China from a class of fourteen, illustrate the missionary spirit of Auburn Seminary. They bear with them the love, the hearty respect, and lively sympathy of their fellow-students.

ARRIVALS.

Miss Adelia M. Payson, who left New York October 31, 1868, for the Foochow mission, by way of San Francisco, writes that she sailed from San Francisco December 3d, reached Yokahoma, Japan, December 31st, Shanghai January 8th, and Foochow January 18th.

Dr. and Mrs. Palmer and Miss Hartly left Madras March 3d, and reached Madura March 5th.

Mr. and Mrs. De Reimer and Miss Webster reached Batticotta, Ceylon, March 16, "in good health and spirits."

DEATHS.

AT Chilton, Wisconsin, March 3d, Rev. Alfred North, formerly a missionary of the American Board, first as a printer at Singapore, from 1835 to 1844, and then in the Madura mission (where he became a preacher), until 1847, when he returned to the United States. A notice in the "New York Evangelist" mentions him as a man of great energy and power, remarkable knowledge of the Scriptures, and "zeal and love for his work so great that he would not shrink from double duty." "His end was sudden and unexpected, but peaceful."

At Seir, near Oroomiah, Persia, of ty-

phoid fever, March 4, Theodore Stoddard, youngest son of Rev. Joseph G. and Mrs. Deborah P. Cochran, of the Nestorian mission; aged 12 years and 3 months.

At Charlestown, Mass., May 2d, James Hunnewell, aged about 75. Mr. Hunnewell was mate of the *Thaddeus*, when it took the first company of missionaries to the Sandwich Islands, in 1819; was captain of the little "Missionary Packet" (of 40 tons), taking it to the Islands in 1826; was long engaged in trade with the Islands, and for a time resided there; was ever a warm friend of the missionaries and their work; and contributed liberally to the funds of "Oahu College."

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.
Cumberland, earned by "a sufferer," for the perishing, 1 50
Falmouth, 2d Cong. ch. and so. 11 80
Gorham, Cong. ch. and so. 10.11; E. Strout, 2; 12 11
Yarmouth, a friend, 15 00—40 41

Lincoln county,
Boothbay, 1st Cong. ch. and so. 10.10; 2d Cong. ch. and so. 5.90; Nathaniel Foster, 4; 20 00
Thomaston, "Tithing," for Rev. J. N. Shedd's Mission (Nestorian), 10 00
Wiscasset, Cong. ch. and so. m. c. 7 68—37 68

Oxford county,
Paris, 1st Cong. ch. and so. 24 00

Penobscot co. Aux. Soc. E. F. Duren, Tr.
Brewer, 1st Cong. ch. and so. 16 80

Piscataquis county,
Garland, Cong. ch. and so. 9 00

Somerset county,
Madison, Mrs. Hannah S. Reed, 6 00
Norridgewock, Cong. ch. and so., m. c., 25 60—31 60

Union Conf. of churches,
Fryeburg, Cong. ch. and so. 50 00

Waldo county.
Searsport, 1st Cong. ch. and so. m. c. 5 88
Winterport, Cong. ch. and so. 2 00—7 88

Washington county.
Machias, Centre St. Cong. ch. and so. m. c. 25 00

241 87

Legacies.—Wells, Mrs. Hannah Gooch, by Joseph Dane, Ex'r. 2,000 00

2,241 87

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Harrisville, Evan. Cong. ch. and so. 10 00
Nelson, Dea. and Mrs. Newell, 2 00
Westmoreland, Ev. Cong. church, Mrs. Betsey Shaw, 10 00—22 00

Coos county,
Colebrook, Cong. ch. and so. m. c. 19 60

Grafton county.
Barnstead Parade, Cong. ch. and so. 28 00
Bath, Cong. ch. and so. 83, less cft. 75c. 82 25—110 25

Hillsboro co. Conf. of Ch's. George Swain, Tr.
Bennington, Cong. ch. and so. 22 10
Francestown, Cong. ch. and so. 21 08
Manchester, a friend, 30 00—73 18

Merrimac co. Aux. Soc.
Concord, South Cong. ch. and so. m. c. 25 85
Hopkinton, Cong. ch. and so., two friends, 20 00
Pittsfield, J. B. Jackson, 10 00—55 85

Rockingham county.
Exeter, Rev. N. F. Carter, 1 00
North Hampton, Cong. ch. and so. m. c. 35 76
Northwood, Cong. ch. and so. 43 50—80 26

Strafford county.
Laconia, North Cong. ch. and so. 90 75
Sanbornton, Cong. ch. and so. m. c. 15 36—106 11

457 25

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
McIndoe's Falls, Cong. ch. and so. 12 00
St. Johnsbury, North Cong. ch. and so. 56; Friends of Missions, 300; 356 00—368 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
Sheldon, Cong. ch. and so. ann. coll. 45 25

Orange county,
Newbury, Cong. ch. and so. m. c. add'l 33 57
West Randolph, Cong. ch. and so. 37 00—70 57

Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Derby, Mrs. C. Newcomb, 4 00

Rutland and Bennington co.'s Aux. Soc. J. Barrett, Tr.
Castleton, Cong. ch. and so. 168 25
West Rutland, Cong. ch. and so. 108 60—276 85

Washington co. Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 13 15
Worcester, Cong. ch. and so. m. c. 10 50—23 65

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Norwich, Cong. ch. and so. m. c. 4 mos. 40 13
South Royalton, Cong. and so. 12 10
Springfield, Lincoln Whitcomb, 10 00
Woodstock, 1st Cong. ch. and so. (of wh. fr. ann. coll. 100.04, less exp. 80c. m. c., 15.70) to const. M. W. Ladd, H. M. 115 44—177 67

965 99

MASSACHUSETTS.

Berkshire county.
Pittsfield, Maplewood Institute, m. c. 53 84
Sheffield, Cong. ch. and so. 5.90; Mason Noble, jr., 4; 9 90
Williamstown, two students of Williams College, "a little of vacation work," 31 00—94 24

Boston and vicinity.
Boston, of wh. fr. Mrs. E. P. Eayrs with prev. dona. to const. herself H. M. 50; R. F. Fuller with prev. dona's to const. F. T. Fuller, Cambridge, Mass., H. M. 25; J. C. Gordon, 10; a friend, 10; a member of Emmanuel church, 5; "Cashier," 5; Frances D. Nelson, 4; a friend, 4; 3,764 96
Chelsea, Broadway Cong. ch. and so. m. c. 48.16; Winn Cong. ch. and so. m. c. 32.78; Rev. J. A. Copp, D. D., 100; 180 94—3,945 90

Brookfield Asso'n. William Hyde, Tr.
Barre, M. T. B. 1 00

Essex county.
Andover, South Cong. ch. and so. (of

wh. fr. W. G. Means, to const. Mrs. Elizabeth P. Means, H. M. 100;) to const. Edward Carter, H. M. 404.90; West Cong. ch. and so. (ann. coll. and m. c. 174.17, less cft. 25c.) 173.92; F. 15; S. 5; L. Edwards, 5; 603 82
Lawrence, Eliot Cong. ch. and so. 217 50—821 82

Essex co. North Conf. of Ch's. William Thurston, Tr.
Groveland, Cong. ch. and so. 20 90
Newburyport, Belleville Cong. ch. and so. to const. Louis Patriquin and Mrs. Helen M. Rowe, H. M. 312.40; Rev. E. W. Hooker, D. D., and wife, 5; 317 40—338 30

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. (Gents and Ladies, 489.40, m. c. 140.68 = 630.08, less prev. ack'd, 100;) to const. S. S. Woodbury, Thomas Woodbury, Issachar Foster, jr., Mrs. Nancy S. Jones, and Elizabeth L. Batchelder, H. M. 530 08
Danvers, 1st Cong. ch. and so. ann. coll. to const. W. B. Woodman, H. M. 190 55
Salem, Tabernacle Cong. ch. and so. ann. coll. 711.47, m. c. 7.05; 718 52—1,439 15

Franklin co. Aux. Soc. L. Merriam, Tr.
Conway, Cong. ch. and so. m. c. 4 mos. 72 00

Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Chicopee, 2d Cong. ch. and so. 66 72
Mittineague, Cong. ch. and so. 22 35
Monson, Rev. D. N. Coburn, 5 00
Springfield, 1st Cong. ch. and so. (of wh. fr. coll. 121.78, m. c. 280.30, Marvin Chapin to const. Mrs. M. L. Chapin, H. M. 100) 502.08; Olivet Cong. ch. and so. 77.98; 580 06
674 18
Less for printing reports, 20 00—654 18

Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, 1st Cong. ch. and so. (of wh. fr. coll. 250, m. c. 177) to const. R. B. Hubbard and O. D. Hunt, H. M., 427; Leavitt Hallock, 2; a friend, 1.33; 430 33
Hadley, Russell Cong. ch. and so. m. c. 23 35
Ringville, a friend, 2 00
South Hadley, 1st Cong. ch. and so. 145 00
South Hadley Falls, 1st Cong. ch. and so. 60 00
Worthington, Cong. ch. and so. 27 18—687 81

Middlesex county.
Cambridgeport, 1st Ev. Cong. ch. and so. 226.10; Stearns Chapel, m. c. 18.45; Miss C. Winship, 39.90; 284 45
Charlestown, 1st Cong. ch. and so. m. c. 17 36
Concord, 2d Cong. ch. and so. 19 67
Lexington, Hancock Cong. ch. and so. m. c., 12.00; Mrs. M. L. Q. Wethrell, 10; 22 00
Lowell, Appleton St. Cong ch. and so., ann. coll , to const. Marshall Hemenway, H. M. (121.25, less c'ft, 25c.) 121; John St. Cong. ch. and so., to const. George Stevens, H. M., 100; 221 00
Marlboro, T. B. Patch, 4 00
Melrose, Ortho. Cong. ch. and so. m. c. 56 08
Newton Centre, Cong. ch. and so. m. c. 42 53
Somerville, Ortho. Cong. ch. and so., to const. C. F. Crosby, H. M. Moore, S. N. Watson, and C. H. Guild, H. M., 409 25
Waltham, Trin. Cong. ch. and so., add'l, 100 00
Woburn, 1st Cong. ch. and so. 612.74, less prev. ack'd, 400, 212 74—1,389 08

Middlesex Union.
Assabet, Cong. ch. and so. 5 64
Lancaster, Evan. Cong. ch. and so. 30 00
Littleton, Cong. ch. and so. 50 00
Westford, 1st Cong. ch. and so. 118 80—204 44

Norfolk county.
Jamaica Plains, Central Cong. ch. and so., ann. coll., in part, 202.50, m. c., 7.75; 210 25
Medway, 1st Cong. ch. and so. m.c. 10 00
West Roxbury, South Ev. ch. and so. m. c. 45 40—265 65

Old Colony.
New Bedford (Acushnet Village), a member of 1st Cong. ch., 5 00

Palestine Miss'y Soc. E. Alden, Tr.
Braintree, 1st Cong. ch. and so. m. c. 7 50
Weymouth, 1st Cong. ch. and so. 128 00—135 50

Plymouth county.
North Carver, Cong. ch. and so. 8 18

Taunton and vicinity.
Fall River, Central Cong. ch. and so. m. c. 119 99

Worcester co. North Aux. Soc. C. Sanderson, Tr.
Ashburnham, 1st Cong. ch. and so. 99 18
Winchendon, North Cong. ch. and so. 47 70—146 88

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, Cong. ch. and so. m. c. 68 87
Shrewsbury, Cong. ch. and so. m. c., with other dona's, to const. Arunah Harlow, H. M., 27 50
Worcester, Union Cong. ch. and so. m. c. 62.75, P. L. Moen, 500; 562 75—659 12

Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Sutton, Cong. ch. and so., with other dona., to const. J. W. Marble, H. M., 96 50
Upton, Cong. ch. and so. m. c. 7 00—103 50
11,091 19

Legacies. — Amherst, John Leland, by Rev. J. H. M. Leland, Ex'r, 500, less tax, 25, 475 00
Boston, George W. Thayer, by George L. Thayer, Ex'r, 940 00
Wakefield, Samuel Gould, by F. L. Gould, Adm'r, 940 00—2,355 00
13,446 19

RHODE ISLAND.

Providence, S. S. Wardwell, 5 00
River Point, Cong. ch. and so. 4 20——9 20

CONNECTICUT.

Fairfield co. East Aux. Soc.
Newtown Cong. ch. and so. 11 00

Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Norwalk, M. Darling, 3 00

Hartford co. Aux. Soc. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so. 11 00
Collinsville, Cong. ch. and so. 50 00
Enfield, Miss H. B. Kingsbury, 1 00
Hartford, Centre Cong. ch. and so. (m. c. 18.87, J. B. H., 100), 118.87; Theol. Sem'y m. c. 26; 144 87
Manchester, Cong. ch. and so., a friend, 15, a deceased friend, by Rev. L. M. Dorman, 10, 25 00
Unionville, Cong. ch. and so. 8 25—240 12

Hartford co. South Consociation.
Middletown, 4th Cong. ch. and so. 31 25

Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Roxbury, Cong. ch. and so. 41 50
Washington, William Black, 10 00——51 50

Middlesex Association. John Marvin, Tr.
Chester, Cong. ch. and so. m. c. 25 00
Lyme, Grassy Hill Cong. ch., Mrs. Elizabeth C. Hall 20 00——45 00

New Haven City. F. T. Jarman, Agent.
3d Cong. ch. and so., 153.74; Davenport, Cong. ch. and so. m. c., 17.44; North Cong. ch. and so. m. c. 16; Chapel St. Cong. ch., a friend, 10; Howe St. Cong. ch., E. S. B., 10; William Johnson, to const. ATWATER TREAT and ISAAC THOMPSON, H. M., 200; 407 18
New Haven, West Conso'n. E. B. Bowditch, Tr.
Milford, 1st Cong. ch. and so., April m. c. 21 50
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Franklin, Cong. ch. and so. ann. coll., add'l, with prev. dona. to const. H. N. SMITH, H. M., 27 30
Lisbon, Cong. ch. and so. 4 00
New London, 2d Cong. ch. and so. m. c. 16 96
Norwich, Broadway, Cong. ch. and so. m. c., 48.25; 2d Cong. ch. and so. m. c., 27.32; 1st Cong. ch. and so. m. c. 14.90; 85 47
Stonington, 2d Cong. ch. and so. m. c. 21 00—154 73
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Somers, Cong. ch. and so. 39 80
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Chaplin, Cong. ch. and so., ann. coll., Gents' Asso'n, 39.40, Ladies' ditto, 29, m. c. 66.15, to const. Rev. C. E. GRIGGS, H. M., 134 55
Woodstock, 1st Cong. ch. and so. m. c. 15 35—149 90
1,154 98

Legacies.—Hartford, Alfred Smith, by H. A. Perkins, Ex'r, 4,000 00
Jewett City, Mrs. Abby Weeden, by Nathan Geer, Ex'r, 400, less tax and expenses, 24.50, 375 50
Morris, Eben'r Bates, by G. C. Woodruff, Ex'r, 100, less tax, 6, 94 00
New Canaan, Minot Ayres, by William St. John, Adm'r, 5,582.25, less tax, 331.92, 5,200 33—9,669 83
10,824 81

NEW YORK.

Geneva and vicinity. W. H. Smith, Agent.
Benton, Pres. ch. 43 00
New York and Brooklyn, Agency of the Board, Bible House,—
Of wh. from Madison Sq. Pres. ch. (of wh. fr. D. W. James, 1,000, G. W. Lane, 250, J. A. Livingston, 200, T. Roosevelt, 150, Charles Dodge, T. B. Shelton, T. Ketcham, E. D. Stanton, 100 ea., S. Thorn, M. Woodruff, T. B. Gunning, J. Van Arsdale, E. M. Kingsley, 50 ea.,) 2,287; West Pres. ch. 764.29; Church of the Covenant (Pres.) (of wh. fr. J. P. Crosby 75, T. Denny 50, R. Gordon 50,) 748.40; 14th St. Pres. ch. (of wh. fr. Fred Mead, to const. H. W. MEAD, H. M., 100,) 652.67; 4th Ave. Pres. ch. (of wh. fr. H. I. 200, m. c. 33.11,) 233.11; 13th St. Pres. ch. 224; Allen St. Pres. ch., to const. J. H. ALLEN, H. M., 150; Mercer St. Pres. ch. m. c., 30.50; Mrs. M., 300; Charles Dana, to const. H. F. DANA, Brookline, Mass., H. M., 100; JOHN S. KENYON, to const. himself H. M., 100; Rev. W. W. Atterbury, 40; P. W. Bedford, 5; 5,662 62
Oneida co. Aux. Soc. J. E. Warner, Tr.
New Hartford, Pres. ch. 69 70
Otsego co. Aux. Soc. D. H. Little, Tr.
Butternuts, Rev. Charles Wadsworth, 30 00
5,805 32

Almond, Pres. ch. 12 00
Angelica, Vial Thomas, 5 00
Beekmantown, Pres. ch. and so. 16 62
Bloomfield, 1st Cong. ch. and so. coll. 73.24, m. c. 27.24; 100 48
Brunswick, 1st Pres. ch. 26 00
Buffalo, Mrs. G. W. Bancroft, 25 00
Carlisle, James Boughton, 5 00
Corfu, Pres. ch. 5 70
Denton, Pres. ch. 9 00
Dryden, 1st Pres. ch. 41 50
Elba, Pres. ch. 16 00
Fredonia, Mrs. C. E. Washburn 15 00
Geneseo, 2d Pres. ch. 162 69
Greenville, Pres. ch. 33 50
Herseheads, Pres. ch. 30 00
Junius, Pres. ch. 10 30
Laurens, Elders of Pres. ch. 1, H. Sleeper 1, 2 00
Lindley, Isaac Sandt by Rev. J. W. Wood, 25 00
Mexico, Pres. ch. to const. MRS. ANNIE M. EMERY, H. M. 114 33
Moores, Rev. A. Hemenway, 10 00
Moriah, Cong. ch. and so. 17 00
Nunda, Pres. ch. 13; Mrs. Mary Cosnett 2; 15 00
Pompey, 1st Cong. ch. and so. 40 00
Port Jervis, Pres. ch. m. c. 36 00
Rensselaerville, Pres. ch. 12 00
Rochester, Plymouth Cong. ch. and so. 110; L. J. Gaylord 20; 130 00
Rock Stream, Pres. ch. to const. Rev. D. C. SACKETT, H. M. 68 03
Scipio, 2d Pres. ch. 10 00
South Wales, Pres. ch. m. c. 3 00
Stafford, Georgiana Haynes, 1 00
Steuben (near Remsen), Welsh Cong. ch. and so. m. c. 16 13
Stockholm, Mrs. Lucina Hubbard, balance avails of land, 216 00
Stone Church, cong. 12 00
Sweden, Pres. ch. 25 25
Syracuse, 1st Pres. ch. P. W. Fobes, to const. SUSAN C. FOBES, H. M. 100; Plymouth Cong. ch. and so. 70.40; 170 40
Union, 1st Pres. ch. 20 00
Union Falls, Margaret B. Duncan, 10 00
Valatie, A friend 2 00
Waverly, Pres. ch. Mrs. Sarah Sayre, 10 00
Weedsport, Pres. ch. 55 50
Westfield, Pres. ch. 68 65
Westford, Cong. ch. and so. 12 40
Yonkers, 1st Pres. ch. m. c. 27 94—1,643 42
7,448 74

NEW JERSEY.

Cranford, 1st Pres. ch. 12 00
Newark, 1st Pres. ch. m. c. 126.88; Roseville, Pres. ch. 25.15; 6th Pres. ch. 35; a friend, 2; 189 03
New Brunswick, 2d Pres. ch. m. c. 27 78
Orange, 1st German Pres. ch. 10 00
Passaic, P. F. L. 25 00
Vineland, 1st Pres. ch. 14.25; a friend, 25; 39 25—303 06

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.
Catasauqua, Pres. ch. 60 35
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Hartsville, Neshaminy Pres. ch. Joseph Laverell, 6 00
Norristown, Pres. ch. 67 33
Philadelphia, North Broad St. Pres. ch. in part, 334.02; Olivet Pres. ch. 136; Manayunk Pres. ch. 55; Coates St. Pres. ch. 50; 1st German Pres. ch. 5; 580 02—723 70
Athens, C. Park, for Marsovan, Turkey, 5 00
Corry, Pres. ch. 33 97

East Springfield, Mrs. B. H. Wales 6 00
Farmington, 1st Cong. ch. and so. add'l, 0 85
Great Bend, Reuben Ives, 5 00
Lewistown, F. I. Hoffman, 5 00
Lock Haven, G. B. Perkins, 3 65
Montrose, Pres. ch. m. c. 12 00
North East, Pres. ch. 10 50
Philadelphia, Central Cong. ch. and so. (of wh. fr. James Smith with prev. dona. to const. N. F. EVANS, Rev. W. E. C. WRIGHT, and Rev. H. B. LAMB, H. M., 100;) to const. E. P. BATES, H. M. 204.81; "L. D. J." 50; 254 81
Pittsburg, 3d Pres. ch. ann. coll. 721.28, m. c. 65.31; 786 59
Sugar Grove, Mrs. R. Weld, 5 00
Wells and Columbia Pres. ch. add'l, 50—1,133 87

1,357 57

DELAWARE.

Middletown, Forest Pres. ch. 7 46
Wilmington, Central Pres. ch. 63 98—71 44

TENNESSEE.

Kingsport, Mrs. A. P. Waterbury, 3 00
Washington (Knox co.), Pres. ch. 10 50—13 50

KENTUCKY.

Burlington, James M. Preston, 20 00
Greenupsburg, A. C. V. 5 00—25 00

OHIO.

By T. P. Handy, Agent, Cleveland.
Lyme, 1st Pres. ch. 15 50
Newburgh, Welsh Cong. ch. and so. 5 00
Strongsville, 1st Cong. ch. and so. 14 50—35 00
By Wm. Scott, Agent, Cincinnati.
Cincinnati, 3d Pres. ch. m. c. 36.54, 2d Pres. ch. (of wh. from m. c. 15.50, P. Van Deursen, 10), 25.50; 1st German Pres. ch. 20; 2d German Pres. ch. 5; 87 04
Pleasant Ridge, a friend, 10 00—97 04

132 04

—— Deodatus, 20 00
Ashtabula, Cong. ch. and so. m. c. 6 mos. 11 90
Austinburg, Rev. E. Smith Barnes, 3 00
Bellevue, Rev. S. B. Sherrill, 10 00
Brecksville, Cong. ch. and so. 15 00
East Cleveland, Cong. ch. and so., with other dona's to const. Rev. A. M. RICHARDSON, H. M. 30 00
Farmington, Pres. ch. 2 50
Gallipolis, Pres. ch. 10 06
Greenwich Station, William M. Mead, 5 00
Gustavus, Elam Linsley, 4 00
Independence, Pres. ch. 5 50
Ironton, Pres. ch. 100 00
Johnstown, Pres. ch. add'l 6 00
Marietta, Cong. ch. and so. add'l, D. P. Bosworth, 10 00
Massillon, Pres. ch. 36 55
Melmore, Pres. ch. 4 50
Moscow, Pres. ch. 5 80
Southington, F. Sawyer and children 75
Toledo, 1st Cong. ch. and so. in part to const. MAYOR BRIGHAM, Toledo, and OLIVE L. PARMELEE, Mardin, Turkey, H. M., 210.23; Westminster (N. S.) Pres. ch. (of wh. fr. Mrs. Helen Weston, deceased, 30,) 111.80; 321 53—602 09

734 13

Legacies. — Richfield, M. Hammond, by E. N. Hammond, 3,771 68

4,505 76

INDIANA.

Alamo, Pres. ch. 7 00
Brasil, Pres. ch. 14 00
Crawfordsville, Pres. ch. 94 35
New Albany, 2d Pres. ch. ann. coll. 263 81
New Piegah, Pres. ch. 4 00
Rising Sun, Mrs. Elizabeth Haines, 1 00
Rockville, 2d Pres. ch. add'l, with prev. dona., to const. D. W. STARK, H. M. 39 41
Seymour, Pres. ch. 7 35
Terre Haute, Mrs. "I. M." 1 00—432 42

ILLINOIS.

Apple River, Pres. ch. 4 00
Buffalo, Pres. ch. 10 00
Carrollton, Presbyterial Missionary, 10 00
Chicago, Union Park Cong. ch. and so. (of wh. fr. Prof. Fisk and wife, 30; Prof. Bartlett, 20;) 128.28; Soc. of Inquiry in Theol. Sem'y, for China, 5.35; 133 63
Dover, Cong. ch. and so. to const. Rev. O. F. CURTIS, H. M. 54 00
Fulton, Pres. (N. S.) ch. m. c. 36, less 75 c. exp. 35 25
Galesburg, Students in Knox College 3 00
Galva, Cong. ch. and so. 34 00
Geneva, Cong. ch. and so. 35 23
Granville, Cong. ch. and so. m. c. 6 00
Hyde Park, Pres. ch. 175 00
Jacksonville, 1st Portuguese Pres. ch. 16 00
Lake Forest, Pres. ch. m. c. 23 00
Lyonsville, Cong. ch. and so. 6 50
Manchester, Pres. ch 7 00
Maroa, Pres. ch. 8 00
Millburn, Cong. ch. and so. 15 50
Mt. Sterling, 1st Pres. ch. 60 43
Naples, Pres. ch. 5 00
New Duquoine, Pres. ch. 6 30
Orion, Miss Maria E. Laird, 10 00
Perry, 1st Pres. ch. in part 24 55
Plainfield, Cong. ch. and so. in part 15 00
Quincy, Mrs. Mary Ballard, 10 00
Rockford, L. 1 00
Roseville, 1st Cong. ch. and so. of wh. fr. Rev. J. D. Wyckoff, 10.50; 23 00
Rushville, Pres. ch. m. c. 25 50
Somonauk, Pres. ch. 7 36
Sterling, Cong. ch. and so. 45 27
Wenona, Pres. ch. 16 00
Wheaton, Cong. ch. and so. in part 42 00
Woodburn, Cong. ch. and so. ann. coll. (of wh. fr. R. R. Tompkins, 50; A. L. Sturges, with prev. dona's, to const. Mrs. ELLEN A. WOOD, H. M. 50;) to const. Rev. J. C. KNOLLIN, H. M. 150 15—1,017 67

MICHIGAN.

Detroit, Charles Noble, to const. C. N. FROST, H. M. 100 00
Erin, Pres. ch. and cong. 8 50
Fredonia and Ceresco, Cong. ch. and so. 10 60
Gilead, Pres. ch. 4 00
Independence, Pres. ch. 3 85
Jonesville, 1st Pres. ch. 31 60
Kalamazoo, 1st Cong. ch. and so. coll. to const. Rev. O. S. DEAN, H. M. 75 56
Lansing, C. B. Stebbins, 25 00
Mt. Clemens, Pres. ch. and cong. 35 00
Portland, 1st Cong. ch. and so. 9 00
Richland, 1st Pres. ch. m. c. 2 mos. 5 00
Union City, children of Mrs. Mary W. Clark, 50 00
Vassar, Pres. ch. 20 00
Washington and Edwards Mines, Marquette co., by George F. Hunting, 9 00
Ypsilanti, Pres. ch. 128 79—505 90

MINNESOTA.

East Prairieville, Cong. church and congregations of East Prairieville and Richland, 9 82
Goodhue Centre, Pres. ch. 5 50
Lake City, Cong. ch. and so. m. c. 5 10
Rushford, Cong. ch. and so. m. c. 2 60
St. Paul, Plymouth Cong. ch. and so. 37 00
West Florence, Pres. ch. 4 50
Zumbrota, Cong. ch. and so. with other dona's to const. Mrs. A. P. STEARNS, H. M. 40, Abbie Thatcher, 4; 44 00—108 52

IOWA.

Anamosa, Cong. ch. and so. 11 00
Montrose, Pres. ch. m. c. 2 00
Mt. Pleasant, Cong. ch. and so. 22 70
Muscatine, Cong. ch. and so. 123 60

Newton, Cong. ch. and so. ann. coll. for China, 58 25
Waterloo, Cong. ch. and so. 105 00
West Liberty, Pres. ch. 2 00—324 55

WISCONSIN.

Berlin, Union Church, by Rev. T. C. Easton, 12 44
Elk Grove, Cong. ch. and so. 15 27
Lodi, Pres. ch. m. c. and sab. sch. 3 91
Manitowoc, 1st Pres. ch. 7 04
Mineral Point, Pres. ch. 10 00
Racine, Cong. ch. and so. 10 55
Sun Prairie, Rev. C. W. Matthews, 5 00
Tafton, Cong. ch. and so. m. c. 2 mos. 3 40
Two Rivers, F. Barnes, 3 00—75 61

MISSOURI.

Jefferson City, Pres. ch. 7 85

KANSAS.

Wyandotte, Pres. ch., coll. 7.08, m. c. 3.50; 10 58

CALIFORNIA.

Brooklyn, Pres. ch. 17, gold, 22 61
Oakland, 1st Cong. ch. and so. 108, gold, 137 86
San Francisco, Mrs. Sarah S. Wilson, 4 00—164 47

OREGON.

Astoria, 1st Cong. ch. and so. m. c. 2 mos. 3 70
Forest Grove, Cong. ch. and so., January m. c. 2, Rev. D. A. Miles, 1; 3 00—11 70

FOREIGN LANDS AND MISSIONARY STATIONS.

India, Madura Mission, Melur, a thank-offering, 1 65
Ireland, Dublin, Black Rock, Miss Henrietta Pepper, for the conversion of the Jews, 82 50
Turkey, Harpoot, Rev. H. N. Barnum, 33.75, a tenth from a Missionary Teacher, 27; Sivas, a Missionary's first marriage fee, 1.08, Mariam, a pupil, earned by knitting, .27c.; 62 10—96 25

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Boston, Mass., Chambers st. Mission Circle, 112 25

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, 1st Cong. s. s. 50; Garland, Cong. s. s. 5; Searsport, 1st Cong. s. s. 7.50; 62 50

New Hampshire. — Bristol, Cong. s. s., for the "Abbott Mission sch.," Ahmednuggur, 15; Keene, 2d Cong. s. s., for sch. at Tenûr, Madura, 67.54; Lyme, Cong. s. s. add'l, for Miss Rosella A. Smith's sch., Madura, 27; Nelson, Cong. s. s. 16.16; Piermont, Eddie and Willie Marden, avails of "The Missionary Pullet," and the "orange money," 2; Raymond, Cong. s. s. and ch. and so. 18; Sanbornton, Cong. s. s. 35.25; Winchester, Mrs. Atherton and her s. s. class, Alice, Julia, Flora, Ella, Ellen, and Sophia, 1 each; 187 95

Vermont. — Dorset, Cong. s. s. 14 27

Massachusetts. — Bridgewater, Central Sq. Cong. s. s., for sch's in China, 56; Leicester, Cong. s. s. 13; Lenox, Cong. s. s., for scholar in Rev. G. T. Washburn's sch., Madura, 34; Lynnfield Centre, Cong. s. s., 2.20; Newbury, 1st Cong. s. s. 7.07; North Weymouth, 1st Cong. s. s. 2.60; Ware, 1st Cong. s. s., for sch. of Rev. H. J. Bruce, Mahratta Mission, 28.52; Worcester, Central church, children for sch. of Dr. Green, Ceylon, 45; 188 69

Connecticut. — Newtown, Cong. s. s. 9; Somers, Cong. s. s., penny coll., 1st quarter, 9.59; Willimantic, "Teacher," 2; 20 59

New York. — Amsterdam, "Bee Hive" infant sch., for Mrs. Chapin's sch., Tung Cho, China, 25; Brooklyn, Armstrong Juv. Miss'y Soc. (of wh. for Mrs. Bridgman's sch. Peking, 30, Mrs. Stanley's sch., Tientsin, 30, Mrs. Gulick's sch. Kalgan, 30, Theol. Sem'y, Marsovan, 30, Giris' bdg. sch., Harpoot, 30; ditto Oroomiah, 30; ditto, Oodooville, 30; Mrs. Walker's sch., Gaboon, 25;) 235; Deposit, 1st Pres. s. s., quarter's coll. for native teacher, 24.70; Dryden, 1st Pres. s. s. 8.50; Gilbertsville, Pres. s. s. 9.75; Lancaster, Pres s. s., for sch. at Safeeta, Syria Mission, 40; Mexico, Pres. s. s. 7.56; Monticello, Pres. s. s., for Miss Agnew's sch., Oodooville, Ceylon, 30; Sidney Plains, Pres. s. s., m. c. 20; Vernon Centre, Pres. s. s. m. c. 10; 410 51

New Jersey. — Madison, Pres. s. s., to const. John Sealy, jr., H. M. 109.49; Mendham, Pres. s. s. 15.30; 124 79

Pennsylvania. — Edinboro, Pres. s. s., for a student in Fem. Sem'y, Harpoot, Turkey, 30; Montrose, Pres. s. s., for sch. in Syria, 13.18; New Milford, Pres. s. s. 3.68; North East, Pres. s. s. (of wh. for a girl in Oroomiah, 27.50,) 37; Schultzville, friends by Miss Aura J. Beach, for a girl in Miss Rice's sch. Oroomiah, 29; 112 86

Tennessee. — Jonesboro, Pres. s. s., for Mrs. Rhea's sch., Oroomiah, 18 77

Ohio. — Cincinnati, 3d Pres. s. s., to const. B. M. Gardner, H. M., 100; Miss'y Soc. of ditto to const. Mrs. Sarah W. Plumer, H. M. 100; Coshocton, Pres. s. s. 20; Dayton, colored s. s., add'l for Mrs. Edwards' sch., Zulu Mission, 7.25; Decatur, Pres. s. s. ann. cont. 10; Gallipolis, Pres. s. s. (15, less exc. 15c.) 14.85; Lyme, 1st Pres. s. s., for students of Rev. L. Bissell, Mahratta Mission, 20; Portsmouth, Pres. s. s., for a teacher at Satral, Mahratta Mission, 100; Solon, Cong. s. s. 17; Strongsville, 1st Cong. s. s. 9.50; Walnut Hills, Lane Sem'y s. s., for a girl in Mrs. Edwards' sch., Zulu Mission, 30; 428 60

Indiana. — Monticello, Pres. s. s. 30 00

Illinois. — ———, family coll. for Bhaga Ambajee, in Mrs. Bissell's sch., Mahratta Mission, 4.25; Beardstown, Cong. s. s., (of wh. fr. cont's 75, avails of quilt sold, 25;) for Rev. M. D. Sanders' sch., Ceylon, to const. James C. Leonard, H. M., 100; Chicago, Union Park Cong. s. s., for three pupils in sch. of Rev. W. E. DeRiemer, Ceylon, 80.01; Jacksonville, pupils of Deaf and Dumb Institution, add'l for sch. in Foochow, China, 1.25; Lacon, Pres. s. s. 14.78; Perry, N. S. Pres. s. s. 12.80; Virden, Pres. s. s., for Mrs. Edwards' sch. Zulu Mission, 16.10; 229 19

Michigan. — Escanaba, Pres. s. s. 11.41; Independence, Pres. s. s. (of wh. fr. "Little George," 50c.;) 1.65; Milford, United Pres. and Cong. church s. s. 5; Mt. Clemens, Pres. s. s. 5; Romeo, Cong. s. s., proceeds of children's concert, for three pupils in Harpoot Fem. Sem'y, 100; Tecumseh, Pres. s. s. Miss'y Soc. ann. cont. for catechist in India, 50; 173 06

Minnesota. — Zumbrota, Cong. s. s. 10 00

Iowa. — Muscatine, Cong. s. s., to buy a horse for a missionary in Turkey, 50 00

Wisconsin. — Columbus, Pres. s. s., 3d quarterly payment for a pupil, 7.80; Elk Grove, Cong. s. s. 5.38; West Eau Claire, Cong. s. s. 10; 23 18

Missouri. — Jefferson City, Pres. s. s. 3 00

Nebraska. — Helena, Alice 50c., Mary 50c., Elmer 33c., Selden 12c., Docia Emerson, 10c., Rev. G. A. Carroll 45c.; 2 00

2,069 96

Donations received in April, 29,341 65
Legacies " " " . 17,796 46

47,138 11

☞ **Total from Sept. 1st, 1868, to April 30th, 1869, $250,911 92**

SOUTHERN SUBURBS OF FOOCHOW.

THE

MISSIONARY HERALD.

VOL. LXV. — JULY, 1869. — No. VII.

CONDITION OF THE TREASURY.

IN the Herald for June some "encouragement" was noticed, growing out of the fact that the receipts for April were $16,536 more than in April of last year. Yet it was distinctly stated that the sum to be raised during the then remaining four months of the year was so large that there could be promise only in case the friends of the Board would "be encouraged by this to still better things in the future." The sum then needed was near $75,000 per month. The receipts, however, for the month of May, have been only $33,753.23, and the aspect of the case is now such as to call for serious and prayerful thought, prompt and energetic action. The appropriations for the year ($547,500), it will be borne in mind, are $52,500 *less* than the sum proposed by the Board at its last annual meeting. The third quarter of the year closed with May, and the receipts for the nine months (not including most of what has been paid to the Woman's Board) amount to only $284,665.15; more than $6,000 less than for the same time last year, and leaving a balance of $262,834.85 to be received in three months! To find the sum for which the Board must look directly to the churches, however, we may deduct from this about $8,000 to come from interest on permanent fund and some incidental sources, and perhaps $12,000 from the Woman's Board, leaving not far from $243,000. This sum *is large.* The effort must be *general* and *earnest* or it will not be received. If it is not received, the missionaries will be deeply pained, looking forward to the future with apprehension; the Committee will be crippled with reference to their action for another year; the work for Christ, in our mission fields, will be embarrassed; and will it not all be needless embarrassment? The missions suffer for want of reinforcement. Twice as many young men, from the Theological schools, are now offering their service to the Board as were doing so last year, — six for China alone, — and many more are needed; shall any be kept at home?

It is pleasant to remember that the Board did receive from the churches last year, during the same three months, but only through such general and earnest effort as is now asked for, very nearly as large a sum — $236,032. Add

the deficiency for the first nine months of this as compared with last year ($6,466), and the difference will be very trifling. The call therefore is, on the whole, only for what the churches did a year ago: and shall there be a falling off? Do not all desire, are not all ready for *advance?*

RESPONSIBILITY OF MINISTERS.

THE following remarks by Dr. Thurston — a portion of his address at the meeting in behalf of the Board in Tremont Temple, on anniversary week, — will be very appropriate in this connection: —

"In regard to the subject of liberal giving, a great responsibility rests upon us who are ministers. We are to develop the grace of benevolence in our churches, as well as the grace of humility, faith, hope, or any other grace. Indeed without developing this, we cannot, to any great extent, develop the others. They all have their root in this. What is a man's faith or hope, or profession or religion, good for, who, seeing the heathen destitute of the bread of life, and hearing their cry for help as it comes sweeping across the ocean, turns away, coldly saying, 'Be ye filled,' — *be ye saved,* — notwithstanding he give them not those things which he knows are needful to their salvation? What doth it profit?

"And you and I, brethren, are to sit, in Christ's name, and Christ's stead, over against the treasury, and see how the people cast money into the treasury — and see that they *do* cast it in. By the same authority, and in the same breath, that we tell them their *hearts* are Christ's, and must be given to him, we are to tell them that their silver and gold are Christ's, and must be given to him. There need be no more hesitation or delicacy in urging one duty than the other. When you have told a man to give *himself,* — soul, body, and spirit, — it is a very little thing to tell him to put his purse in too. If done in the spirit of wisdom and meekness, there need be no reserve in a plain and persistent urging of both duties.

"We make a great mistake, and bring a grievous accusation against either the intelligence or the piety of our churches, if we suppose they will not bear faithful dealing upon this subject of giving. For one, I do not believe it. In a ministry of thirty years, I have not found it so. And if *we* had been more fearless and faithful in this part of our duty, the treasury of the Lord would not have been so bare and empty, and oftentimes overdrawn; the chariot-wheels of salvation would not have moved so heavily and tardily; and so many millions would not have gone to their account without a knowledge of Christ.

"When I look over the list of contributions to this Board, and see how small the sum is which some of the large and flourishing churches of Massachusetts and New England give, — knowing as I do, that they worship in costly temples, dwell in ceiled houses, and have ample resources for every secular enterprise and every sensual gratification, — I cannot avoid the suspicion, painful as it is, that the minister may have failed, sometimes, to be with *Jesus over against the treasury.* He may have been with him in the closet, in the synagogue, and in the house of Martha and Mary, but when he went into the court of the women, where the treasury was, and *sat down there — waited there* — I fear the minister passed on to more congenial duties and circles, and lost that admirable discourse

to the poor widow and the rich men. Pardon me, brethren, for these plain words, and O, let us see to it that this cause does not suffer loss at *our* hands, and that the blood of the heathen does not stain our pulpits."

FOOCHOW (FUH-CHAU), CHINA.

THE city of Foochow is situated about two and a half miles back from the north bank of the river Min, and thirty-five miles from the mouth of the stream. It is a walled city, the circuit of the walls being about eight and a half miles, and the population of city and suburbs, "including the people dwelling in boats," is estimated by Mr. Doolittle at not far from 1,000,000. The engraving of the southern suburbs, is taken from one given by Mr. Doolittle, in his "Social Life of the Chinese." The following passage from the volume is descriptive of the view: "The foreign residents live principally on the hill near the southern bank of the Min. Standing on that hill, and looking toward the east, north, and west, the scenery is beautiful. To the eastward, looming up five or six miles distant, is 'Drum Mountain.' Nearer is the river, with its multitude of junks and boats. As one glances in a more northern direction, parts of the city come within range. In it the white pagoda and the watch-tower are prominent objects. Between the city and the river, apparently about midway, may be seen the roof and belfry of a brick church belonging to the mission of the American Board. In the city, Black Rock Hill is conspicuous [at the left in the picture], and nearer, in the suburbs, are seen Great Temple Hill, and several spacious foreign hongs."

The mission of the American Board at Foochow was commenced by Rev. Stephen Johnson, in January, 1847, who wrote: "On the morning of January 2, I proceeded up the river to Fuh-chau. The scenery of the Hudson is confessedly beautiful and sublime; but in point of beauty, grandeur, and sublimity, that of the Min is, in my opinion, greatly superior.... At many points the mountains are improved nearly to their summits, the cultivated spots being vast gardens, with terraces rising one above another, almost to the region of the clouds.

"As we approach Fuh-chau, the mountains, especially on the north bank, recede from the river, enclosing between them an immense plain of great fertility, which forms the site of this large city. This plain — through which peacefully winds the noble Min — in conjunction with the majestic mountains nearly encircling it, constitutes a vast natural amphitheater, in comparison with which the proudest amphitheaters of human construction dwindle into insignificance. On this plain are several lofty hills, from which the prospect is beautiful, grand, and impressive, perhaps beyond anything I have ever seen elsewhere. What a happy people this might be, if illumined and sanctified by the glorious gospel! But I am the only Protestant missionary in this field — a stranger as yet to the prevailing language — and the name of Jesus has scarcely been heard by one in ten thousand of its inhabitants, and then only from the lips of the Roman Catholic missionary."

Mr. Johnson was joined by Mr. and Mrs. Peet in September of the same year,

and in May, 1848, by Messrs. Cummings and Baldwin, with their wives, and Mr. Richards, and from that time to the present there have usually been three or four mission families there. The first baptism of a native by the mission — the first, indeed, in connection with Protestant missions at that city — was in 1856. In May, 1857, a brick chapel, 60 feet by 34, was dedicated, and in October following a church of four native members was organized. The chapel was on the main street in the southern suburb. The mission now reports 2 stations, 4 mission families, 11 out-stations; 6 churches, with a total of 104 members; 8 native preachers, 6 catechists, and 7 teachers; 2 boarding-schools, one for boys with 14 and one for girls with 19 pupils; and 6 common-schools, with 121 scholars.

The (American) Methodist Episcopal Church also commenced a mission at Foochow in 1847, which erected two brick chapels in 1856, and another in 1864, baptized a first convert in 1857, has now several country stations, has met much encouragement in country villages and farming regions, and now reports 7 missionaries, 64 native helpers, and 471 church members. The English Church Missionary Society commenced a mission in 1850. "Many of the small chapels, and some of the large church buildings, in connection with these three missions, in the city, or the suburbs, or country stations, are opened daily for preaching to the Chinese."

THE HUMANITIES OF THE GOSPEL.

On one of the Micronesian Islands the missionary was amazed to find that there were no children. The vices of the people had stayed the vital forces of nature in their sources. In some islands, the very words for "wife" and "home" had been lost, as the relations those words express had ceased to exist. With the gospel came the Christian home, the prattle of infancy, and the pattering of little feet.

A late English Review speaks of the improved physical character of the enfeebled tribes of India, in consequence of the regular and more nutritious diet introduced among those employed upon the public works. Christianity quickly develops new wants and new industries, and thus raises the entire character of a people.

The missionaries at Harpoot, in Eastern Turkey, observing the waste of grain in the primitive methods of cleaning it generally practiced in that region, sent for an American fanning-mill. An enterprising native soon sent for another; other orders followed, till one for fourteen has just been filled in Western New York. Hardly a week passes without the shipment, from the Missionary House, of some of the various implements of American industry to different mission fields. Rubber coats are already an "institution" among the native preachers of Eastern Turkey, and they sometimes furnish suggestive themes for missionary sermons.

There lies before us as we write an advertising sheet in Chinese, published in London, with illustrations of a great variety of implements and machinery of all sorts — fire-arms, steam-engines, printing-presses, plows, garden tools, petroleum-lamps, etc., down to match-boxes. The Christian nations of the West

are recognized as taking the lead in the application of science to the arts of life.

If our merchants would pay into the treasury of the Board the tax of one per cent. on the export and import trade developed, directly or indirectly, by its missionaries in the Hawaiian Islands, the amount received would more than cover our annual expenditures in that mission. A French company last year proposed to establish a mission station in Africa, purely in the interest of commerce, and they would doubtless have found it a good investment.

Mrs. Lloyd writes thus of a Zulu chief, who owes all he is to the influence of the gospel: "Here I am at Amanzimtote, and on a hill stands a nice brick house, in which lives Ira Adams. The house is pretty inside, and well furnished, and on the book-shelves are plenty of books in English, while by the lamp, on the table, lie newspapers, periodicals, etc. If you care to come down to Ira's house, you would find he can talk English nearly as well as you can, and on every subject he would show intelligence. Josephus, all manner of commentaries, histories, philosophies, etc., he has read, and very few words are beyond his comprehension." Of his children she adds: "Daniel died this year. He was a great friend of mine, but though a young man, with honor and prosperity before him, he died rejoicing. He was very bright and witty, as are all the family. Henry and Silas are in the seminary, at the head of the school; the younger children are in a school and are very bright.

"Ira has a mill where he grinds his sugar-cane, and he is a great business man, as well as a fine preacher. He is a chief also of one of the Zulu tribes, which gives him a standing above all Zulu Christians, particularly as he is so learned."

That his tribe should be possessed of sixty American plows is but the natural consequence of the Christian intelligence of the chief.

This example, though exceptional in some points, because of the peculiar circumstances of the case, illustrates, in the main, the work in progress at every mission station. Christianity is practically identified with the social progress of every people that receives it.

ARMENIAN PROTESTANTS.

An article in the last number of the Missionary Herald alluded to certain difficulties at Constantinople, but happily confined almost wholly to that city and its immediate neighborhood.

The hearty sympathy of the native churches and pastors with the missionaries, and their cordial coöperation in evangelical efforts, in Central and Eastern Turkey, and in a large portion of the Western Turkey field, have been worthy of all praise, and are full of promise for the future.[1] To suppose that the motives of missionaries will not sometimes be misunderstood, that mistakes of judgment will not sometimes occur, that individuals will not sometimes be aggrieved because their particular methods of doing good are not accepted, that recently gathered churches will always be as wise in their conduct of eccle-

[1] A valuable testimonial to the Board and its missionaries, from the Protestant Armenians of Marsovan, will appear in the Herald for August.

siastical affairs as those of older Protestant communities, or that no difficulties will arise in the conduct of extended and varied missionary plans and agencies, would be to expect, on missionary ground, exemption from the ordinary allotments of humanity.

The following extracts from a paper read by Rev. Dr. Van Lennep, at the meeting of the Evangelical Alliance, held in Amsterdam, August 1867, though differing in some respects from such language as other missionaries might have used, present some of the peculiar difficulties in the way of missionary labor in the Armenian field, and may serve to show that something like present developments should not be considered altogether strange.

After alluding to the persecutions which led to the formal separation of the evangelical party from the old Armenian Church, and their recognition as a distinct community by the Sublime Porte, Dr. Van Lennep adds: —

"When numbers of believers were expelled from the National Church, there was still left behind enough of the good leaven to spread the true gospel. Some were not excommunicated with the rest, at the time of the great persecution in 1846; others became Christians after that event, but were protected by the reaction which followed; and a large number more, repelled by the system which the mission had for some time practiced, formed, as much as possible, a neutral party. All these worked together to effect a reformation which might save their ancient church, by purifying it from errors and superstitions. The progress of this change was rapid, and it has at present almost stopped the numerical increase of the Protestants. We may foresee, without difficulty, the epoch when the Armenian Church, regenerated in spirit and in doctrine, will cast away from its bosom all that is contrary to the gospel. The high clergy will no doubt strive against it with all their might, but they begin already to fall, and we can put no limits to the grace of God. Will not the day come when the Armenian Church, purified and regenerated, will not only offer the fraternal hand to the evangelical churches, but receive them to her embrace? It is a question which we will not undertake to resolve. All present tendencies are towards this point. National sentiment — an attachment to their own race — develops itself more and more every day, and tends to unite afresh all Armenians who are now divided. Catholic Armenians possess it least, and it is strongest among Protestants. We observe, at the same time, an increasing jealousy of foreigners, a jealousy which more and more relaxes the bonds that attach them to the missionary societies which labor among them. Their love to evangelical Christians of all countries increases daily, but it also becomes daily more apparent that foreigners do not understand the sentiments, the prejudices, the genius of Orientals; and they themselves desire to have, separately, their own proper ecclesiastical organization, with the counsels and assistance of foreigners. For as long as, in order to obtain the aid of the foreign societies in the work of evangelization, it was necessary to submit to the condition of an arbitrary influence, their inspirations carried them towards the ancient National Church, and unhappily, with many of them, to the injury of their evangelical principles. . . .

"There was a time when any one coming from a European country, or from America, carried about with him a *prestige* in the eyes of the people, which gave him great influence in spreading the light of the gospel. That time is past.

The Orientals are grown jealous of foreign influence, especially in matters of religion."

These statements go far to explain the peculiar embarrassments under which missionaries labor in that portion of the field.

It may not be amiss to add, that the native churches cannot be more anxious to assume the responsibilities of free, independent action, than the missionaries are to have them. The four Evangelical Unions in Turkey embrace nearly or quite all of the native churches, and to them is intrusted the entire management of local ecclesiastical affairs, the organization of new churches, the licensure of candidates for the ministry, the ordination of pastors, the conduct of what may be termed home evangelization within their bounds, and to some extent missionary work abroad. In these bodies the missionary may be invited to sit and to speak as a corresponding member, but not to vote — though a jealous minority may sometimes mistake his justly-earned personal influence for authority.

While the native church is dependent upon the Board for its place of worship, or for aid in the support of its preacher or its school, it is properly subject, in some respects, to the supervision of the missionary in charge, who is responsible to the Board for the right use of funds intrusted to him. Beyond this the largest liberty is enjoyed, and the result has, on the whole, been favorable beyond expectation. The better Christian sentiments have been developed — a manly self-reliance, a sterling independence, a spirit of self-denial and of personal consecration to the cause of Christ — that are preparing these churches to assume, at no very distant day, the entire responsibility for the evangelization of their countrymen. In this regard nothing can be more cheering than the example of the churches at Aintab, Marash, Harpoot, Diarbekir, Mardin, and — preëminent perhaps among many faithful witnesses — Shepik and Palu.

MISSIONS OF THE BOARD.

Western Turkey Mission.

IMPROVED SPIRITUAL PROSPECTS AT SIVAS.

WRITING from Sivas (400 miles southeast of Constantinople), on the 17th of March, Mr. Livingston remarked: "You will rejoice scarcely less than I do, that at length I am able to write of progress in our work, even in the city of Sivas. We have struggled on here so long and seen so little to encourage us, that we can hardly believe we are now among the same people we were with a year ago. I almost hesitate to write for fear the whole thing is an illusion. Special interest dates from the week of prayer. There are now two weekly prayer-meetings, apart from the one for women, with an attendance of from 20 to 30, in place of one last year, at which rarely more than three persons were present. The preacher has reduced his salary from 400 to 360 piasters per month, thus giving a tenth of his income, and in a stirring sermon has taken the ground that it is his duty to look to the people for his pay, and their duty to support him. Only a little while ago, this same man thought he ought to have his salary increased, and have the missionaries pay it all. The people have had harmonious business meetings, appointed a committee to look after their affairs, and adopted strenuous rules in regard to the Protestant community."

Notice is taken of increased readiness on the part of the people to contribute for the support of their religious institutions; of increased harmony; increased sales of

Bibles and Testaments; improved prospects as to the influence of Sivas, which is "the centre of influence, for good or evil," upon surrounding villages; and of encouraging results from the labors of some helpers in other places.

KARAHISSAR — KUZZLEBASH KOORDS.

In another letter, dated March 30th, Mr. Livingston writes: "The student who went to Karahissar for his vacation, came last week, on his return to Marsovan. He gave a good account of his winter's work, and as he sold books to the amount of more than 1,000 piasters, I am sure we have secured a hold not to be lost in K. and the villages about it. There was an average attendance of 12 on the Sabbath services during the whole time the helper was there. The people make a strong appeal for a preacher, and express a willingness to do what they can for his support.

"The Kuzzlebash Koords, too, are again making strong appeals to have teachers sent among them. Sabbath before last, seven were present at our services, and certainly I have never seen more attentive listeners. Making all due allowance for Oriental deception, which I have come in a measure to understand, I cannot but believe these men have a desire to know what the Bible teaches. Some of them have now gone so far as to propose to be enrolled as Protestants. Should they take this step, I trust we should be enabled before long to send teachers among them, and determine for a certainty if they are actuated by other than worldly motives in making such appeals as they do, saying, 'Send us teachers, that we may learn of a religion of which we are ignorant, and without a knowledge of which we must perish.' I have long felt that we shall be remiss in our duty until we have found some way of doing more than we have heretofore done for this strange people. I have it in mind, as soon as we have associates, to make a special effort to inform myself of what it is practicable to undertake for these Koords, under present circumstances."

THE SPIRIT NEEDED IN NATIVE PASTORS.

Referring to the necessities of that field, with reference to a self-sustaining Christianity, in connection with a native pastorate, Mr. Livingston writes: "We have sent but one new man from this station, to Marsovan, this year. I regret that there were not others to go, but I have learned from experience that we cannot be too careful in selecting men for the ministry. In my opinion, even more depends upon the preachers than the congregations, as regards the matter of self-support. Apart from a few of the large cities, the people have not the ability, however much disposed, to pay more than small salaries; and unless we can find young men with enough of the spirit of Christ to live on the salaries they are able to pay, I have little hope for the future of our work. I am happy to say, some of our people begin to see this thing in its true light. One of them, in conversation with me the other day, brought out very forcibly the idea, that they must have preachers ready to live as the average of the people do before we can reasonably expect the people to support them. I mention this as one reason why I have hope that we are to see a better state of things in this field. The people are coming to regard the work as *their own*, and one for which *they* must make provision, and carry it on without foreign aid."

BROOSA.

(57 miles S. S. E. of Constantinople.)

Mr. Schneider writes from Broosa, March 20, giving, still, pleasant accounts of the improved condition of matters there. Party feelings have much abated; "the general condition of the work has much improved"; the Sabbath audience "has at least doubled"; and "the necessity of providing enlarged accommodations is talked of." A "station-class," of nine or ten members, has made good progress in study, while "the religious aspect of the class is encouraging." Mr. and Mrs. Schneider have made visiting among the people a special object, having called on each Protestant family, and as far as time and strength allowed, on Armenian families also; and have been "surprised and delighted with the cordial reception given" them among the latter, many of whom "*admit the claims* of the truth."

MARSOVAN.

(350 miles East of Constantinople.)

Mr. Smith wrote from Marsovan, February 22d, of a growing interest there in religious things since the week of prayer; an increase of prayer-meetings, fully attended — six in all, weekly, including a young men's and a women's meeting; public and private confessions of sin, in some cases with apparently deep contrition. Two Mohammedans at Marsovan, men of mature age, have professedly received the truth, and are "contemplating a public profession of their faith in Christ by baptism," although "for a Mohammedan to confess Christ is no light thing." "There is nominal freedom, but even now, for a born Mohammedan to embrace Christianity would in many places cost him his life, and everywhere great trials and sacrifices."

In visiting out-stations, since the close of the school term, the missionaries have met, in several cases, with similar tokens of the presence and working of the Spirit, — confessions and reconciliations; a Turk, who came to scoff, hearing a sermon and going away declaring that the preaching was good, and that the Protestants were the best of the Christian sects; an influential Armenian, at the same meeting, led to new views of truth, conversing with the missionaries, frankly admitting that the struggle with him was, not whether he could give up the errors of his church and become a Protestant, but "whether he would give up all that is sinful for Christ," and soon taking, in some respects, an open stand; and in another place, "so unpromising that other missionaries have felt that we ought not to prosecute a work there," decided tokens of good under the labors of a helper, recently, and conversations with inquirers felt to be "better than many sermons." From places not visited there are also good reports from student-helpers, respecting their vacation-work. Of one region Mr. Smith writes: "Two of our young men are preaching there, and two of our girls are spending their vacation there in teaching. That rude and simple-minded people seem to receive the truth with joy. They are poor in this world's goods, living in miserable hovels of dirt, and subsisting almost entirely on beans and Indian corn; but among them are lovely and noble specimens of Christian character. We have already, in our schools, two young men and three girls from that region, and two more young men and five girls are anxious to come. Would that we could receive them all; but there are so many applicants that we felt compelled to reject three of the girls."

Mr. Locke writes from Philippopolis, in the Bulgarian field, that it is proposed to occupy Samokove as a station, instead of Sophia; two helpers having been there since the 1st of January. A helper who recently spent some days at Bansko felt much encouraged by what he saw there. Respecting one young man of that place Mr. Locke writes: "The priest's son, who came away with us [in the autumn] to attend the school here, has returned home. He was a very earnest seeker for the truth while here, and gave good evidence of being a Christian. He goes back to meet opposition, and that pressure under which so many of the scholars who have left this school, have yielded and returned to the faith of their fathers. For while nominally there are some in Bansko who will sympathize with him, really there will be no one to stand by him. He wept at the thought that he should be tempted to deny his Master. We feel sure that Christians at home will not fail to pray for *him*, and for *all* thus circumstanced. He asks for such prayer."

Central Turkey Mission.

MARASH — CONGREGATIONS — THE STUDENTS.

A few lines from Mr. Montgomery, of Marash, dated March 29, are gratifying: "Our work here moves on as usual. At the close of the school term we began preaching in the theological school-house, which is in an Armenian quarter of the city, distant from both our churches. The school-room holds between three and four hundred persons, and is full in good weather. Many of the most intelligent

Armenians of Marash regularly attend the services, which are conducted by Mr. Trowbridge and myself alternately. A more attentive and interested audience it would be difficult to find. We also take turns in preaching each week in Karaman, a village in the suburbs, where there is good attendance of Armenians and Protestants.

"We hear good reports from the students in the mountains. The priests have succeeded in stirring up much opposition in most of the villages to which they have gone, but so far they have been permitted to remain and preach Christ almost daily. One writes from Hadjin: 'The people press me so that I have hardly time to eat food.'"

Eastern Turkey Mission.

ENCOURAGEMENTS — MEETING AT HOOELI.

MR. WHEELER wrote from Harpoot, January 21: "You will be glad to hear that we are seeing many tokens of good. Mr. Barnum, Miss Warfield, and myself spent the last Sabbath in Hoghi, where we held seven meetings, some of which were deeply interesting. That little church is much quickened, and several persons are anxiously inquiring the way to Christ. The interest began with a day of fasting and prayer, appointed by themselves. Most of yesterday and the day before was spent by six of the pastors in their quarterly meeting, which, by invitation, we three missionaries — Messrs. Allen, Barnum, and myself — attended, and were very much pleased with the spirit manifested. During the coming week a convention of missionaries, pastors, preachers, and teachers is to be held in Hooeli, and we are hoping and praying that it may be a pentecostal season.

"There is increasing religious interest in this city, and the prayer-meetings are sustained with much interest, though, as yet, there are no decided indications of a revival."

Respecting the meeting at Hooeli, to which Mr. Wheeler refers above, "with all the laborers of the plain," and with "brethren present, also, from nearly every village," Mr. Allen wrote, February 5: "One hundred and ten guests were entertained by the brethren of the village, and their large chapel was filled with audiences (300 to 400) during the seven meetings held. The meetings were delightful, one after another rising to pray or speak. One young man, who was a promising member of the first class in the seminary, but who left, thinking to lay up riches, after six years of wandering has returned, and in one of these meetings confessed his sin and made known his purpose to live a new life henceforth. The chief man of the Hooeli congregation also spoke, begging that the brethren would pray for him; and also others from other villages.

"This sort of meetings, occasionally, I think will result in great good. We do not yet see all we had hoped for in the work around us this winter, but we still hope and pray. There are many discouragements, but more encouragements. A new zeal was awakened for the Koordistan missionary work in the Hooeli meetings. Two brothers offered one quarter of a laborer's support, on condition that the rest of the Hooeli congregation would give three fourths. Up to this time the plain villages have scarcely supported one man. We expect to see them supporting several within two years. The city church has supported one. Now they have organized themselves into a society, and are seeking two more men to educate for the Koordistan mission field, and support till the people *there* are ready to call and support them."

PROGRESS AT ERZROOM.

MR. PARMELEE wrote from Erzroom (150 miles southeast of Trebizond) March 10, stating that the last winter had been "one of the busiest and happiest seasons" of his life, in connection with special effort to stir up the Protestant brethren, and visiting among the people. He writes: "More than half of my winter evenings have been spent in native families and in meetings with the natives. Naturally selecting such families as would be likely to receive me in a friendly manner, I have been surprised to find the Bible or Testament in almost every house, and from conversation it is apparent that it has been

carefully read; and what is more, large numbers of the people not only attempt no defense of the errors of the old church, but even express themselves as decidedly in sympathy with us. There is reason to believe this class is very large in this city. Not quite strong enough to risk the obloquy and persecution that might come upon them should they openly join the little company of Protestants, they flatter themselves they can maintain a neutral position and yet acceptably worship God. But, obviously ill at ease, they watch with interest the progress of our work, in the hope that Protestantism will before long become so popular that they will be able to float in with the tide. O for the powerful operations of the Holy Spirit on the hearts of these men, that they may cast off this delusive conception of the Christian life, and come out boldly for Christ, putting on the whole armor of God. Do not forget them in your prayers.

FRUITLESS OPPOSITION.

"These efforts in the city, and similar ones in the villages, together with the increased activity of our Protestant brethren, have naturally aroused opposition. Several weeks ago, the acting Armenian Bishop sent a long paper to the Pasha, calling his attention to the movements of the American missionaries, and notifying him that in case of disturbance they (the Armenians) could not be responsible for the consequences. The Pasha invited us to an interview, which was friendly and entirely satisfactory. In his written reply to the Armenians, he called their attention to the fact of perfect religious freedom, and that it was no part of his duty to interfere with our movements. If we may credit reports that reach us, he also told them, verbally, that if our preaching was true they ought to receive it, if untrue, their only remedy was to preach against it; thus repeating, substantially, the wholesome advice of Gamaliel in the council of the Jews. Baffled in this attempt, they were obliged to be content with sending messengers to the villages, ordering the villagers not to receive us to their houses or to listen to our preaching. This, however, has had no effect whatever in interrupting our village work.

"Again, a few days ago, by heaping false and abusive stories on our colporter, they hoped to break up our selling of books in the market. Failing in this, also, their next blow, as formidable as that of a cat, is aimed at us personally. Only yesterday we were called to the room of the Governor of this city and vicinity, when it came to light that charges of interference and intrigue in the affairs of Turkish subjects had been made against us, in the hope that we might be driven off and our work rooted up. A few words on our part so thoroughly convinced the Turkish official of the groundlessness of these charges, and the awkwardness of his own position in having noticed them at all, that the interview closed with a shower of apologies for having troubled us in the least. Thus the Lord plants uneasiness in the hearts of our enemies and defeats their purposes against us; let all the glory be to his name."

MOVEMENTS AT KARS.

"Early in the winter we sent two helpers to Kars, a large city near the Russian border. It was our first attempt to occupy that place, and was regarded as an experiment, to be followed up or not as the experience of the winter should dictate. Our helpers were received gladly by a goodly number, some permanent, some only temporary residents of the place. They rented a house and began to sell books and to converse with those who, from various motives, were led to call on them; and on the Sabbath gathered congregations of from 12 to 30 attentive listeners to the preaching of the Word. But the enemies of our work could not allow the 'siege of Kars' to proceed so quietly. They stirred up the people against them, so that at one time the mob came upon them, and after treating them roughly, carried off a quantity of books and small articles of furniture from their room. Their lives even were in danger, and for several days a police force was necessary to protect them from the mob.

"At last they induced the judge of the city, temporarily acting as Pasha, to send the helpers, under guard, to this city. On their arrival here, the Pasha of the province, whose residence is here, *seemed* extremely indignant at the outrage, and im-

mediately, at our request, issued an order for their protection on returning there, and also for the collection of damages suffered from the mob. In a few days they were on their way back, and we have just received letters from them full of the most gratifying intelligence. On presenting their papers to the Pasha of Kars (not the judge who drove them off) they were received very kindly and the fullest protection promised. He immediately notified the Armenian and Catholic bishops that these men were to be protected, and to restrain their people from any outrages. Our brethren were rapidly making friends, both among Armenians and Turks, and there is good hope of a large congregation being gathered there at an early day.

"We are exceedingly gratified at the happy issue of this matter, not only for the sake of Kars and its immediate vicinity, but also because of the salutary influence it will have upon the many thousands of Armenians within the Russian territory, many of whom are already reaching out their hands after the bread of life.

PROGRESS AT ORDO.

"Now, sweeping across from Kars on our extreme eastern border, to Ordo, on the Black Sea, at the western boundary of our vast station territory, a distance of 350 miles, let me tell you something of the work there. In the Heralds for May and July 1867, some account is given of a remarkable uprising in that city. Since that time the work has suffered for lack of regular preaching and careful missionary superintendence, owing to our temporary absence. Left almost entirely to the mercy of their persecutors, the little flock there have been like defenseless sheep among ravening wolves. Still, with commendable courage, the brethren have held together. Boghos, the young man who had been the head and soul of the movement from the first, has completed two years of the theological course at Marsovan, and is spending the winter vacation in his native place. Pastor Hagop has also lately visited the city, chiefly for the purpose of perfecting arrangements for a separate burial-place, in which he was entirely successful. He found the brethren earnest and wide-awake. They had purchased a part of a house, the upper portion of which would be suitable for the preacher's family, while the lower part might be fitted up for a chapel and school-room, asking us to assist them only to the amount of one half the cost. The chapel they proposed to fit up entirely at their own expense, and besides, they offer to assume a part of the salary of their preacher. A school had been organized, with daily increasing numbers, and the regular Sabbath congregations number from forty to sixty. There is a fair prospect that at an early day a self-supporting church and pastorate will be established there.

A CRY OF DESPAIR FROM THE ENEMY.

"Since commencing this letter, my attention has been called to an article in one of the Armenian papers of Constantinople, written by a correspondent from this place, which sounds like a cry of despair. It says that the Protestants have purchased several large houses in the city, and are soon to organize a 'seminary'; that they are enticing the children of the Armenians into their schools; that their preachers are increasing in numbers, and are going forth into all the neighboring region, establishing schools and preaching the gospel; that they visit the villages on 'hunting' expeditions; and that it is more than probable the writer will, in his next letter, have to report the entire success of these movements. The fears of our opponents have hurried them on faster than the development of our hopes and plans, and led them to record, as already accomplished, what has only been hoped for. We acknowledge the compliment and feel encouraged to go forward, not in our own strength, but in that of our blessed Master, till we see with our eyes what the imaginations of our enemies now picture to our view.

"Thus it is, that on every hand we have to record the abounding goodness of God toward us; and in the fullness of our joy we feel like saying, with David, 'Bless the Lord, O my soul, and all that is within me, bless his holy name.'"

BITLIS STATION — REPORT.

Reporting the Bitlis station for 1868, Mr. Burbank states that "the year has given cheering evidence that the reformation, in its rapid progress, is taking deep hold of the hearts of the people." This is the more hopeful because it has been mainly under the influence of native laborers, the missionaries having been absent for two years, until October last. The Protestant community have come to feel a deep interest in education, both for men and women; the Misses Ely are entering on their work for women, and in the girls' school, with much interest and the promise of much usefulness; many young men are seeking education "that they may become helpers in the work of the Lord;" the Young Men's Christian Association has labored with a good deal of energy in sending the truth to the villages; and in several places the way seems to have been prepared for permanent labor. In a letter dated January 15, Mr. Burbank says: "We are shut up in the city by the deep snow, but we hear cheering accounts from our helpers in the villages. In one new village, more than a hundred come together to hear the truth. Our church members go, two and two, to the near villages, to carry the truth. Two of them were cruelly beaten last Sabbath, in a large Armenian village of five hundred houses, but they refused to leave till their business called them away. There are many in that village who hear the truth gladly, but there are many adversaries, who have hitherto overawed them. We expect soon to see a flourishing Protestant community there."

Nestorian Mission — Persia.

HELPERS — WINE DRINKING.

In a letter dated February 8, Mr. Cochran notices the assembling of helpers, in classes, for instruction, during the present suspension of the male seminary. Two classes, of about twenty, were together for about a month each, besides a smaller class, for a shorter time, during his absence in Gawar. One of these classes he speaks of as very interesting — instructed and criticised in sermonizing, extempore preaching, theology, pastoral labors and duties, etc. At the close of the course, a meeting of much interest was held by these helpers, during which, in connection with prayers, there were expressions not only of grateful acknowledgment of obligation to the missionaries and to the churches of America, but of increased consecration to the service of Christ. Then "Priest Shimoon, of Degala, pastor of one of our most prosperous and best disciplined churches, arose and stated that there was one duty which he feared to leave undischarged. It was known, he remarked, that he seldom tasted wine; yet he was persuaded that, as a pastor and leader of his flock, in view of the present fearful intemperance of his people, he ought to give his example to the practice of total abstinence. He was followed by others, till all of the class save one (and he has since joined the number) gave their pledges. This action appeared the more valuable as it was the spontaneous outburst of awakened conscience and feeling. That meeting will be long remembered. I cannot doubt the Master graciously accepted the renewed consecration then made."

Mr. Cochran refers, in other portions of his letter, to the alarming increase of intemperance in connection with last year's abundant vintage, and reports a recent great increase of temperance pledges; many of the helpers laboring zealously for the reformation.

INTEREST IN VILLAGES.

Considerable religious interest is reported in some of the villages, though the last "was on the whole a most unsatisfactory year with reference to immediate results." Mr. Cochran writes: "I visited Dizza Takky, previous to and during a part of the week of prayer, preaching in all eighteen times in half as many days, besides holding prayer-meetings and conversing with many individuals. The interest was greater than I have ever seen elsewhere in the villages. Brethren renewed their vows, and much fervent prayer and effort were put forth by all the little company of twelve or fifteen

communicants. New cases of interest daily occurred, more than twenty rising of an evening to express their determination to begin the new life, and to ask the prayers of God's people. Though they rose in face of much opposition, still we do not count as much upon the stand they take as we should among a different people. Evening meetings are still held daily, and it is believed the work is increasing in depth and extent, though the devil is trying to divert members of the congregation by exciting gross oppression. Three Armenians are reckoned among the converts, one of whom, a talented and promising young man, has begun preparation for the ministry.

"I am spending a part of this and the coming week in Aliawa, where I find much to encourage. I previously spent parts of four days in Ardeshai, a large village, where Mar Gabriel resides. The day services on the Sabbath were measurably solemn, but our hearts were chilled by the small attendance in the evening, and more by the fact that most of the male adults were in wine-drinking circles in the evening, including a majority of the members of our communion. It was found, also, that the individuals conversed with were immediately seen, if possible, by Mar Gabriel, or the young aspirant for his office, and cautioned against our influence and doctrines. Such opposition has not before been witnessed there, and it is probably traceable to the expected coming of Episcopalians.

"Considerable interest is reported in Supergan, under the indefatigable labors of Priest Yacob, and also unusual interest at Oola, in Salmas, and Dizza, in Gawar.

"Have returned this morning from Aliawa. Yesterday — the Sabbath — was a day of great interest to the little church, and several cases of hopeful conversion have occurred."

Ceylon Mission.

FROM HOUSE TO HOUSE.

MR. HOWLAND, of the Ceylon mission, spent some time, in January and February last, at the sea-side, in the mission health-bungalow, and embraced the opportunity to perform "evangelic work" in that portion of the field. Calling to his assistance a number of native helpers, the plan was to work in one village till every house was visited, and then go to another. Fifty houses, or more, were frequently visited in a single day, and in the afternoon two or three meetings were held, Mrs. Howland having one for the women, who, in some cases, manifested much interest. After several days of such labors, on the 11th of February he wrote: "The assistants think they have carried their message to every house in Valvertty Tury. They have visited 312 houses, and conversed with 1,008 individuals. Twelve meetings have been held. No opposition has been manifested in any of the meetings, though it was feared there would be. I understand that the assistants have usually spoken beforehand to some who were friendly, to use their influence to prevent disturbance. They have met with some opposition in their visits from house to house, and in some cases even with abuse. They feel much encouraged by the way in which the truth has generally been received, especially by the women. Cases of interest which have been met with will be followed up by the native pastor and assistants at this station. Our sympathy has been awakened for the women who seemed ready to listen. They say, 'What you tell us is right, but we are women, what can we do?' One said, 'If my son would consent to walk in this way I could.' She was a widow. Others spoke in a similar way. They are entirely ignorant of Bible truth; they cannot read, and often there is no one who would be willing to read to them. If they should be seen without the sacred ashes on their foreheads, even for a single day, it would at once attract attention and awaken opposition that they would not endure.

"I consulted with the assistants as to going through the village and visiting every house again, before the impressions of the previous visit are lost. They thought it better to wait a little, and in the mean time see those who had manifested special interest. I think the truth has been presented with a good degree of faithfulness

and earnestness, and with prayer for the divine blessing. When I have met the assistants early in the morning, from day to day, we have taken up such topics as the need of faith in the power of Christ to save; the necessity of our having a single eye to the glory of God; the promises to faith and prayer; and the inquiry what there may be in us to hinder answers to prayer and success in effort. An irrepressible sadness comes over me as I go through the village and see so many heathen still going on in their idolatry and sinful ways, and I feel anxious to try and do something more for their salvation before turning our attention to other villages."

Foochow Mission — China.

GRADUATES FROM THE TRAINING SCHOOL.

Mr. Woodin wrote from Foochow, March 2d, respecting the "training-school," which was commenced in 1864, with 9 pupils that year. Four of these had previously left the school, one of whom had just been engaged by the native church to act as a preacher for them, and Mr. Woodin states: "The remaining five young men finished their course in the school February 4th, and are all employed now as helpers, each working at some outstation of the mission. Having had the sole charge of them, and of the school, during the five years, except for the few months of my absence at Peking, I was greatly pleased, and grateful to God, when, at the close of their course, they all desired to enter upon the work of preaching Christ to their countrymen. This was the more pleasing to us all, because, from the fact that a former helper, whom they all knew, and also a fellow-student, were employed in the Chinese Arsenal, at much higher wages than they can hope to receive from us, there was reason to fear lest they might prefer to enter into that service rather than into the work of preaching. It was also gratifying to all the mission circle to see, from their examination, that they had received the opportunity for obtaining a good education, and that they had striven earnestly and *successfully* to avail themselves of it.

"After finishing the course, they came to me and thanked me for my care and kindness to them during their stay in the school; and especially, all said, that through me they desired to thank the American Board, and the Christians who contribute to it. So the fruits of five years toil are just beginning to be gathered. We shall follow these graduates with our prayers, and we ask this especially from Christian friends. Three of them were converted while in the school.

"The school now enters upon a new plan of operations; henceforth receiving, as new scholars, only those who have been hopefully converted and seem to give promise, if educated, of being useful in the gospel ministry. We have just received *seven* such persons, whose ages range from 25 to 35 years, and another, 44 years old, will probably begin to study next week. They are from four of our out-stations. The whole number of pupils is now 14."

North China Mission.

RELIGIOUS INTEREST AT TUNG CHO.

Some extracts from a letter from Mr. Chapin, of Tung Cho, dated February 8th and March 2d, will be sufficient to put the thoughtful reader in a condition to sympathize with and rightly pray for, not the writer only, but other missionaries among the heathen who meet like encouragements and like trials, — to-day confident that individuals have indeed been renewed by the Holy Spirit, to-morrow called to weep over the evidence that they are still servants of sin. On the 8th of February our brother wrote: "When I wrote you last, I think I alluded to some encouraging indications that God was drawing near to us, to bless us. For weeks before, he had bestowed upon us a special spirit of prayer, and we were in some measure waiting for the promised answer. It came first in the school; where the three older boys, who have been under religious instruction three or four years, professed to give themselves up to Christ, and declared their purpose to live henceforth for his glory.

"About the 1st of December one of the Peking church members, a man named

Chia, came down to assist me in my preaching. He is apparently a very simple, sincere, and earnest man, though not a man of extensive literary attainments, and his labors here were blessed of God. Ere long there were three applicants for baptism. Taught by past experience the danger of being imposed upon in such cases, I deferred them, that their sincerity might be tested. One of these has since left us, being strongly opposed, as I hear, by his father. The other two I have every reason to regard as true disciples.

"About the time this interest began outside, our school-teacher, and Miss Andrews' personal teacher, gave evidence that the truth was taking hold of their hearts. After several weeks of discussion and thought, the school-teacher at last told me, ten days since, that he had renounced the worship of ancestors and Confucius, and had taken Christ as his Saviour. Miss Andrews' teacher has been the subject of the most severe and protracted struggle I have witnessed in China, a struggle only ended last Wednesday by his apparent submission to God. During the past six days he has never seemed to waver. I believe the decision has been made once for all. He says his heart is now full of peace, and he longs to tell others of the Saviour's love.

"In all, there are seven persons here who, we hope, have within the past few weeks experienced the enlightening and renewing of the Holy Spirit. Two of these, the oldest pupil in our school and a farmer living about a mile outside the south gate of the city, I baptized on the 24th of January, thus laying the foundation of the first church of Christ in this heathen city. In reference to them both I feel great confidence that they are truly 'new creatures in Christ.' I hope to baptize the two teachers, and an outside man named Li, who was one of the three who first applied for baptism, in the course of two or three weeks, if they continue to appear as well as now.

"I have been lately devoting an afternoon occasionally to touring among the neighboring villages, and have found much to interest me, and some things to encourage. The people seem attentive, and some comprehend the great truths of our message."

SPEEDY FALLING AWAY.

Three weeks later, March 2d, Mr. Chapin wrote again: "Last Sabbath I baptized the two teachers, Chan and Li. They appear to be sincere in their professions of love to Christ. Three or four women also seem to give evidence of being born of the Spirit. In their homes the household gods have been destroyed, or at least put out of sight, and the husbands of two of them declare their belief in Christianity. Yet, in the midst of much to encourage, our hearts are full of grief at the discovery, just made, that the man Wang, one of the first baptized, has been guilty of dishonesty, and that, apparently, one at least of the other church members has been trying to screen him, even by falsehood. Yet we cannot believe that the work here has been all counterfeit. I believe God has already gathered in a chosen few, and that soon others will be gathered in, even 'of such as shall be saved.'

"I suppose there has not been a church established in all North China, however it may have been elsewhere, which has not been through just such experiences as we are now meeting — the searching out of wickedness concealed in the very house of God. To lift up a people, or even a church, out of the vileness of heathenism, is a greater work than to create a new race. But by God's almighty power it will be done. Yet the churches at home must not expect it too speedily."

SIGNS OF GOOD IN OTHER PLACES.

Mr. Blodget wrote from Peking, February 26th: "I regret to state that we have had no additions to our church in Peking for many months. There are some signs of good in the country. In one town, where we were unexpectedly hindered in our journey last fall, a little company of Bible-readers has been gathered, among whom is the innkeeper in whose inn we passed a night. At another town, where we passed a Sabbath, the innkeeper and several other persons read together, and the innkeeper prays. In this town are

many weavers of cotton cloth, who carry their work late into the night. Sometimes they appoint one of their number to read the gospels to them, while another volunteers to do his work.

"In Nan Chau Shz, where the church member Wong resides, a little band, mostly women, meet on the Sabbath regularly, to read and pray. We hear much said of the zeal of one woman, Mrs. Chang, whose husband is much opposed to her becoming a Christian. When I visited the town, last fall, he shut her up in the house, and himself guarded the door. She has never seen a missionary, but has learned from Wong all that she knows. This place is five days journey from Peking. I propose to visit the town again soon, if my health will allow of it."

Micronesia Mission.

PONAPE.

LETTER FROM MR. STURGES, *December* 2, 1868, to *January* 6, 1869.

SEVERAL letters from Mr. Sturges have reached the Missionary House at once. The one from which extracts will here be given would be read in full with much interest, but it must be somewhat abridged for the Herald. The reader will need to bear in mind facts previously reported — that Mr. Sturges has recently spent a considerable portion of his time away from his old home at Kiti, alternating between two places of residence, about twenty miles apart; the sad story of the burning of the first church building erected at Kiti, by a drunken "Nanakin," in February, 1865; and recent plans for sending native missionaries to other islands.

Return to Kiti. Under date, December 2, 1868, Mr. Sturges wrote: "Here we are once more, in our dear old home at Kiti, and among the people of our first love. We left here last April, to try our skill at building up a new station on the northeast side of the island. We left with heavy hearts, anxious for the little flock we were leaving among wolves, and the dwelling we had so long called our home among thieves. The latter needed extensive repairs, and the little flock very much needed a shepherd. They elected one of their deacons as a teacher; with much prayer and anxiety I placed him over them; and then left them, as the Apostles seem to have left most of their infant churches, to do the best they could alone. In June I visited them, held communion services, did all I could, during a visit of a few days, to set things in order, and promised to return to them after the visit of the *Morning Star* to our island. . . . The 'Star' came at last, and soon left, and we were not long in making ready to fulfill our promise to the Kiti people.

"Again we had heavy hearts; heavy because we were leaving a people who had been kind to us, and much needed us to advise them in their war difficulties with the heathen party, and specially sad that we were going to a house pretty much demolished by thieves and the weather. We were cheered, however, by the readiness of our people to assist us in getting off. . . . Just as the tide began to make so that our boat could float, natives came in, cheerfully picked up our chests, boxes, cooking-stove, and the various et ceteras of a migratory missionary family, put them all on board, and we started, with men to pull, and supplies of food to keep us many days. . . .

"We reached the landing in a drenching rain, about three o'clock in the afternoon, and the first indication we had that there was still life at the dear old home was that the store-house at the wharf had a new roof. This was not a little warming, as it afforded a place to put the dear ones out of the rain. We started up the hill to explore, and when about half way up, we were seen by the people in the church, who had just closed their Wednesday prayer-meeting, and the warm greeting was just what we needed. All the church were there, and such a stormy day! The men took hold and brought up our goods, the sisters 'cleaned house'; we found one dry corner where to spread our mat; so missionary and people were very happy together. . . .

New Floor in the Church. "We have a new floor in our church, which was ac-

complished by the industry of the 'ladies,' and is all the more pleasing to us, and I think to them, that it has been done so cheerfully and promptly. To-day we had our first meeting on the new cane floor, and it was very pleasant to see how much the people enjoyed it. It looked so clean, our dusky sisters, as well as their lords, looked a great deal better, and I think this effort to really do something without the help of their missionary will do them good. I doubt if new carpets and cushions in some of your city churches, and the good ladies that provide them, are chuckled over more than is this new reed-floor.

Pleasant Plannings. "Next Sabbath we expect to unite with this little church in celebrating the Saviour's love. One good woman will be baptized, but we fear another will not be here, who was also propounded last June. She is absent in another tribe, and we fear her heathen husband is keeping her away on purpose. On the following Monday we plan to have the monthly concert, and on Tuesday set sail to return to 'our other home.' We expect our boat to come down for us on Saturday; and perhaps many of the church members of our 'other church' will be here to unite, on the Sabbath, in commemorating the love of a common Lord.

Sad Reverse — A Storm. "December 8th. Alas for human plans and hopes! Our communion services have been held, also the monthly concert, as planned, but not in that meeting-house. That is numbered with its more pretentious predecessor — not burnt, but *blown down!* The night after our church meeting in the newly-floored house, the wind blew pretty fresh from the west, and in the morning brought rain, which poured into our house, as the thatching was raised up by the wind. We did what we could to put our books and effects into dry corners, but soon found it was of no use. A storm, a regular typhoon — or rather, irregular for this region — was upon us. Soon three of our out-buildings were prostrate; then the body of the church; and such a howling of the elements, and crashing of trees, I have never known! But the steeple, to which the body of the church was a mere attachment, stood; and there, high above the bread-fruit-trees, waved to and fro that cross. I could not help gazing upon that wonderful sight. A few slender posts only were visible under the branches of huge trees, and a red cross waving above the tops! I thought of the flag of my country, how no rebel violence could bring it down, and even hoped this cross would stand; and if tears moistened my eyes, as I heard the creaking of those timbers, and gazed upon that emblem of our religion waving and bending, I do not believe those tears looked unmanly to the Saviour, in whose name and for whose glory we had erected that cross more than two years ago.

"But these Pacific storms are terrible, and after an hour down came the tower! Was God angry! Why had he allowed a drunken chief to burn down a house that had been erected at so much cost; and now, why had the storm been commissioned to bring this new desolation upon this dark field? Such were some of my thoughts as I busied myself in putting extra supports and bindings to our dwelling, and shifting my family to places where they seemed less exposed should that building also go. Dark night came on, and there was the prospect of a more fearful night; but we had done all we could, and had only to commit ourselves to the care of Him whose are the winds. At length the storm abated, and ere morning it was quite calm. But O how desolate all around looked as the light dawned — cocoanut-trees, bread-fruit-trees, houses, all prostrate!

The People ready to Build again. "I had little faith to believe that our people would take hold and rebuild the house, and I was satisfied that I could not build for them; so there seemed to be no other course but virtually to abandon the field, as it would be hopeless to try to keep the church together without a place for meetings. Thus matters stood until after the Sabbath. I did not think it best to say much about rebuilding, nor was much said to me. On Monday, some of the people

said I must not leave them; they were going to work, and I must stay to get them started, and then they would finish. I told the boat's crew that had come for me that I wanted to stay, and if they must return, we would come up sometime. But they were all content to stay, and rendered much acceptable aid during the week.

"By Saturday night we had so much of the roof on as to afford a place for worship, and in the 'new church' we had our Sabbath meetings. I worked very hard, and I never saw a more cheerful set of workers. Men, *women*, and children took hold, and now all things are in such a state as to allow us to leave. We are all ready, and packed, and expect to 'sail' in the early morning.

"I am glad we came here; and I am glad the wind blew down the church. I shall go away with a stronger feeling that sixteen years of very hard labor on a very hard field has not been wholly lost. We promise our people to return to them in a few months to dedicate their church, and receive several to the communion, whom we have propounded. I take away a much lighter heart than I brought here.

Native Teachers Needed. "January 6th. We are now in the midst of the week of prayer. Our people turn out pretty well, but O how little life there is in them. We have the king of Wellington's Island, and a few of his people, here on a visit. He has been here twice before, and ever shows a deep interest in us. Some of his people can read a little; they have our books; but they very much need teachers, whom they are anxious to get but don't find. It is a matter of surprise that among so many converts and readers as we have, so few can be found suitable and willing to go out as teachers. We have little trouble to find readers and teachers for the home work, but to find the right persons to go to other islands is not so easy. . . .

"We did hope to be able to send teachers to the west, and had two very good men with good wives to go in the last trip of the *Morning Star*, but the 'Star' could not take them; one of the men is soon to go to his Father in heaven; and I see not how we are to extend our operations at present. And the class of foreigners that are fast filling up these islands, and that will soon be on the islands to the west, will be more than a match for our teachers. We hear, too, with much anxiety, of the movements at the Sandwich Islands to procure laborers from Micronesia. I fear that your African squadron will soon have to look after slavers in these seas."

FIRMNESS OF NATIVE CHRISTIANS.

In a letter dated January 18th, 1869, Mr. Sturges, of Ponape, gives some instances of firmness manifested by native converts when threatened by heathen enemies: "You may be interested to hear from one of our Micronesia church officers. Zacharias, one of our deacons at Kiti, is an old man, the father of a large family, nearly all of whom are members of the church. He was one of the second company I baptized. When we were making ready to leave Kiti last summer, Zacharias was elected 'secular agent,' his son-in-law being the teacher. Some months after we left, the chief—the same who burnt the church—sent for the deacon, who soon after made his appearance. The chief was seated in the midst of a crowd, all drinking the ava. A cup was sent to the old man, who said he could not drink it. The man who brought it advised him to drink, else the chief would be angry. As he still refused, orders were given to hold his hands, force open his mouth, and pour the ava down. He told the men that held him fast, that they could make his *body* drink, for that was in their power, but his heart, or soul, they could not touch. The chief then began to load his musket to shoot him. Some of the friends advised the old man to take a root of the ava and try to make friends with the chief, and thus save his life. This he refused to do, but said he could die, and feared not the chief. His meekness and resolution quite overcame his persecutors, and he was released, and has grown very much in favor with all the people, the heathen party as well as ours.

"I think it one of the redeeming traits

of our indolent, selfish, ungrateful people, that they 'stand fire' so well. Out of a little band of eleven baptized ones, living alone and far from us, only one yielded to fears of the hatchet swung over their heads, with orders from their chief to take the cup of ava or die instantly. Once, when a drunken savage flew at me with a drawn knife, one of my deacons stepped in between us, and bared his breast for the blow. Only a few days ago, while some of my people were on a visit to a distant part of the island, the chief of the place discovered that a young man from a hostile tribe was in the neighborhood. He ordered him brought into the feast-house, and made ready to plunge a knife into him. The chief of the Christian party drew the young man into his arms, and told the other chief if he killed one he killed both.

"Some of our church members have had their faith severely tested, and have come out of the fire looking very bright. If we could only see them taking hold of the work, and making more effort to get up into a higher life, it would encourage us much. When I see what some of them can do, and with so little effort, I am encouraged to hope that something can be made of them.

"Yet they are very much like little children, and even those who seem to try to do right often try us with the most childish conduct. But we feel encouraged to expect that something will yet come of our 'reconstruction' efforts. Mrs. Sturges' school is full, and she finds very good assistants in some of her advanced scholars."

Zulu Mission — South-eastern Africa.

WEEK OF PRAYER AT UMVOTI.

MR. GROUT wrote from Umvoti, January 11th: "Just as at all the returns of the world's prayer-meeting, we have had, during the meeting just now closed, an interesting time. Some time beforehand I gave notice of it, that men might arrange to be at home, and, if possible, have no business on hand that should interfere with a punctual and regular attendance. The first Sabbath I preached, showing, as well as I could, the importance and value of the occasion, and how it might be most profitably observed.

"On the week days the people attended, by themselves, a sunrise meeting; which was commenced at our first observance of this meeting, and which they have kept up daily ever since. During the prayer-week, this sunrise meeting is fully attended. In the afternoon, I and my family have attended with them, and the number attending has varied from 100 to 130. With the exception of a few remarks or a short prayer by me, the time was all taken up by the people; and the services usually alternated — a prayer and short remarks. We had some feeling remarks on personal piety and devotion; and we had prayers for everybody — in China, India, Asia, Europe, and America, not forgetting Queen Victoria.

"We always give opportunity, at the close of these meetings, for any out of the church, who may have been recently awakened, to express their feelings. This year we had but one such case — at least only one such took occasion to speak.

"We value this meeting most highly on our own account. It comes annually, and affords us an occasion to stir each other up. It also gives occasion to look out from ourselves, to think of others — talk of them and pray for them. The interest that comes into our minds makes us think that others remember and pray for us; and in turn, we think of and pray for them; and during all that week we seem to be nearer to everybody else than at other times. We wish to take everybody by the hand, call everybody by name, pray for everybody; and would be glad if everybody would do the same for us.

"When I was last at home, a man one day got up after I had asked them all to pray for us, and asked if the Africans prayed for him. If I could now see him, I would tell him that we do; but we have to say, 'That man in America that wished the Africans to pray for him.' If he would write and tell us his name, we would call him by name and pray for him.

"The week of prayer is a good deal observed in this region, and I think it is each year being more universally observed."

In another letter, dated January 28th, Mr. Grout presents an unpleasant view of the present religious condition of his people — a want of liberality, shown by diminished contributions for the support of schools, for home-mission work, at monthly concerts, etc.; less readiness than formerly to break away fully from the old customs and habits of their heathen state; more of "free commingling" with the heathen, "Christians lowering themselves down, without apparent regret"; an obvious need of "a revival that would shake the entire church to the foundation." For this, let Christians in America join their prayers with those of this veteran missionary.

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

The annual meeting of the Union was held in Boston in May. An abstract of the Annual Report, published in the *Macedonian*, states: "The year just closed has been one of mingled mercy and judgment. The missions have been prosperous, large accessions have been made to the mission churches, and the churches have grown in order and general efficiency. In many places the power of the Spirit has been most signally displayed.

Receipts and Expenditures.

"The total receipts for the year were $196,897.57. The total expenditure, including the debt of last year, was $210,273.80, leaving a balance against the Treasury, on the first day of April last, of $13,376.23.

"The amount received from Donations was $168,363.05, an increase of $11,377.44 over the previous year. The amount received from Legacies was $17,986.68, against $6,406.24 the previous year.

"The Committee estimate that to send out four or five new families, to provide for the exigencies of the work, and discharge the balance of the debt, they will need, the current year, not less than $235,000.

Summary.

"Missions of the Union, 13 — that in Africa having been added. In the Asiatic missions are 19 stations where American missionaries reside, 328 out-stations, and 315 churches; members, 15,974; baptized during the year, 1,296.

"Whole number of American laborers connected with the Asiatic missions, including those under appointment, 101 — 47 males and 54 females. Native preachers, teachers, and colporters reported, 428 — of whom 74 are ordained.

"Taking those churches in Burmah not immediately under the supervision of missionaries of the Union, we have 427 out-stations; 414 churches; 1,529 baptized; total of members, 20,193; native helpers, 512, of whom 80 are ordained.

"The tables from Germany are not received, and we adopt the statistics of last year. Those from France and Sweden are complete. The total stands — churches, 301; preachers and colporters, 300; baptized, 678; members, 24,388.

"Combining the missions in Europe and Asia, we have churches, 715; baptized, 2,207; members, 44,581."

MISSIONS IN JAPAN.

NOT much has yet been accomplished in Japan in the way of gathering converts and building up Christian churches; but in the way of translating, preparing the way for a Christian literature, educating some young men, and getting light before some minds among the higher classes, there is a laying of foundations which promises much in the future. A recent number of *The Sower* gives the following extract from a letter from a missionary to a friend, as showing that there are occasions for gratitude: "The great Daimos, or feudal barons of Japan, constitute a confederacy of despots, each of whom, while ruling absolutely over his own subjects, yields homage to the Mikado, or Emperor. They, like kings, have each his own Cabinet of

confidential advisers, who likewise transact the general business of the government for their master, under his direction. One of these Daimos, who has been in times past quite noted for his debasement of character, but whose name we must not mention, has for his prime minister a man who, two or three years ago, was baptized, with his younger brother, by one of the missionaries in Japan.

"After he returned with his brother to his native province, this minister informed his lord of the fact of his and his brother's conversion, and was neither rebuked nor punished for his confession of this transgression of the law of the land. He, moreover, plainly told his master that the Christian religion was the greatest want of Japan, for it is the only foundation on which to build up a national character. The Daimo listened to his counsel, and read the Bible and other Christian books in Chinese, which his minister had to offer him. The consequence was, that not many months ago, he sent his faithful minister to the port where the before-mentioned missionary resided, to ask him to take up his residence in his dominion, and establish schools for his subjects upon a Christian basis. When the minister came to the missionary, he brought to him his own son and a physician of his country to be baptized, they having come to the knowledge of Christ and faith in him, through reading the same Scriptures and the influence of the converted prime minister. Thus, in one of the provinces hitherto inaccessible to missionaries or other foreigners, there are now four men of high positions, who have become the humble followers of Christ."

CHINA.

In the Herald for March last, (page 95,) reference was made to the case of missionaries at Yangchow, who had encountered serious opposition, been driven from their house by a violent mob, etc. The case has since attracted much attention in England, having furnished occasion for a somewhat spiteful tirade against missionaries by a member of the British House of Lords, and caustic replies from certain Bishops. Readers in the United States, as well as in England, therefore, will naturally desire to know somewhat more definitely how the "China Inland Mission," with which the brethren at Yangchow were connected, is constituted. *Evangelical Christendom* gives the following statements. These missionaries "are not connected with any of our great missionary agencies. Some ten or twelve years ago, a medical gentleman, Mr. Taylor, being in China, was stirred with the desire to preach the gospel to the heathen, and devoted himself to the work. He commenced it in faith. He had no certain supporters at home, and he determined simply to rest on God's will, to take what he sent, and never to show distrust by getting into debt. After a time, he found a like-minded person in Mr. Berger, a gentleman in the county of Sussex, who undertook to receive and forward subscriptions, and generally to act as agent for the new mission. The position between Mr. Taylor and Mr. Berger is therefore somewhat similar to the earlier relations between Dr. Carey and Andrew Fuller, when, in the quaint language of the latter, the one lowered himself into the pit, and the other held the rope. The mission differs from others not only in its means of support, but in its mode of action. Mr. Taylor and his associates — for several men like-minded with himself, with their wives, have joined him in China — purposely avoid the treaty ports, and prefer to settle in the inland towns, and usually where they are the only Europeans. They dress in the Chinese style, and in every case in which they can do so without violating Christian principle, they adopt the Chinese manners and customs. It is their object to identify themselves with the Chinese, so that their converts, on becoming Christians, yet retaining in all other respects their country's habits, should give as little shock to the national prejudices as possible." In another connection it is also stated: "The China Inland Mission has been alleged to consist of Plymouth Brethren. Its real composition is, we learn, as follows: Members of Church of England, 2; Presbyterians, 7;

Congregationalists, 2; Methodists, 2; Baptists, 9; Plymouth Brethren, 5; uncertain, 2; total, 29. This enumeration includes the wives of missionaries. The Rev. Hudson Taylor is, we are informed, a Baptist."

The *Record*, of the Presbyterian Board gives the following pleasant intelligence from China missions: "The Rev. John Butler, writing at Ningpo, China, September 30th, 1868, and reviewing the work of the year, sends information that will be cheering to our readers: 'The laborers at this station have abundant cause for rejoicing on account of the blessings that have attended their efforts for the salvation of this people during the past year. Fifty-four persons have been received into the communion of the different churches, all giving very satisfactory evidence of their knowledge of the doctrines of the Scripture, and of the renewing power of divine truth in their hearts. . . . In closing the record of another year, we are more and more impressed with the value of *native laborers*, and the necessity that they be multiplied. The men already in the field have proved themselves reliable and efficient, and are a just cause for thankfulness to the mission. But as the work spreads we have not qualified men to occupy the new places. Influenced by these facts, we earnestly hope the Executive Committee will make such an appropriation as will at least enable us to educate the most hopeful of the boys of our church members, with a view to their becoming preachers to their own people.'

AFRICA.

UNDER the caption — *Remarkable Missionary Progress in South Africa*, a recent number of the London *Record* states: "At the Annual Meeting of the French Protestant Missionary Society, held in Paris on the 15th of April, it was stated that although the mission to the Basuto people had not quite recovered from the frightful calamity which had almost overwhelmed it, the active interference of the English and French Governments had done much to revive it. Six of the older stations had been reoccupied and a new one established. It is very gladdening to learn that the long and severe sufferings to which the native Christians had been exposed had served to manifest the power of the gospel and the genuineness of the conversions to it. Though for a time deprived of their missionary pastors, the Basutos had not only continued firm in their allegiance to Christ, but had displayed much zeal in the endeavor to evangelize their heathen fellow-countrymen. Hundreds of converts had been brought in, and the missionaries, upon their return to their former stations, found that the work of evangelization had been greatly prospered, and largely increased flocks awaited their ministrations. They had been thus enabled to found a seminary for training native preachers, and rejoiced in contemplating a more auspicious future than had ever before shone upon their mission."

EGYPT.

A MEETING was held at Exeter Hall, London, in April last, in support of the American United Presbyterian mission in Egypt. A converted *Hindoo prince* presided, — the Maharajah Duleep Singh, — who said: "It is now about nineteen years since I, a heathen, was brought out of darkness into the knowledge of our Saviour Jesus Christ, and since my conversion, each year, as it has been passing away, has taught me more and more of the value of God's inestimable gift to sinners. It is because I have witnessed the great work of the salvation of souls now being carried on in Egypt, and can myself testify to the true Christian character and conduct of the missionaries there[1] — to their unremitting labors, self-denial, and zeal — that I am here to advocate the cause of, and to commend to your support, the American mission in Egypt."

Dr. Lansing, of the mission, stated: "The mission with which he was connected, an American Presbyterian mission, numbered as its working staff ten

[1] His wife was formerly a teacher connected with the mission.

missionaries, of whom two were laymen; three young ladies, who were teachers of female schools; and about forty native agents, who labored as colporters, teachers, and native pastors. The field occupied was from Alexandria to Assouan. The number of chief stations was eight, which were surrounded by numerous outstations. The number of communicants was over 200. The schools were fourteen, in which about 600 children of all sorts were being instructed in the elements of a Christian education. They had a theological school in which twenty-two men were being trained for the holy ministry, and a press which was engaged in giving a Christian literature to the people; and — which was perhaps the fact most indicative of the extent and nature of the work — from 8,000 to 10,000 volumes of Bibles and Christian books had been distributed — sold, not given away — annually, in the past eight years. The mission had been established only fourteen years, and for about half of that time the staff of laborers was weak, and the efforts, as was usual in the commencement of every mission, were mostly preparatory and tentative. These statistics gave but a very imperfect view of the extent of Protestantism in the land. The mission, while laboring for all, had met with its chief success among the Copts. Their present number was between two and three hundred thousand. The Coptic Church was the successor of the Church of Athanasius and Cyril and the martyrs, and claimed the Evangelist Mark as its founder.... This people was awaking from the sleep of ages. It was not too much to say that the whole Church was undergoing a great and glorious reformation.... Picture worship was being very generally abandoned. In several churches, without any personal influence from them (the missionaries), priests and people had met, and by common consent removed the pictures from the churches. The fasts were being more and more generally disregarded, the confessional forsaken, and the priestly authority, when attempted to be enforced, removed. The Bible was everywhere acknowledged to be the standard of appeal on controversy; and, what was better than all mere controversy or lopping off of errors, spiritual religion was being revived, and our most devotional and evangelical books were much sought after. Many of the priests were obedient unto the faith, and the missionaries had now two of them in connection with them, who made able evangelical preachers; and others were preparing for the work."

WOMAN'S WORK.

SCHOOL-GIRL HELPERS IN CHINA.

Mr. Peet, of Foochow, in a letter dated January 26th, reports a visit to the outstation Langpuo, on which he was accompanied by Mrs. Peet and two of their boarding-school girls, Sëükhiong and King-ngi. He writes: "Mrs. Peet and the girls visited the women of Langpuo. They spent most of the day in visiting from house to house, reading and explaining the Lord's prayer and the ten commandments to the women, and to others who might be present. Sëükhiong was the reader and speaker, mainly, on these occasions, and Mrs. Peet was very much pleased with her performances. She seems to have given to those who listened to her some *home*, as well as *wholesome* truths. 'Your idols are dead matter; they cannot protect or help themselves. The white ants can eat them up, birds and insects rest upon them and crawl over them, and they know nothing about it; how then can they help you?' Again, on the sixth commandment: 'If you wish in your heart that a person may die you are guilty of murder. You kill your female children; that's murder too. You think less of daughters and more of sons, but daughters are as good as sons. They can learn to read as well as sons, as you see in my own case. They can be useful, too, when educated, and can do as much good in their

sphere as sons can,' etc. Some one spoke of her feet not being bound. 'Yes,' she said, 'and they are as God made them, and I can use them to his glory. Suppose you were to take your hand, bend it over your wrist, and bind it down so you couldn't use it, would that be wise? Would that be using it for the glory of God?' She would then point to King-ngi, who came to school with bound feet less than a year ago, but unbinding them she could now walk about with ease and comfort, as they could see. This mode of address seemed to carry conviction to the hearts of all present, and instead of laughing at what she said, they were quite ready to admit that she was in the right, and instead of blaming King-ngi seemed to be proud of her."

TUNG CHO, NORTH CHINA.

MR. CHAPIN wrote from Tung Cho, in February last, mentioning the interest of Miss Andrews' teacher in religious subjects, and his, apparently, deep conviction of sin, and stating, in regard to the work among women: "Mrs. Chapin and Miss Andrews are pursuing their work as usual, going out every day to teach such women and girls as they find willing to receive instruction. Several are learning to read, and some listen with interest to what they hear. Last Sabbath three of these women, besides several girls, were present at the morning service here. The work is much like that in the Zenanas of India, except that it is still in its infancy here, and we have no great results yet to report. It is now the time of sowing; but the harvest will be gathered, the first-fruits of it, I confidently believe, at no distant day."

WOMAN IN MICRONESIA.

MR. DOANE, of Ponape, writes: "There is one feature in our work that is interesting, and well worth speaking of. It is the interest the *female* portion of our population take in the work. It is said that woman is always one step in advance, heavenward, of men. I know not how largely this may be true of the women of our sister islands, here it is an interesting and beautiful fact. They outnumber the men as church members; they outnumber them as attendants on our schools; they are by far our best scholars; they are the most teachable. And were it *right*, I should jump astride the hobby of 'Woman's rights' and put up some of our good sisters — the Mary's, and Rachels, and others — as spiritual guides to the people. They are such now, somewhat, in a silent way, but I am almost inclined to give them the 'office of a bishop,' or something akin to it.

"The prospect does not just now seem very bright for a large and efficient class of young men to come forward and prepare themselves for the sacred work. I have had my eye on two or three, but how little they desire the work! It is sad; but perhaps we may take hope from the good in the other line of workers. If we can get well-educated females, we shall have in time, I hope — it is usually so — Hannahs who will come forward with their Samuels, to be devoted to the Lord's service. It surely cannot but be that so much female influence on our side will tell on the male portion of our people."

RECEIPTS OF THE WOMAN'S BOARD,

FROM MAY 6TH TO JUNE 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.

Brunswick. From Prof. J. B. Sewall, to constitute his wife L. M. $25 00

NEW HAMPSHIRE.

Henniker. Mrs. R. H. B. Cogswell, to support a pupil in Miss Proctor's school, at Aintab, Turkey, 25 00

VERMONT.

Rutland. "Persis 2d," $25, Mrs. Morse, $1, 26 00
Middlebury Aux. By Miss Julia Beckwith, Treasurer, 36 00
Grafton. Mrs. E. B. Barrett, $5, Mrs. S. B. Pettingill, $3, Mrs. C. B. Aiken, $1, 9 00
71 00

MASSACHUSETTS.

Falmouth. Mrs. Cornish, $3, E. S. Atwood, to constitute Mrs. Joseph H. Gray L. M., $25, 28 00
Long Meadow Aux. By Miss Mary Lawton, to constitute Mrs. M. L. Harding L. M. 26 50
West Newton. Mrs. Thomas E. Graves, to constitute herself L. M. 25 00
Northampton. "A Thank-offering," 25 00
Fitchburg. By a friend, to constitute Mrs. John Lowe, L. M. 25 00
Cambridge. Shepard ch. Aux. A part to constitute their pastor's wife L. M. 30 00
Mount Holyoke Seminary. A part of which to constitute Miss Helen M. French, Miss Mary Ellis, Miss Julia E. Ward, Miss Lydia W. Shattuck, Miss M. Elizabeth Childs, Miss Harriet E. Sessions, Miss Elizabeth Blanchard, Miss Eliza-

beth D. Ballantine, Miss Anna C. Edwards, Miss Hannah Noble, Miss Ellen P. Bowers, Miss Lucy J. Holmes, Miss Susan M. Clary, Miss Frances M. Hazen, and Miss Elizabeth B. Prentiss, Life Members, 400 00
Waltham. A friend, 5 00
Monson. From Mrs. Otis Bradford, to constitute Miss Sarah E. Bradford L. M. 25 00
Stockbridge. A Life Membership for Mrs. S. B. Brown, 25 00
Ashby Aux. A part to constitute Mrs. Ellen S. Parker L. M. 43 80
Bradford Female Academy Aux. By Miss Sarah Johnson, Treasurer, 58 85
Beverly. From a true friend, R. W. G., 5 00
Southbridge. Mrs. S. M. Lane, 5 00
Haverhill. $1, and from a friend, $1, 2 00
Billerica Aux. By Mrs. William Bossom, 20 00
Boston. Miss D. Carleton, 5 00
Subscribers of $1 each, 5 00
Donation 1 25
758 90

RHODE ISLAND.

Providence Aux. Anna S. White, Treasurer. From Mrs. J. L. Draper, Beneficent ch., to constitute herself L. M., $25, Central ch. $3, High st. ch. $1, 29 00
Coventry. Four annual subscribers, 4 00
33 00

CONNECTICUT.

Deep River. H. Wickes, to constitute his wife L. M. 25 00
Groton. The Misses Copp, annual subscribtion of $1 each, 3 00
28 00

NEW YORK.

Watertown. By Mrs. Susan Morgan, subscriptions used to constitute pastor's wife L. M. 25 00
Rome. From "M," 5 00
30 00

NEW JERSEY.

Vineland. Mrs. G. M. Bartlett, 5 00

PENNSYLVANIA.

Philadelphia. Mrs. C. A. Lynde, to constitute herself L. M. 25 00

MARYLAND.

Frederick City. E. H. Rockwell, Esq., to constitute his wife L. M. 25 00

OHIO.

Granville. Mrs. Deborah Fuller, to constitute herself L. M., and to educate a pupil in Marash Seminary, 120 00

Total for subscriptions and donations, $1,147 40
Also for Quarterlies, 86 25

Total, $1,233 65

P. S. Address letters for Treasurer of "Woman's Board of Missions" to care of HOMER BARTLETT, 60 State Street, Boston, till further notice.

MISCELLANY.

IS THE CHURCH IN EARNEST?

ON a very interesting occasion in London, a few months since — the taking leave of three men who had occupied important parishes at home, but were going to India, in the service of the Church Missionary Society, to establish a "Training College of native pastors, evangelists, and teachers," — Rev. Dr. Duff, well known in connection with his labors in India, remarked: "From what I am constantly reading in my own country, I see that we are making a mere mock in regard to missions; that we are simply playing at missions, and are not doing the proper thing at all in this great country. If we go to war against a great city like Sebastopol, if we want to penetrate into the center of Abyssinia, what do we do? We take the best and most skillful and experienced of our brave generals, and our best officers and troops, and we send supplies in such abundance that there can be no want. If we wish to be successful we must use the means which are adapted to secure success. Now I feel intensely that I am humbled that we as a people, as churches and communities, are content with doing just a little, as showing some recognition of a duty, but not putting forth our power and energy, as if we were in earnest, and sending out the ablest and most skillful of our men. We are but trifling with the whole subject. The world is to be evangelized. We have eight hundred millions of people to be evangelized. Here, in Great Britain, we have one minister for every thousand of inhabitants, and yet we are content to send out one for two millions of people; and in China I do not suppose there is one for three millions, taking all the societies together. Would we desire to know what we ought to do? Let us look to the church at Antioch. When God had a great work to do among the Gentiles, what did he do? Here is the church at Antioch, with Barnabas and Simeon, Lucius of Cyrene, and other men of character, but not equal to Paul and Barnabas. Does the Holy Ghost say that Paul and Barnabas, having been the founders of the church, were indispensable for its prosperity, and you must keep them, — Lucius and the others will not be so much missed; send them to do the work? No; he says, 'Separate me Barnabas and Paul'; the other men can carry on the

quieter work; the most able and skilled men must go forth on the mighty enterprise — 'Separate me Barnabas and Paul.' Excuse me for saying this. In this day's meeting, which gladdens my own heart, I see something of this kind of process beginning. We do not want *all* the ablest men in this country to engage in the enterprise, but cannot some of them be spared as leaders of the younger ones? We need all the practical wisdom which the world contains to guide us and direct us in the midst of the perplexities which beset us in such fields as India and China. . . . Why should not some of our bishops, if they be the successors of the Apostles, go forth, and set an example, the value of which the whole world would acknowledge? I wonder that a man who is prominent before the world for his position and rank, does not surrender that, and go forth on a mission of philanthropy. I wonder at it. Some would be ready to follow; but at all events they would say, Here is sincerity, here is devotedness; and it will no longer be said, 'You are the men who are paid for loving the souls of men.' I will not speak merely of church dignitaries, but of other dignitaries. Peers of the realm can go to India to hunt tigers, and why cannot they go to save the souls of men? Have we come to this, that it shall be beneath them, and beneath the dignity of men in civil life, to go forth on such an errand? The eternal Son of God appears on earth that he may work out for us an everlasting redemption. It was not beneath him to seek and to save that which was lost, and will you tell me that it is beneath the dignity of a duke or an Archbishop of Canterbury, to go into heathen realms to save a lost creature?"

BIBLIOGRAPHICAL.

FOREIGN MISSIONS: *Their Relations and Claims.* By RUFUS ANDERSON, D. D., LL. D., late Foreign Secretary of the American Board of Commissioners for Foreign Missions. 12mo, pp. xiv.–373. New York: Charles Scribner and Company. 1869.

DR. ANDERSON has laid the Christian public under new obligations. The promise made upon his retirement from the Secretaryship, when "his eye was not dim, nor his natural force abated," has been more than fulfilled. The friends of missions, the world over, will welcome a work like this from the hand of one who has had opportunities of information on the various topics discussed, superior to those enjoyed by any other man.

The volume itself is a marvel of condensation. Only the most thorough knowledge of his subject could enable the distinguished author in so few pages "to show the extent of the field that has been providentially opened for foreign missions; the providential preparation otherwise made for such missions; the peculiar nature of the work of missions; the extent to which it has been carried; its success; the hindrances at home and abroad, and how they may be removed; and the claims of foreign missions upon the churches, and upon young ministers of the gospel." One may well believe that we have now attained to what may fairly be called the "Science of Missions," when, from the mass of material furnished by the observation, experience, and reflections of a lifetime, such a result is possible.

First presented, with great acceptance, in the form of lectures to the Theological Seminary at Andover, and afterwards repeated by request at other institutions, the volume has now the fitting form of a finished work; — the dedication, to the Trustees of Andover Seminary; the preface, true to its name and office; the table of contents; the summary at the head of each chapter; the appendix, rich in collateral information and valuable statistics; and last of all, a full index, including in its range the appendix as well as the body of the work; — all in the approved style of the Riverside press, and by one of the best publishers.

It is just such a volume as should be in the hands of every pastor and of every layman who would be in sympathy with the great work of the church in the evangelization of the world. For further details the reader is referred to the advertising columns of the HERALD.

MEETING IN BEHALF OF THE BOARD.

As usual on anniversary week, a meeting in behalf of the American Board

was held at Tremont Temple, Boston, on Thursday, May 27, at half-past seven o'clock, P. M. Hon. Alpheus Hardy presided, prayer was offered by Rev. Dr. Wellman, of Newton, and addresses were made by Rev. A. H. Plumb, of Chelsea, Rev. George Washburn, of Constantinople, Dr. H. M. Storrs, of Brooklyn, N. Y., and Dr. E. Thurston, of Fall River.

DEATHS.

JUST as the Herald goes to press, a brief note from Athens, Greece, announces the death of the venerable missionary Rev. Jonas King, D. D., on the 22d of May, at half-past one o'clock, A. M. His last words, says Mr. Constantine, were "about the work of the Lord."

The *Congregationalist* announces: "Rev. Samuel Nott, who at one time, for twenty years, was pastor of the church in Wareham, died on the 1st instant, at the residence of his son, in Hartford, at the age of eighty-one. He graduated at Union College in 1808, and was a member of the second class at the Andover Theological Seminary (1810); was ordained February 6, 1812, and went out with Gordon Hall, Adoniram Judson, Samuel Newell, and Luther Rice, as the first company of missionaries sent out by the American Board. He returned [on account of ill-health, in 1815], and from 1816 to 1823 was a teacher in New York; from 1823 to 1829, preached in Galway, N. Y., from 1829 to 1849, in Wareham, Mass., where he subsequently taught a school and has since resided, until a late removal to the family of his son, where he died."

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.		
Falmouth, 2d Cong. ch. and so.	7 40	
Freeport, Mrs. S. A. Hobart,	25 00	
Gorham, Cong. ch. and so.	14 31	
South Freeport, Rev. Horatio Ilsley,	10 00	56 71
Hancock county.		
Bucksport, Elm st. Cong. ch. and so. m. c.		60 00
Kennebec county.		
Gardiner, Cong. ch. and so.	34 70	
Waterville, Cong. ch. and so.	15 00	
Winslow, Cong. ch. and so.	30 00	79 70
Lincoln county.		
Bath, Charles Clapp, Jr., to const. Rev. SMITH BAKER, Orono, Me., H. M.	50 00	
New Castle, 2d Cong. ch. and so.	6 75	56 75
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.		22 65
Somerset county.		
Skowhegan, Cong. ch. and so. 66; E. H. Y. 5;		71 00
		346 81

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Gilsum, Cong. ch. and so.	28 35	
Keene, 1st Cong. ch. and so. m. c. 42; 2d Cong. ch. and so. m. c. 26.39;	68 39	
Marlboro, Cong. ch. and so.	7 50	
New Alstead, Cong. ch. and so. m. c.	16 00	120 24
Coos county.		
Northumberland, Mrs. Ann Cleaveland,		5 00
Grafton county.		
Campton, Cong. ch. and so.	21 50	
Plymouth, Cong. ch. and so.	13 90	35 40
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
New Ipswich, Charles Nichols,	20 00	
Pelham, Cong. ch. and so.	60 30	80 30
Merrimac co. Aux. Soc.		
Epsom, Cong. ch. and so.	11 50	
Henniker, Cong. ch. and so., annual coll., to const. WORCESTER HAWTHORN, H. M.	102 98	
Pembroke, Cong. ch. and so.	13 82	128 80
Rockingham county.		
Portsmouth, North Cong. ch. and so.		296 85
Strafford county.		
Farmington, Cong. ch. and so. m. c.	6 60	
Gilmanton Centre, Cong. ch. and so. m. c.	15 00	21 60
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.		28 00
		715 69

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.		
West Addison, K. S. M.	3 00	
Orwell, Miss L. Root,	10 00	13 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
St. Johnsbury, South Cong. ch. and so.	56 11	
St. Johnsbury East, Cong. ch. and so. m. c.	30 00	86 11
Chittenden co. Aux. So. E. A. Fuller, Tr.		
Burlington, 1st Calv. Cong. ch. and so. m. c. 15.54; Mrs. R. W. Francis, to const. Rev. EDWARD H. GRIFFIN, H. M., 75;	90 54	
Williston, a friend,	2 50	93 04
Essex county.		
Guildhall, Cong. ch. and so.		8 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		
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Benson, Cong. ch. and so,	39 50	
Fairhaven, Friends,	2 00	
Hubbardton, Cong. ch. and so.	21 61	
Pittsford, Mrs. Palmer, for China,	4 00	

Rutland, Cong. ch. and so. m. c. 38 88—105 99
Windham co. Aux. Soc. C. F. Thompson, Tr.
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Jamaica, a friend, 60
Windham, Cong. ch. and so. 60 00—80 60
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Woodstock, 1st Cong. ch. and so. m. c. 5 00
403 74

Legacies.—St. Johnsbury, Silas Grow, by D. R. Grow, Ex'r, 50 00
453 74

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. 22 60
Falmouth, 1st Cong. ch. and so., annual coll. 231.28, a friend, with previous donation, to const. Rev. CHARLES W. JENKINS, H. M., 30; 261 28
Sandwich, Calv. Cong. ch. and so. to const. N. F. FESSENDEN, H. M. 100 00—383 88
Berkshire county.
Williamstown, White Oaks Chapel, 13 00
Boston and vicinity.
Boston, Old South ch. and so., of wh. from m. c. 33.06; 8,887 51
Essex Street ch. and so, of wh. from Ladies, 400; 5,070 00
Shawmut ch. and so. 4,454.35, Sabbath School, 100; 4,554 35
Mount Vernon ch. and so. 4,070 30
Park Street ch. and so., Gents, 2,845.30, Ladies, 1,144.50, m. c. 32.92; 4,022 72
Central ch. and so., of wh. from m. c. 337.39; 2,942 17
Eliot ch. and so., of wh. from m. c. 103.68; 2,605 47
Vine Street ch. and so., of wh. from m. c. 340; 2,275 00
Phillips ch. and so. 1,679 50
Berkley Street ch. and so. 228 15
Maverick ch. and so. 180 82
Highland ch. and so. m. c. 133 27
Chambers Street ch. and so. 122 64
Springfield Street ch. and so. 100 00
E Street ch. and so. 56 62
Old Colony Sabbath School, 50 00
Christian Church, 25 00
Shawmut Mission School, 25 00
Annual Union Monthly Concert at Park st. ch. 46 46
Union Monthly Concert at Park st. ch. 335 86
H. J. A. 500; a friend (of wh. for China, 100), 200; other donations and legacies, particulars of which have been acknowledged, 3,357.74; 4,057 74
40,967 58
Previously ack'd, 35,801 20
5,166 38
Chelsea, Broadway Cong. ch. and so. m. c. 82 76—5,199 14
Essex county.
Andover, Free Church, for China, to const. Rev. FRANCIS H. JOHNSON, H. M. 130; a theological student, 10; 140 00
Methuen, 1st Cong. ch. and so. m. c., 3 months, 59 59—199 59
Essex co. North Conf. of Ch's. William Thurston, Tr.
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Franklin co. Aux. Soc. L. Merriam, Tr.
Greenfield, Mrs. Sara V. Childs' family contribution for native teacher at Harpoot, 10 30
Orange, a friend, for China, 50, H. R. 2; 52 00—62 30
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Springfield, a thank-offering for preservation on a long journey, 1,000 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, Faculty and Students of Amherst College, (ann. coll. 231.30, m. c. 32.56), to const. W. S. SLOCUM and G. H. TILTON, H. M., 263.86; Leavitt Hallock, 10; 273 86
Granby, Cong. ch. and so. 10 06
Northampton, Edwards Cong. ch. and so. m. c. 91.32; 1st Cong. ch. and so. m. c. 50; 141 32
South Amherst, Cong. ch. and so. 25 00
Southampton, Cong. ch. and so. 77 00
South Hadley, Mt. Holyoke Sem'y, m. c. 20 00
Williamsburg, Ebenezer Phillips, 5 00—552 24
Middlesex county.
Holliston, Cong. ch. and so., annual coll. and m. c., to const. W. L. PAYSON, H. M. 112 00
Lowell, High st. Cong. ch. and so. m. c. 120 03
Medford, 1st Trin. Cong. ch. and so., annual coll. 417.73; Mystic Cong. ch. and so. 130.50; 548 23
Newton, Eliot Cong. ch. and so. 1,262 00
Waltham, Joanna Bond, deceased, add'l, 100 00—2,142 26
Middlesex Union.
Littleton, Cong. ch. and so. 25.60, Otis Manning, 25; 50 60
Nantucket county.
Nantucket, 1st Cong. ch. and so. m. c. 10 00
Norfolk county.
Jamaica Plain, Central Cong. ch. and so., add'l, 125 00
Medway, 1st Cong. ch. and so. m. c. 7 95
West Roxbury, South Evan. ch. and so. m. c. 35 70—168 65
Old Colony.
Marion, Cong. ch. and so. 21 00
Palestine Miss'y Society.
East Bridgewater, Union Church, 19 45
Scituate, Ortho. Cong. ch. and so. 19 20
Weymouth, 2d Cong. ch. and so. 42 00—80 65
Taunton and vicinity.
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Taunton, Trin. Cong. ch. and so., to const. J. E. SANFORD, G. T. ATWOOD, and EDMUND W. PORTER, H. M. 355 67—547 80
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, The new Cong. church, a friend's thank-offering, 250 00
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Mendon, A. H., Sarah, and Lucy C. Reed, 1 each, 3 00
11,649 94
Massachusetts Home Miss'y Society, Income of Mrs. Osborn's legacy for propagating the gospel among the Indians of North America, 120 00
11,769 94

Legacies.—Groton, Isaac Grout, add'l,

by E. B. Campbell, Adm'r, 400, less tax 24, 376 00
West Stockbridge, Benjamin Cone, add'l, by H. W. Taft and G. J. Tucker, Trustees, 1,000, less tax, 60, 940 00–1,316 00

13,085 94

CONNECTICUT.

Fairfield co. East Aux. Society.
Stratford, G. Loomis, 5 00
Fairfield co. West Aux. Soc. A. B. Beard, Tr.
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Hartford, A, for China, 200 00
Poquonnock, Cong. ch. and so. 12 28
Suffield, 1st Cong. ch. and so. 15 00—311 28
Middlesex Asso'n. John Marvin, Tr.
Had Lyme, Cong. ch. and so., Gents and Ladies' Asso'n, annual coll. 58.95, m. c. 26.05, with prev. donations, to const. S. R. HOLMES, H. M. 85 00
Hamburg, a friend, 5 00
Old Lyme, 1st Cong. ch. and so. m. c. 37 22—127 22
New Haven City, F. T. Jarman, Agent.
3d Cong. ch. and so. 61.68; Centre Cong. ch. and so. m. c. 88.52; Davenport Cong. ch. and so. m. c. 12; North Cong. ch. and so. m. c. 7.10; Yale College Chapel, a friend, 20; 139 80
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New Haven West Conso'n. E. B. Bowditch, Tr.
Naugatuck, Cong. ch. and so. m. c. 8 70
West Milford, Pres. ch., in part, by Rev. S. S. Goodman, 11 50—20 20
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
East Lyme, a friend, 13 80
Franklin, a friend, 5 00
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Norwich, George C. Goddard, 2 00—70 80
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
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Thompson, Cong. ch. and so., to const. MARTHA A. BLACKMAR and EMERGENE ELLIOTT, H. M. 215 00
Westford, Cong. ch. and so. 6.50; Rev. J. B. Griswold, 5; 11 50
Woodstock, 1st Cong. ch. and so. m. c., for May, 14 25—250 75

1,175 40

NEW YORK.

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Auburn, Faculty and Students of Theol. Sem'y, to const. Rev. DANIEL MCCOY, H. M. 69 55
Geneva and vicinity. W. H. Smith, Agent.
Romulusville, Pres. ch. 55 00
New York and Brooklyn, Agency of the Board Bible House,—
Of wh. from Mercer st. Pres. ch., in part (of wh. from G. R. Lockwood, 200, Miss Lucretia Deming, 100, C. A. Davison, 50, F. C. Jones, 33.33, C. E. Booth, 30, C. P. Hartt, 25, m. c. 12.15), 867.98; Lafayette Ave., Pres. ch. (Brooklyn), balance of coll. (of wh. from W. S. Alexander, Jr., to const. Rev. T. P. HASCALL, H. M., 50), 409.85; 4th Ave. Pres. ch., coll., 325.60; Classon Ave. Pres. ch. (Brooklyn), 295.23; Church of the Covenant, add'l (of wh. from C. N. Talbot, 100, D. D. Lord, 50, J. C. Jackson, 3), 153; Elm Place Cong. ch. and so. (Brooklyn), in part, 114.45; 5th Ave. Pres. ch., Ezra White, to const. Mrs. NANCY A. WHITE, H. M., 100; Madison Sqr. Pres. ch., Dr. Adams, 50; Broadway Tabernacle Cong. ch., add'l, H. Hatch, 50; 5th Ave. Pres. ch. Mission Sabbath-school, on 7th Ave., for sup't of Rev. Lewis Bond, 36; Park Cong. ch. and so. 35; Soc. of Inquiry in Union Theol. Sem'y, m. c. 27.40; West Pres. ch., add'l, E. Anthony, 25; E. Thompson (Brooklyn), 100; "Cash" (of wh. for China, 25, for North China, 25), 100; a friend (Brooklyn), 10; a friend, 5; Mrs. P. Milspaugh, 1; 2,704 99
Oneida co. Aux. Soc, J. E. Warner, Tr.
Utica, 1st Pres. ch., in part (of wh. from J. B. Wells, to const. E. L. WELLS, H. M., 100, George Lawson, 10, others, 143); 253 00
Syracuse and vicinity. T. Hough, Tr.
Fulton, Mrs. Hannah T. Griswold, 10 00
Watertown and vicinity. Fred Baker, Agent.
Watertown, 1st Pres. ch. coll. 280.10, m. c. 91.18, less exc. 98c.; 370 35

3,462 89

Almond, Pres. ch., add'l, 9 25
Ashland, Rev. T. Williston, 4, Miss Mary Williston, 1; 5 00
Auburn, 1st Pres. ch., A. D. Millard, 6 50
Avon Springs, O. Comstock, with prev. dona., to const. RALPH S. TAINTOR, H. M. 50 00
Bridgewater, Cong. ch. and so. 4 00
Buffalo, Rev. H. P. Bogue, 10 00
Butternuts, 1st Pres. ch., Gilbertsville, 67 00
Candor, Cong. ch. and so. m. c., for China. 1 00
Crown Point, 2d Cong. ch. and so. m. c. 25 00
Deer River, Cong. ch. and so. 8 00
Dunkirk, Pres. ch. 25 91
Durham, 1st Pres. ch. m. c. 10; Lyman A. Hull, 10; 20 00
East Bloomfield, Myron Adams, 10 00
East Whitehall, Friends, 6 25
Elbridge, 1st Cong. ch. and so., annual coll. 22 00
Ellington, Cong. ch. and so. 15 08
Flushing, Cong. ch. and so. m. c. 9 16
Genoa, 1st Free Cong. ch. and so, annual coll. 20 00
Holley, Mrs. O. C. Bushnell, 11 00
Homer, Rev. S. Carver, 21 00
Hyde Park, Mrs. Sarah Willis, 10 00
Jordan, Pres. ch., add'l 5 50
Lafayette, Cong. ch. and so., coll. and m. c. 31 26
Lake View, James W. Walden, credited by mistake in May Herald as Fairview, 25.
Lockport, 1st Pres. ch. 51 00
Middle Granville, Pres. ch. m. c. 1 00
Morrisville, 1st Cong. ch. and so. 27 87
New Berlin, Cong. ch. and so. 23 50
Oakfield, D. R. Taylor, 29 85
Oaks Corners, Pres. ch. 14 00
Otego, Cong. ch. and so. 5 78
Painted Post, Pres. ch. 9 75
Paris, Cong. ch. and so. 21 50
Pike, Pres. ch. coll., with s. s. coll., to const. Rev. T. S. DEWING, H. M. 36 00
Poughkeepsie, Pres. ch. m. c. 40 22

Rochester, Brick Pres. ch., S. P. Allen, 100 00
Rome, W. 5 00,
Southampton, a few friends, 4 00
Unadilla, Pres. ch. 4 31
Union, 1st Pres. Society, Mrs. Nancy La Grange, 10 00
Union Falls, a friend, 10 00
Utica, Westminster Pres. ch., to const. H. H. CURTIS, ABNER GARDNER, and LEWIS LAWRENCE, H. M. 305 84
Watkins, a friend, 2 00
Westford, Cong. ch. and so., add'l, 1.90; Rev. N. S. Moore, 5; 6 90
Westmoreland, 1st Cong. ch. and so. 8 00
Winfield, Cong. ch. and so. 6 00—1,115 44

4,578 83

Legacies. — Ovid, Folkerd C. Sebring, by William Dunlap, Ex'r, 1,379.04, less legal expenses and exc. 369.44; 1 009 60

5,587 93

NEW JERSEY.

Bricksburgh, Pres. ch. m. c. 18 00
Englewood, Pres. ch. m. c. 156 89
Newark, 1st German Pres. ch. coll. 20 00
Vineland, 1st Pres. ch. 11 25 206 14

Legacies. — Montclair, Zenas Baldwin, add'l, by N. O. Baldwin, Ex'r. 1,157 50
Newark, Henry Rogers, by J. N. Tuttle, Ex'r. 1,482 09—2,689 59

2,845 73

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Philadelphia, Kensington 1st Pres. ch. 275.30; Plymouth Cong. ch. and so. 22.50; Southwark 1st Pres. ch. 10; C. F. 30; 337 80—347 80
Birmingham, Pres. ch. 10 00
Cherrytree, Pres. ch. ann. coll. 8 00
Hamlinton Lodge of the I. O. G. T. 14 60
Hanover, Rev. Jacob Sechler, for the Central Turkey Mission 10 00
Lock Haven, G. B. Perkins, 8 88
Philadelphia, "L. D. J." 50 00
Pittsburgh, a friend, by Rev. J. S. Travelli, 1,000 00—1,101 48

1,449 28

DELAWARE.

Wilmington, Hanover St. Pres. ch., m. c. 121 60

MARYLAND.

Frederick City, E. H. Rockwell, add'l 25 00

DISTRICT OF COLUMBIA.

Washington, 4th Pres. ch. m.c. 151.73; 1st Cong. ch. and so. m. c. 32.83; Rev. E. Goodrich Smith, 10; Rev. Samuel Whaley, 5; 199 56

NORTH CAROLINA.

Shaw's Mills, Rev. G. Wm. Welker, 5 00

LOUISIANA.

New Orleans, Joseph Ballister, 1,000 00

KENTUCKY.

Greenupsburg, "A. C. V." 5 00

OHIO.

By Wm. Scott, Cincinnati.
Cincinnati, Poplar St. Pres. ch. 25; 2d Pres. ch. m. c. 10.30; 35 30
Cleves, Pres. ch. 15 00
College Hill, Pres. ch. 39 18
Constantia, Pres. ch. by Rev. J. W. Thompson, 16 00
Dayton, J. A. J. Inskeep, 10 00
Delaware, 2d Pres. ch. 51 00
Elimbeth and Berea, Pres. ch's, 34 00
Huntington and Raccoon, Pres. ch. 5 00
Little Mill Creek, Pres. ch. 17 50
Marietta, Pres. ch. m. c. 3 61
Montgomery, H. L. Karr, 6 24
Roscoe, Pres. ch. 3 05
Walnut Hills, Lane Sem'y ch. m. c. 5 50—241 88
Belpre, Cong. ch. and so. ann. coll. 71; m. c. 3 mos. 29; 100 00
Bryan, S. E. Blakeslee, 9 00
Central College, Pres. ch. 12 00
Cleveland, 1st Pres. ch. m. c. 31.16; 1st Pres. Mission church, Aaron Street, 8.52; Euclid St. Pres. ch. Mrs. J. L. Ozanne, for China, 10; 49 68
Jersey, Pres. ch. m. c. 8.19, Rev. C. M. Putnam, 35; 43 19
Kelloggsville, Franklin Stoddard, 4 00
Newburgh, Welsh Cong. ch. and so. add'l. 5 00
Rootstown, Gad Case, 50 00
Salem, David A. Allen, 10 00
Toledo, 1st Cong. ch. and so. of wh. from John Kinnan, 50; 106 00
Wauseon, Carrie Odell, for tracts and testaments, 1 00
Wayne, Cong. ch. and so. in part, 20 10—409 97

651 85

Legacies. — Columbus, Thomas Brotherlin, by J. S. Ford, Ex'r., 633.33, less tax 38; 595 33

1,246 68

INDIANA.

Bloomington, 2d Pres. ch. and s. s. to const. RICHARD OWEN, H. M. 100 00
Columbus, Pres. ch. 15 90
Pleasant Ridge, Pres. ch. 1 60
Terre Haute, Cong. ch. and so. 18 65
Thorntown, Pres. ch. 20 00—156 15

ILLINOIS.

Atlanta, Cong. ch. and so., by Rev. S. R. Wells, 22 00
Champaign, Cong. ch. and so. 13 14
Chicago, Union Park Cong. ch. and so. add'l, Prof. Haven, 25; 8th Pres. ch. m. c. 14.50; J. J. Barrows, 10; 49 50
Edwardsville, Pres. ch. 6 00
Galena, 1st Pres. ch. 91.50; a friend, 50c.; 92 00
Galesburg, a friend, 1 50
Granville, Cong. ch. and so. m. c. for May, 6 00
Greenville, Pres. ch. 2 50
Greenwood, "Tithes," 3 00
Harrison, a friend, 1 00
Kewanee, Cong. ch. and so. of wh. from Thomas Pierce, 10, S. M. Hurd, 10, Miss Hurd, 2, Mrs. Hurd, 1; 97 50
Lawn Ridge, Cong. ch. and so. 28 15
Neponset, Cong. ch. and so. 39 00
Payson, David Prince to const. Miss P. A. PRINCE, H. M. 100 00
Perry, 1st Pres. ch., add'l, 20 00
Pittsfield, Rev. William Carter, 10 00
Plainfield, Cong. ch. and so. 17 00
Quincy, 1st Pres. ch. 25 50
Shelbyville, Pres. ch. 75 00
Springfield, 1st Cong. ch. and so. 81 25
Victoria, Cong. ch. and so. 6 25
Virden, Pres. ch. 63 00
Warsaw, 1st Pres. ch. m. c., 2 months, 6 70
Wheaton, Cong. ch. and so., add'l, of wh. from President Blanchard, 10.10; 17 10
Wyanet, Cong. ch. and so. 7 00—790 09

MICHIGAN.

Albion, Pres. ch. 10 00
Allegan, Pres. ch. 34 65
Escanaba, Pres. ch. 6 35
Flint, 1st Pres. ch. 169 13
Greenwood, Pres. ch. 4 00
Hancock, Calumet Branch, of Cong. ch. 11 00
North Adams, Cong. ch. and so. 11 27
Utica, Cong. ch. and so. 19 45—265 85

MINNESOTA.

Afton, Cong. ch. and so. m. c., 8 mos. 18 00
Chatfield, Pres. ch., annual coll. 15 00
Faribault, "Tithes," 1.75, ditto, 85c. 2 60
Red Wing, 1st Pres. ch. 28.06, less exc. 18c. 27 88—63 48

IOWA.

Davenport, Rev. Julius A. Reed, 9 00
Lyons, a friend, 5 00
Maquoketa, Rev. J. B. Gilbert, 5 00
Montrose, Pres. ch. m. c. 3 00
Newton, Wittemberg Cong. ch. coll., in part, 31 60
Osage, Cong. ch. and so. 25 65
Sterling, Cong. ch. 4 00
Wheatland, 1st Pres. ch. 16 00
Winthrop, Rev. L. W. Brintnall, 5 00—104 25

WISCONSIN.

Charlestown, Mrs. Lucinda C. Martindale, 1 00
Madison, E. E. 25 00
Neenah, Pres. ch. 28 70
New London, Cong. ch. and so. 9 00
Racine, 1st Welsh Congregation, 24 00
Somers, Pres. ch., quarter's coll. at m. c. 9 46
Stoughton, Mrs. E. B. Sewell, 1 00
Tafton, Cong. ch. and so. m. c., for May, 6 00
Waterloo, Cong. ch. and so., for China, 5 50—104 66

MISSOURI.

Breckenridge, Benjamin Mather, for China, 50
Medina, Pres. ch. 5 00
Mineral Point, Austin Marshall, 100 00
Newark, Pres. ch. 10 00—115 50

KANSAS.

Fort Scott, Rev. T. Y. Gardner, 4 00
Muscotah, Cong. ch. and so. 6 00
Salina, Pres. ch. 12 75
Topeka, 1st Cong. ch. and so. 31 35—54 10

CALIFORNIA.

Mendocino, a friend, 5 00
Oakland, 1st Cong. ch. and so. 50, gold, less exchange, 69 09
San Francisco, 2d Cong. ch. and so. 7, gold, less exchange, 9 66—83 75

OREGON.

Astoria, 1st Cong. ch. and so. m. c., May, 6 50
Brownsville, Rev. H. H. Spalding 5 00
Portland, 1st Cong. ch. and so. m. c. 12 00—23 50

WASHINGTON TERRITORY.

Walla Walla, Rev. Cushing Eells, to const. Edwin Eells, H. M. 100 00

CANADA.

Province of Quebec.
Montreal, Am. Pres. ch. 552.14, gold, 778 52

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Women in Ti Chi, per Rev. C. A. Stanley, 1 04
Hawaii, Kohala, Rev. E. Bond, 138 00
South Africa, Natal, Mapumulo m. c. 16 13—155 17

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Of wh. for a pupil at Marash, 30; for a pupil in Miss Proctor's school, Aintab, 25; 55 00

From Woman's Board of Missions for the Interior.

Mrs. J. V. Farewell, Chicago, Treasurer, 849 22

904 22

MISSION SCHOOL ENTERPRISE.

Maine. — Brewer, 1st Cong. s. s. 19.67; Garland, Cong. s. s. 5; Minot, Cong. ch. and s. s. 11; New Castle, 2d Cong. s. s. for sch. in Harpoot, Turkey, 28.75; Rockland, Cong. s. s. for pupil in Harpoot Sem'y, 30; 89 42

New Hampshire. — Boscawen, 1st Cong. ch. and s. s. 30; Brentwood, Mrs. Anna R. Brock's s. s. class, 5; Colebrook, Cong. s. s. 9.30; Farmington, Cong. s. s. 3.40; Gilsum, Cong. s. s. 3; Henniker, Cong. s. s. 5.02; Marlboro', Cong. s. s. 28.25; Newcastle, Cong. s. s. for sch. at Satara, Mahratta Mission, 5; Pembroke, Cong. s. s. 15; Walpole, Cong. s. s. for sch. in Madura, 30; West Concord, Cong. s. s. 30; West Randolph, Cong. s. s. 10.85; 174 82

Vermont. — Bakersfield, E. M. Barnes, for girl in sch. at Harpoot, Turkey, 30; Bridport, Cong. s. s. 11; Dummerston, Mary Chandler, 50c.; Granby and Victory, Cong. s. s. 25; Pawlet, Cong. s. s. 35; Ripton, W. C. Kirby, 14c.; Salisbury, children, 6c.; Westhaven, Cong. s. s. 2.; 103 70

Massachusetts. — Blackinton, Union s. s. for a teacher in Pongertive, Ceylon, 41; Granby, Cong. s. s. for two students in Theol. Sem'y, Harpoot, Turkey, 60; Hadley, Russell Cong. s. s. for a sch. at Abeih, Syria, 40; Lincoln, G. M. Baker, for a girl in Miss Rice's sch. Oroomiah, Persia, 28; Lowell, Kirk St. Cong. s. s. for a sch. of Rev. W. B. Capron, Madura Mission, 30; North Hadley, Cong. s. s. for sch. at Cesarea, Turkey, (84.33 less cft. 50c.) 83.83; Randolph, 15 little girls, proceeds of a quilt made by them, 7; Weymouth, a member of Rev. A. A. Ellsworth's church for a pupil in Miss Seymour's sch. Harpoot, Turkey, 30; 319 83

Connecticut. — Clinton, Cong. s. s. 20.20; Cromwell, Cong. s. s. 40.25; 60 45

New York. — Carmel, a friend for pupil in Abeih Sem'y, Syria, 30; Genoa, 1st Cong. s. s. for Rev. L. D. Chapin's schs. China, 21; New York City, D. B. Hixon, for a girl in Harpoot Fem. Sem'y, 30; Mercer St. Pres. s. s. Miss Booth's class for Mrs. Bushnell's sch. Gaboon, W. Africa, 20; Miss Wickham and friends for Mary Wickham pupils in Fem. Sem'y, Odooville, Ceylon, (bal. of 100) 10: Phelps, Pres. s. s. 5.20; Pike, Pres. s. s. 14; Poughkeepsie, a colored s. s. class for Mrs. Edwards' sch. Zulu Mission. 1.25; Romulusville, Pres. s. s. 12.24; 198 69

New Jersey. — Vineland, 1st Pres. s. s. for Rev. M. P. Parmelee's sch. Erzroom, Turkey, 17 50

Pennsylvania. — Erie, 1st Pres. s. s. Morning Star Soc. with prev. dona. to const. J. A. French, H. M. 45; Philadelphia, Wharton St. Pres. s. s. 20; 65 00

District of Columbia. — Washington, 4th Pres. ch. Junior For. Miss'y Soc. 260 30

Tennessee. — Jonesboro, Pres. s. s. for Mrs. Rhea's sch. Oroomiah, Persia, 12 30

Ohio. — Ashtabula, Pres. s. s. for sch. of Rev. H. J. Bruce, Mahratta Mission, 25; Belpre, Cong. s. s. Miss'y Soc. 20; Delaware, 2d Pres. s. s. 25; Oberlin, s. s. by Prof. Henry Cowles, D. D., for Rev. T. B. Penfield, Madura, 50; Pomeroy, 1st Pres. s. s. add'l, for sch. in Madura Mission, 31.60; Troy, 1st Pres. s. s. 60, Mrs. Christian Le Fever, sen. 30, all for Mrs. Edwards' sch. Zulu Mission; Warren, 1st Pres. s. s. for sch. in Madura Mission, 34.87; 276 47

Indiana. — Connersville, Pres. s. s. for pupil in Rev. M. D. Sanders' sch. Ceylon, 32; New Albany, 2d Pres. s. s. for sch. of Mary H. Porter, North China, 120; Thorntown, Pres. s. s. 11; Vevay, Pres. s. s. 4; 167 00

Illinois. — Lawn Ridge, Cong. s. s. 15 00

Minnesota. — Shakopee, Alice Hinds and Lizzie Daily, 25c. each, 00 50

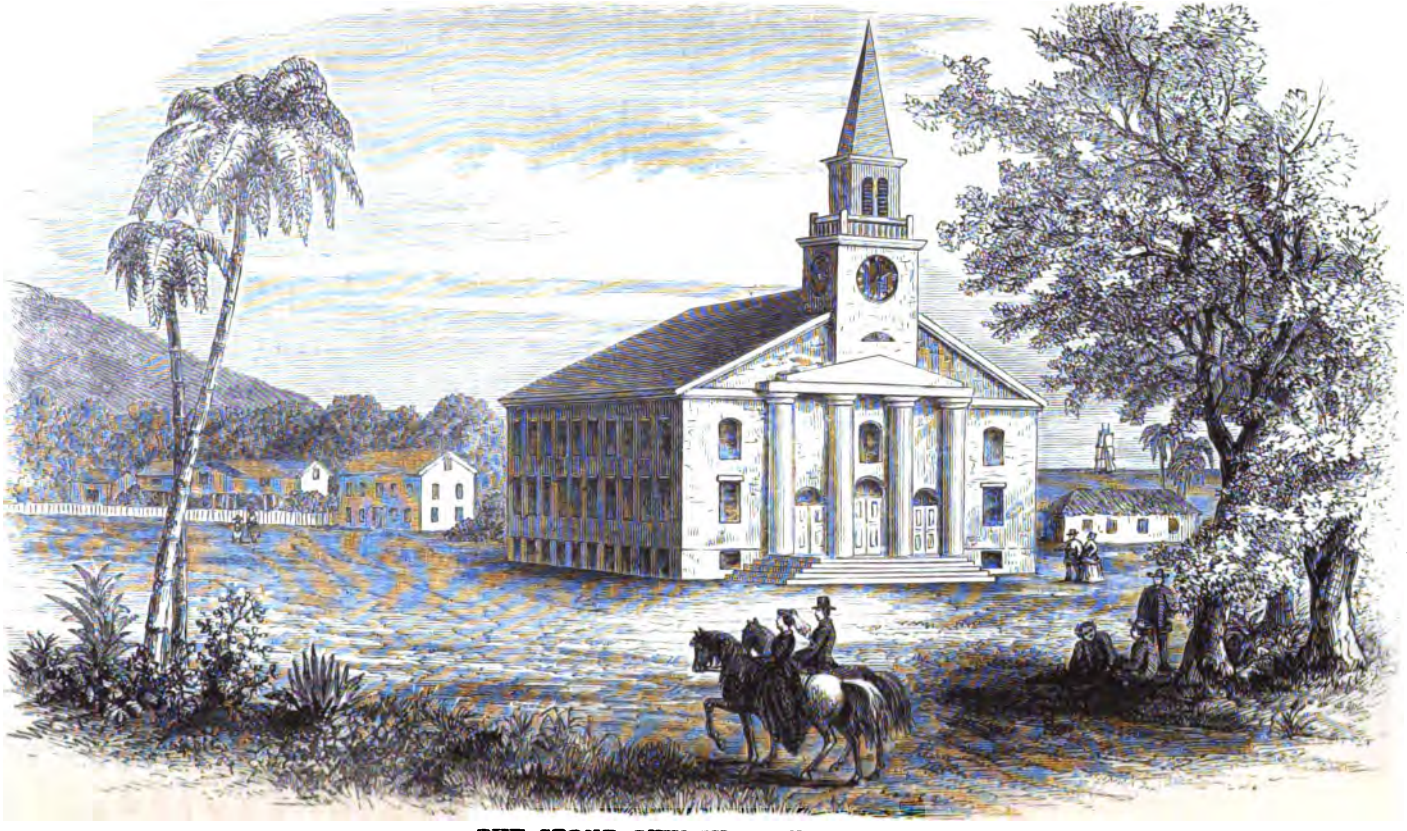
Missouri. — Brookfield, Cong. s. s. for Rev. W. H. Atkinson, Ahmednuggur, 6; St. Louis, North Pres. s. s. for a student at Foochow, China, 28.65; 34 65

1,790 63

Donations received in May, 28,142 71
Legacies " " " 5,610 52

33,753 23

☞ **Total from Sept. 1st, 1868, to May 31st, 1869, $284,665 15**



THE STONE CHURCH AT HONOLULU.

THE

MISSIONARY HERALD.

VOL. LXV. — AUGUST, 1869. — No. VIII.

PRESENT FINANCIAL PROSPECTS.

ANOTHER year of the Board is rapidly approaching its close, and many friends, as they open this number of the Herald, will look anxiously, first of all, to see what are the financial prospects. Is there to be a debt? Are all the operations of the coming year, in this great cause, to be embarrassed? Are the missionaries to be saddened, or again, as last year, greatly cheered when they shall learn the result of this year's effort? The *figures* can be readily given; the *prospects* are open to the eye of Him who sees the hearts of his people, but not to human eyes. They do not *seem* bright, but if all who are ready to ask what they are, will be ready also to ask — "Lord, what wilt thou have *me* to do"? — what in the way of personal contribution, and what in the way of effort to secure contributions from others — they may be made bright. The figures stand thus: Sum recommended by the Board, at its last meeting, to be raised and expended within the year, $600,000. Sum appropriated by the Prudential Committee, $547,500. Sum received for ten months, up to July 1, $318,009.75. Balance to be obtained in July and August, to make up the whole amount of appropriations, $229,490.25. Sum which will be actually needed *from donations* and *legacies* — deducting what may come from other sources and any possible saving in expenses — not less than $200,000.

This certainly is not encouraging; but the sum really received from these sources in the corresponding two months of last year was $202,368. The same willing mind as was then exhibited, a like humble, prayerful, *ready* looking to the Master, may bring about like results now, and occasion like rejoicing — on earth and in heaven. The receipts for June this year vary very little from those for June 1868, but the *donations* were $3,657 more now than then. This also is encouraging; so that again we may say, as in the August Herald last year, let no friend slack his hand; let prayers and efforts be unceasing, and all may yet be well.

THE STONE CHURCH AT HONOLULU.

ONE way in which, for many years, the people of the Sandwich Islands have manifested their interest in the religion of the gospel, taken to them by the missionaries of the Board, has been by earnest, costly, and laborious efforts in the erection of houses of worship. The Missionary Herald for June, 1840, noticed no less than nine places at the Islands, where meeting-houses had just been completed or were then in process of erection. Five or six of these were of stone. Thus it was stated: At Waialuku, "the people have nearly completed the walls of a stone meeting-house, 100 feet by 53"; at Haiku, an outpost, 14 miles from Waialuku, they "have nearly completed a good stone meeting-house, 96 feet by 42"; at Waimea, "the walls of a stone church, 120 feet by 50, have been reared"; at Kealakekua, "the walls of a stone church, 120 feet by 54, are nearly completed"; and at Honolulu, "the First Church and congregation have commenced a stone meeting-house, 144 feet by 78.... The king has given $3,000 in money towards its erection." This last is the church of which the engraving presents a view.

The labor performed in the erection of some of these buildings was very great. Respecting that at Waimea, Mr. Lyons states, reporting the year 1842: "The erection of this house has been a Herculean work. The materials — stones, lime, sand, timber, etc. — have been collected by natives, whose facilities for the business were few and simple. In gathering the necessary stone, their hands and shoulders, with ropes and poles, have performed the office of carts and oxen. The material for lime (coral) could not of course be found short of the shore, a distance of twelve miles. To obtain this, they must first plunge deep into the ocean; it must then be attached to a pole — a piece at each end — and slung across the shoulders, and brought to the place of building. Wood for burning it was also brought on the shoulders; this, however, was not very distant. The sand came from a sand bank about two miles distant, transported by men, women, and children, in calabashes, mat bags, the corner of a kapa, handkerchiefs, etc., some bringing a quart at a time, some a peck — children-like — a fair specimen of the manner in which natives work. Some of the largest timbers were dragged from the koa forests, a distance of some fourteen miles, fifty or a hundred natives, perhaps, dragging a single stick. A part of the boards for the floor came from the same place, on the shoulders of the natives. All the timber — of which there is an immense amount — was obtained in a similar way, excepting a portion of the rafters; these were drawn by oxen. The material for thatching the roof was brought on the back from Hamakua, a distance of from twelve to thirty miles."

The building at Honolulu was completed in 1842, and Mr. Armstrong wrote, in October of that year: "On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom were his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly, presented a deed of the building and premises to the church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 feet

long by 72 wide, inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at $30,000, the principal part of which was borne by the king. It was a little more than five years from the commencement to the completion of the work; almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him."

Dr. Anderson said of this church, on his visit to the Islands in 1863, it is "the most conspicuous edifice in Honolulu — a landmark for seamen — with massive walls of coral blocks, and a tower and town-clock. The edifice proving too large, a part has been shut off by a partition; but it will now seat 2,500, in the simple Hawaiian dress." A note signed "H. B." (Hiram Bingham), connected with a view of this church printed last year, states: "This capacious edifice is one of many monuments of progress — two of which, coeval with this, were the Free Constitution for the people, and the completed Hawaiian Bible — in the distinguished reign of Kamehameha III.

"The living, working church, worshiping in this temple, holding a good title to the property, and having an eloquent pastor, born and educated there, an excellent organ, purchased by them in Boston, a skilled choir, and a Sabbath-school reporting an average attendance of 25 teachers, 76 boys, 72 girls, and 41 adults, has received, on credible profession of faith in Christ, 4,572 members, admitting and dismissing many by letter. The aggregate of Protestant admissions, on profession, in the kingdom, amounted, in June, 1868, to 47,436. The contributions of this First Church and congregation at Honolulu, the last year, for sustaining and extending the gospel cause, by domestic and foreign work, were $2,449.36, including the annual support ($1,000) of their pastor, the Rev. H. H. Parker. The reported aggregate of contributions by the fifty Puritan churches of the Hawaiian Islands, for the same year, was $29,023.17.

"Of this First Church at Honolulu, during forty-three years, 2,054 have died. The number reported June, 1868, in this church, as in '*good standing*' (*sitting* or *living unentangled*, as they would say), is 2,330, harnessed for effective work. Herein — *laus Deo* — a blessed promise is fulfilled."

THE GOSPEL; NOT SIMPLY CIVILIZATION.

In a social point of view, it is much for a people to be brought up from the ignorance, superstitions, and degradations of heathenism; it is much more to bring them to Christ and to secure among them the full triumphs of the gospel. The civilization of France and Italy, or even Germany, is not that of Great Britain and the United States. The civilization of New England has derived its quickening motives and generous aspirations, its distinctive type and character, from the gospel of Christ. It is in the spirit of this civilization, and having in view kindred results, so far as peculiarities of nationality will admit of them, rather than in that of Paris or Berlin, that the missionary of the cross goes out to heathen or nominally Christian lands.

The gospel alone furnishes the true basis of culture. There is a natural order of progress; and the arts of civilized life and the accomplishments of cul-

ture, in due time, follow as the legitimate, healthful results of the gospel. The log-cabin is exchanged for the elegant cottage; the rude building that answers for the school-house or the church edifice, gives place to the beautiful structures, with tasteful surroundings, that now adorn our towns and cities; and all the habits of social life experience a correspondent change. Such are the fruits of the gospel everywhere, if they are allowed to develop themselves in the natural way.

Yet men are often impatient of the slower process. Good men at home would have us import our civilization, all ready made, to foreign lands, and at once Americanize the people; and communities abroad, aroused by the gospel to higher hopes, and awakened to a knowledge of the civilization it inspires, would gather its fruits before they have time to grow. They press us to spend large sums on education, to establish high-schools and colleges, in which our language, and our arts and sciences, shall be taught, and all the accomplishments even of fashionable life introduced. They would thus have the forms of civilization rather than its substance — Paris, rather than New England. In the new light they see men as trees walking; they will see better in the course of time, though, for awhile, the missionary, and the Society that sustains him in his work, may be much pressed to depart from the simplicity of the gospel, and to make his work that of introducing civilization rather than Christianity.

This pressure is much stronger upon the missionary societies of Great Britain than of this country, as a very large proportion of their missionaries are laboring in dependencies of the English crown, and they are more immediately concerned in the material results. The Scotch missions have yielded to the popular demand far more than the English. The recent high commendations bestowed upon the Scotch missionaries at Bombay, turned upon the services they had rendered to learning and civilization in India, rather than upon the number of churches founded and the converts from heathenism gathered into the fold of Christ. Government officials are pleased to have their aid in the work of education and in developing the material resources of the country; and India, through the thousands of government schools, and the opportunities of intellectual culture in her great universities, is to illustrate, on a grand scale, the results of placing civilization before the gospel, in the moral and social reconstruction of a people. At some points the missionary work has had free course, and the gospel is producing its legitimate results; but the great body of the young men educated in the government schools, and in the mission-schools devoted specially to education, are far enough from embracing the gospel. They are found in the Brahmo Somaj, or holding fast to their old faiths, refined of their puerilities and grossness. They are becoming civilized, enlightened, but not Christian.

It would be hard to find a sadder comment upon the results already in progress where this educational policy is carried out than in the papers of Dr. McLeod, that have appeared in "Good Words," as the result of his personal observation. Referring to one of the high-schools, he says: —

"The object the young men have in view in coming to a mission-school is purely selfish. They wish a good education as cheaply as possible, in order to obtain good appointments, by passing the required examinations. The object which the missionary has in view, on the other hand, is to give a good educa-

tion in secular knowledge, in order that he may thus have an opportunity of imparting sound Christian instruction, and by his influence, from day to day, elevate the whole moral tone of the pupils, and, if possible, bring them personally to know and believe in Jesus Christ. The college students are all taught the English language, and generally acquire, sooner or later, a fair knowledge of it. They quite understand the conditions on which the missionary receives them, and acquiesce in these conditions. By this means there are, every year, a large number of young men — Hindoos and Mohammedans — sent forth to occupy situations of trust, and to exercise influence in the community." These young men are willing to receive the religious instruction as the price they pay for the secular advantages they enjoy.

"As to the religion taught in the mission-schools, it is no exaggeration to affirm that their higher classes could compete, in Scripture knowledge and the evidences of Christianity, with the best of our common-schools at home, and probably surpass many of them. Why, then, do not the pupils become Christians? it may be asked. How is it they can prove truths by arguments which they themselves regard as unanswerable, and yet refuse to receive them as living powers into their hearts? How can teachers in mission-schools, and their pupils, lose all faith in Hinduism, yet conform to its practices and refuse to be baptized? How can they produce the best and soundest arguments against their own superstitious practices, demonstrate and laugh at their absurdity, and yet daily conform to them? What means this trifling, this want of all moral earnestness? I cannot at present pause to reply."[1]

It is not easy to conceive a more dangerous habit of mind, and one *of less hope for the future*, than this — to be habituated to such lack of moral earnestness, to hold so lightly the deepest moral convictions.

After reading such statements, we are the less surprised that, in a period of thirty years, during which the High School at Bombay has been kept up, in charge of accomplished scholars of one of the Scotch missions, at an expense of five thousand dollars a year, but *two* conversions are reported; and we cannot share in the hope thus expressed: "Whatever immediate results may flow from this system of Christian education, it is obvious that it must have great influence in preparing the natives for the ultimate reception of Christianity." We question if the influences of subsequent life will be more favorable to the humble reception of the truth. "Knowledge puffeth up, but charity edifieth."

Far better is the system pursued, with such blessed results, in the Hawaiian, Samoan, and Fiji Islands; among the Bassutos, the Karens, the Coles, and the Santhals; in Madagascar, Central and Eastern Turkey. The spiritual wants of men are primal, and have no need of education to develop them. Seek first the kingdom of God, and all things else will come in the divinely-appointed order.

THE CHRISTIAN HOME.

THE stream of life is purified in its very sources when the gospel is established in the homes of the people. The opportunities now presented, and rapidly increasing, of reaching the women in unevangelized lands, mark a new era

[1] *Good Words*, for March, 1869, pp. 180, 181.

in the history of the missionary work. The Christian home is every day becoming a greater power, not only over the hearts of those brought immediately under its influence, but as a living witness to all beholders of the benign influences of the gospel in the social and moral elevation of woman. Thoughtful men among the Armenians, Turks, Arabs, and Hindoos, begin to seek the results of Christian culture for their wives and daughters, and at least to respect, if not yet to accept, a religion that bears such fruits.

The home of the native preacher, adorned by the presence and handiwork of the Christian wife and mother trained up in a mission boarding-school, is a power for Christ hardly second to that of the preached word. These centres of influence are rapidly multiplying, and are already to be found in many a village nestling on the slopes of Lebanon and the Taurus ranges, in the valleys of the Euphrates and the Tigris, on the plains of Oroomiah, amid the islands of the Pacific, in Ceylon and India; and it will soon be so also among the Zulus and Chinese. Who shall estimate the moral power of the hundreds who have already gone forth, of the hundreds more — rather thousands — now in training, not under the care of missionaries of the American Board alone, but in almost every mission field?

The deeper interest in behalf of their sex abroad which now finds so generous expression in various special organizations, — first the Woman's Union Missionary Society at New York, then the Woman's Boards of Missions at Boston and Chicago, with their numerous auxiliaries, and last of all, yet starting with the vigor and earnestness which characterize the progress and triumphs of the church to which it belongs, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, — this deeper interest, leading to livelier sympathy, to a larger-hearted benevolence, to more fervent prayer at public gatherings and in thousands of Christian homes, for women in other lands, and for those who go to be instrumental in raising them up to the high places of our Christian social life, is one of the most cheering signs of the times. Well may every Christian woman of this highly-favored land, by her prayers and contributions, have part in securing to her sex, of every race and name, and to the cause of Christ, this last, most beneficent triumph of the gospel, the CHRISTIAN HOME.

REV. JONAS KING, D. D.

THE following biographical notice of this father in the missionary work is abbreviated from a fuller notice by Dr. Anderson, published in the "Congregationalist" of June 24:—

Dr. King was a native of Hawley, Massachusetts, and was born on the 29th of July, 1792. He was from a Puritan stock, but his parents were not able to assist him in obtaining a liberal education; nor, for some reason, does he appear to have been able, in his own town, to secure common-school advantages. Accordingly, one cold morning in December, 1807, when fifteen years of age, he walked seven miles to the adjoining town of Plainfield, and took a seat in the school-room of William H. Maynard, Esq. This gentleman was impressed with his cool and resolute manner of overcoming difficulties, and put him in the way of paying his board for the winter by manual labor. He remained in

Plainfield until fitted for college, under the tuition of the Rev. Moses Hallock, graduated with honor at Williams College in 1816, and then spent three years at the Theological Seminary in Andover. Receiving ordination at the close of his seminary course, he was employed some months as a missionary in South Carolina. At the founding of Amherst College, in 1821, he was named Professor of Oriental Languages and Literature; and to prepare himself for this office, he repaired to Paris, his expenses being paid by private friends.

Rev. Levi Parsons, of the Palestine mission, having died at Alexandria, in Egypt, his associate, Mr. Fisk, needed a traveling companion; and hearing of his friend King's sojourn at Paris, he wrote from Malta, urging him to come immediately to his aid in establishing the mission at Jerusalem. Mr. King accordingly offered his services to the American Board for three years, and Mr. S. V. S. Wilder, and other friends then in Europe, having engaged to meet his early expenses, without waiting to hear from the Board, he left for Malta in October, 1822, and going thence by way of Alexandria, Cairo, and the Desert, he reached Jerusalem on the 24th of April.

Mr. King's journals, during the three active years he spent in Palestine, had a dramatic character, which gave them uncommon interest. Having completed his three years, he left Beirut on the 26th of September, homeward-bound, going overland to Smyrna. Remaining several months at Smyrna, he improved the time by studying the modern Greek language. After reaching Boston, early in the autumn of 1827, he was for a time employed in promoting the missionary cause in the Northern and Middle States. Meanwhile Greece had been desolated by Turkish and Egyptian armies; and the Philhellenes of this country were sending supplies to the starving inhabitants. Mr. King was invited, by a committee of ladies, to go out in one of the vessels loaded with supplies, and assist in their distribution. He did so, and arrived at Poros in July, 1828. On the 22d of July, 1829, he married, on the Island of Tenos, a Greek young lady of a respectable family in Smyrna.

Mr. King was reappointed a missionary of the Board in December, 1829. He had previously visited Athens, and made arrangements for residing there; and removing thither early in 1831, after the Turks had vacated the place, he became one of the earliest settlers. Soon after this, he received the degree of Doctor of Divinity, from the College at Princeton, New Jersey.

Before leaving Syria, he had addressed a "Farewell Letter" to his friends in that country, stating the reasons why he did not become a Roman Catholic. This letter, translated, with some additions by Mr. Goodell, into the Armenian language, found its way to Constantinople, where it attracted the attention and awakened the interest of influential Armenians, who at once assembled a national council, in which the abuses there exposed were discussed and severely censured, and measures were adopted for their removal. The letter and meeting were a hopeful pioneer to the missionaries, who arrived soon after. This farewell letter was circulated, in Modern Greek, by Dr. King; and it became, with others of his publications, in 1852, the basis of a prosecution against him in the criminal court at Athens; where, under the pressure of great popular excitement, he was condemned, against law and justice, to confinement for fifteen days in a loathsome prison, and, after that, to expulsion from the kingdom of Greece. In point of fact, the imprisonment was only for a single day, and the decree of banishment was never executed.

Dr. King was a sturdy Puritan, in the character of his mind and his religious opinions. His courage resembled that of Martin Luther, and so did his determination. He was made for the position he occupied, and for just such a people as the Greeks; whose mental characteristics are such that no religion, save the Puritan, will ever effect a reformation among them. But that religion will effect one in due time. A reformation has indeed begun; and Dr. King, more than any other Protestant, has left his impress on the Greek nation. To him, preëminently, is it owing, that the Scriptures, since the year 1831, have been so extensively used in the schools, and that, in Greece, "the Word of God is not bound." In a single year, he distributed more than seven hundred copies. He had, not long ago, a theological class of six Greeks. Prior to the year 1857, he had translated into Modern Greek, and printed, five volumes of the American Tract Society's publications, making a total of two thousand five hundred pages. At his private expense, he also published four volumes of his own works in that language. It is not forgotten that others have labored with him in Greece, and not in vain; but it is preëminently to such labors as have been adverted to, and to his preaching, and his protracted, painful, and triumphant struggles with the Greek hierarchy, that we must attribute, under God, the visible decline of prejudice among the Greek people against Protestantism, and against religious liberty.

Afflicted with a chronic disease he was frequently ill, and his late protracted visit in this country, was owing to the precarious state of his health. On the 8th of May, a fortnight before his decease, he wrote that he had been very ill for three weeks, and was still in great weakness. The next we heard was of his death, at midnight, on the 22d of May. He was conscious and peaceful to to the last, and his last words were "about the work of the Lord."

MISSIONS OF THE BOARD.

Syria Mission.

ADDITIONS TO CHURCHES.

Mr. Samuel Jessup wrote from Beirut, May 2, that he had recently received two men to the church at Tripoli, one from a place 25 miles south, and the other from Bano, 25 miles northeast of Tripoli. Of the latter he says: "Weheby is a man of advanced years, has quite a family, and for six or eight years has stood alone in Bano, bearing the fiercest flames of persecution, and being reduced from a comfortable living to beggary. Yet he has never flinched. Latterly he has shown a gentler spirit and a true appreciation of the religion for which he has fought so long." Mr. Eddy wrote from Sidon, May 15: "Two Sabbaths ago I was in Cana, 12 miles east of Tyre, and admitted three persons, heads of families, to the church. It is eleven years since the first application for a Christian teacher came from that place. Faith has been much tried in the apparently great progress, and then the retrogression of the work there. We trust we are not mistaken in regarding these three persons as truly born of the Spirit, and therefore rejoice in these fruits gathered after so many years of sowing. We hope, quite confidently, that two others, who have died meanwhile, have been added to the church of the first-born in heaven. Here is a neat church edifice, built by the late Mr. Henderson of England. The interior has never been completed until within the last month."

EFFORT AMONG BEDOUIN ARABS.

Noticing some students in the Abeih Seminary, Mr. Eddy mentions one who was considered too old to commence

studying for the pastoral work, and says: "Mr. Arthington, of Leeds, England, has been urging for some time the sending of a suitable man, at his expense, among the Bedouin Arabs of the desert; and for this service Guirgius was remarkably fitted; and he has now gone forth, taking with him vaccine matter as an excuse for his presence, but intending to make it his main end to carry to those wild tribes of the desert the knowledge of Christ and his salvation. As this is the first effort of this kind, it is a fact of much interest, and calls for the prayers of God's children."

Western Turkey Mission.

CONTINUED ENCOURAGEMENT AT MARSOVAN.

MR. SMITH wrote from Marsovan, April 15: "As I wrote you a few weeks ago, we are having a good many prayer-meetings, and I hope they are not altogether without good results. At any rate it is an encouraging fact, that within two weeks we have examined eighteen persons for admission to the church; and it is probable that at least half of them will be received. The brethren have been trying to secure a pastor, but have not succeeded. They have commenced gathering material for the erection of a chapel, and hope to build this summer.

"As you are aware, one of the graduates of our theological school went to Amasia at the beginning of winter. Lately Protestantism there seems to have taken a long step in advance. Three months ago there were but five Protestant families there; just now I hear that ten or fifteen new families propose to join them. How much of a spiritual work it may be I know not. They are anxious to have me come down, and I hope to go and spend the coming Sabbath. We need Brother Leonard back here very much. The schools *must* be attended to; and as long as there are but two missionaries here the work in the out-stations must suffer from want of sufficient attention.

"At Herek, thirty-six miles northeast of Amasia, the truth seems to have gained a strong foothold, almost without any aid from us. One of our number and one or two native helpers have passed through the place occasionally, and a few books have been sold there. The students who came through there this spring, report that there are now twenty-five families ready to declare themselves Protestants if they can have a preacher. But of the ten fields we are already trying to cultivate only four have permanent preachers; the rest, so far as supplied at all, are supplied by students during their four-months' vacation. Of course we have no one to send to this new place till next winter."

LETTER FROM THE PROTESTANTS AT MARSOVAN.

The following letter is of peculiar interest in view of the fact, that a few years since the feeling among Protestants at Marsovan towards the missionaries was not wholly unlike that now existing at Constantinople. Mr. Smith, in sending the letter, remarks: "A few weeks ago our people drew up a letter (at their own suggestion) expressing their gratitude to the American Board, and requested me to send it to you, together with a translation. I did not find time to translate it immediately. It is worthy of note that the real originators of this letter have, in years past, been most bitter against the missionaries. But they now seem truly to feel the sentiments of gratitude expressed, as do all the community."

MARSOVAN, *March* 15, 1869.

From the Evangelical Church in Marsovar to the American Board; Salutations in Jesus Christ.

HONORED AND HIGHLY ESTEEMED SPIRITUAL BENEFACTORS — BELOVED BRETHREN, — Truly we cannot forget the benefits you have bestowed upon us, and the efforts for our enlightenment and salvation which you have put forth, by sending to us esteemed missionary brethren, who have diligently labored in the work of the gospel, and now also continue thus to labor; by whose means we have enjoyed preachers, and the Bible in our own tongue, together with other religious books, tracts, and papers, a theological school, common-schools for our

boys and girls, and a teacher for our women; which things have greatly aided in enlightening our Armenian nation, and by means of which we ourselves also were led to the light of the gospel.

Now, therefore, we offer our sincere thanks to you — to all the members of the American Board, rich and poor, great and small, who labor night and day, both in person and property, and also in prayer, for the enlightenment of the whole world and the progress of Christ's kingdom.

But we regret to say that until now we have not properly felt our obligation to you for all these benefits. And even if now we did not feel it, nevertheless your efforts and labors would not have been in vain; for both heaven and earth are witnesses that you are the friends of souls and are fulfilling the command of Christ. Hence for all this labor our Heavenly Father will give you an unfading crown and everlasting life.

Finally, brethren, we, the members of this church and congregation, beseech you to pray for us that we may go forward in the truth which we have received; and to pray for our Armenian nation; for there are still many [even] in this city who are not yet enlightened by the gospel, and have great need of the prayers and labors of Christians.

Praying for your prosperity,
We remain gratefully yours:
In behalf of the church,
HADJI SIMON, *Deacon;*
In behalf of the congregation,
KAZANJI HAGOPE, *Civil Head.*

Central Turkey Mission.

STATISTICAL returns from this mission, for the last year, give the present membership of the twenty churches, at stations and out-stations, as 1,458. There are 12 native pastors; 157 members were received by profession during the year; and the contributions reported, for "pastor's salaries," "education," and "general benevolence," amount to $4,051.33, American gold. A few passages in some of the station reports are of sufficient interest to find a place here.

CHURCH BUILDING AND LIBERALITY AT AINTAB.

Mr. Perry, of Aintab, reports: "The Second Church commenced the building of its new house of worship in May, and during the summer completed the walls ready for the roof. Their self-sacrifice to carry on this work is proof of their love for the spiritual Zion — that *its* walls and bulwarks may be established in their midst. By special and united effort, the contributions for the year, in money, for this object, were $692, American gold, and much more was given in work. The women drew water for the masons; the young men went out in bands and drew the heavy stone pillars by hand, over a rough road, for three miles; and heavy stones were carried to their places in the building on the backs of the strong men of the congregation.

"A single incident may show the special difficulties with which the Protestant communities, in all this region, have to contend in raising their subscriptions. On one Saturday night, a payment unusually large was to be made, and special efforts had been put forth to collect money on the subscriptions for this purpose. The government tax-gatherers found it out and took the money for themselves, by force.

"This church pays two thirds the support of the preacher at Bagchi; and the contributions for pastor, schools, missionary purposes, and church building, actually paid during the year, were $1,227.53, American gold. Total from the two churches in Aintab, $1,981. Admissions to the 2d Church from April to April, 35.

"Other portions of the field are making progress in about the same proportion as Aintab itself. Though the advance in spiritual things has been a steady growth, we see in it the blessing of the Head of the Church; and with humble thankfulness we praise and magnify his holy name for all that he has wrought for his own people."

In another letter Mr. Perry says: "The contributions from the two churches in Aintab, including church building, foot up only $19 less than $2,000. With the labor of an ordinary workman at only twelve and a half to eighteen cents per day, you will admit that this is a noble record."

SELF-GOVERNMENT.

With reference to the establishment of self-sustaining churches and institutions, the following sentence is of interest, from Mr. Montgomery's report of Marash station: "Most of our work in this city, during the year, has been confined to the training-school, and to preaching-places outside the two churches. Both the churches have managed their own affairs alone, while remarkable harmony and good feeling have prevailed between them, and among individual members of each. The missionaries have not only not interfered with, but have had very little knowledge of matters pertaining to either church.

"The progress of the gospel has been like that of last year, silent, but steady and marked — almost wholly from within the Protestant community. Not more than twenty cases of accession from the Armenians are recorded. Each examination for admission to the churches has borne testimony to this silent work of the Spirit in the conversion of souls. Sixty-nine members were received to the two churches by profession, during 1868."

A CASE OF PERSECUTION.

In reporting the Yarpuz out-station, Mr. Montgomery states: "The only case of interest has been the conversion of an Armenian lad who was called to suffer almost unparalleled persecution. When the change in his religious life became known, he was at first bound, fettered, and beaten nearly to death by his mother and older brother. After the confinement to his bed from injuries thus received, his father, foiled in an attempt to sell him as a slave to the Circassians, and put under bonds not to murder him, as he threatened to do, even in the Governor's presence, stripped him of all his clothes, cursed him, and cast him out of doors. Yet the lad rejoices in the privilege of suffering for Christ, and is studying here, with the hope of returning to the mountains as a preacher."

ORDINATION AT AINTAB.

The following account of an occasion of much interest at Aintab is furnished by Mr. Trowbridge, of Marash, in a letter dated at Aintab, May 10: "The First Church of Aintab having agreed to call Simon Terzisimonyan as their pastor, an invitation was presented to the 'Evangelical Union' of native pastors and delegates, while recently in session at Marash, to come and ordain and install him. The Union found it impossible to come in a body, but committed this pleasant service to those pastors and delegates who would pass through Aintab on their return to their several fields. The Union also invited the mission to join in the ordination, and Mr. Perry and I were appointed to this service.

"The examination was held on Saturday, May 8th. Baron Krekore, the pastor of the Second Church in Aintab, was made moderator of the council, and Baron Harootune, pastor of the Antioch church, secretary. As Mr. Perry was unwell I was the only missionary present. The proceedings were conducted in a most orderly manner, and the examination, almost wholly by the native pastors, was thorough and very satisfactory. The statements of the candidate in regard to his own religious experience, and his views respecting the office and work of the Christian ministry, were clear and impressive, while his expressed views on the fundamental doctrines of the gospel were sound and discriminating. I do not believe that one candidate in fifty, in America, is more thoroughly examined, or passes his examination with greater success than did this young man.

"The time for the ordination was fixed for the following day, Sunday, May 9th, at 3 o'clock, P. M. The large First Church was densely crowded, by an audience that listened for more than two hours with fixed attention, to all the proceedings. I cannot enter into the details, yet must remark that the charge, by the pastor of the church in Hassan Beyli, and the right hand of fellowship, by the pastor of the Second Church in Aintab, touched all hearts.

"It was a happy day for the First Church, and a happy day for the representatives of the American Board, when they could see an ordination of a native

pastor performed by a council of native pastors, in the presence of twenty-five hundred spectators (by actual count), and all the proceedings conducted with a dignity, propriety, and earnestness that would have done honor to any similar body in our native land. We ask the special prayers of God's people in America for this new pastor and for the church over which he has now been ordained. His support comes entirely from the people, as well as the support of the schools connected with the church and congregation."

Eastern Turkey Mission.

PROGRESS IN THE HARPOOT FIELD.

REPORTING the Harpoot station for 1868, Mr. Wheeler states: "It is a mysterious providence, that while, by my absence in America, the mission force was reduced, yet for a considerable part of the time that weakened band were made watchers by five sick and four death-beds, and in other ways hindered from engaging efficiently in out-station work, so that the advance which was made was by indirect superintendence from the centre, of a work having in itself the elements of progress and growth. The 58 out-stations of 1867 became 70, the corps of native helpers increased from 94 to 106, while, owing to the temporary abandonment of three communities, for purposes of discipline, and the occupation of new places, the number of formal 'preaching places' decreased from 54 to 50, and the reported 'average congregations' from 2,854 to 2,847. To get the real number of *habitual* worshipers, this average should probably be multiplied by two, while the product by three would give about the *usual*, and that by four or more the *occasional* hearers of the gospel in the formal and *informal* preaching places. The thirteen churches of 1867, by the dropping of one old dead church from our list, and the formation of two new ones, became *fourteen*. Eighty-nine new members were received during the year, making the number of members 454. Of these 14 churches 13 now have pastors, and we hope the 14th will soon settle its preacher as pastor, on our terms.

"It will be remembered that we, or rather the native 'Evangelical Union,' do not form *pastorless* churches, nor do they settle a pastor whose church does not assume the entire *responsibility*, and at first pay at least half of the *cost* of supporting him. We are glad to see that the desire for education among the people is keeping pace with the growth of the spiritual work, the 64 schools of 1867 having become 72, with an increase of pupils, of all classes, from 2,318 to 2,606. In a word, there has been an advance all along the line, and the prospect was never so bright for a speedy triumph of the gospel over all opposition, and the planting of living, self-perpetuating, and self-extending gospel institutions. It is a cheering fact that the most perfect harmony of feeling and purpose appears to exist between the native pastors and preachers and the missionaries, and the zeal of the churches for the extension of Christ's kingdom, and their spirit of generous self-sacrifice is increasing."

PREACHING IN ARMENIAN CHURCHES.

Mr. Wheeler wrote from Harpoot in April last: "One encouraging fact is the increasing frequency with which the native laborers are permitted, even invited, to speak to the people in their old churches. Prejudice is thus melting away, and the mass of the people are coming more and more to feel that this 'new gospel' is not a new one, but the old one, for which so many of their ancestors died, and which, in their own churches, has been long buried beneath the rubbish of forms. We missionaries make no direct effort to secure admission to their churches as preachers, fearing some subsequent revulsion of feeling against such intrusion of 'foreigners' into their sacred places; yet we have received and accepted several such invitations, and among them one recently in a place where, hitherto, much bitterness of feeling had prevailed against us and our supposed teachings."

ERZROOM.

A letter from Mr. Cole, of April 9th, states that opposition still continues at

Erzroom, and the line between friends and foes is becoming pretty well defined. Another Protestant had just been summoned before the Pasha — for what, Mr. Cole was not informed. The "school" at Erzroom, had eleven promising young men as pupils, and Miss Van Duzee had also gathered in a number of girls and young women — six of them wives of these young men. Meetings, Mr. Cole states, "are well attended," and "the Sabbath-school is interesting."

TRAINING-CLASS AT BITLIS — NEED OF HELPERS.

A letter from Mr. Knapp, of Bitlis, dated March 25, gives facts of interest respecting that field. With reference to the prospect of helpers, and the missionary spirit of the people, he writes: "The training-class we intend organizing next month. This class will consist of a dozen or fifteen young men, over twenty years of age, who will throw up their business to devote their lives as helpers. During term time they will spend the Sabbaths in the suburban villages, and during the winter vacation among more distant localities.

"To become better acquainted with the spiritual condition of those who joined our congregation during our absence in America, I have visited about half of the people, these winter evenings, at their homes. We are laboring to make them a missionary people, and are very happy to find so many of them willing to become missionaries. About twenty-five young men have pledged themselves to devote one tenth of their income to the service of the Lord. Our greatest want is *helpers*. We have this winter sent out seven colporters, some of them poor readers at the best, and one cannot read at all. Yet he has done a good work, and reports that he has visited 45 villages, accompanied by one who could read. Our people are exceedingly ignorant. We estimate that not more than one out of one hundred and fifty among the 100,000 Armenians in our field can read. A petition has been sent us from a village four days distant, signed by eight men, begging us to allow the young man, Harcheeg, to remain there the coming summer. We sent him there last fall, to spend the winter, and he has met with unexpected success in opening a school and persuading the people to receive the gospel. We want him here to be receiving instruction in our training-class, but meanwhile, what shall we do for those poor sheep whom he will leave behind? A colporter reports finding *four* villages which want teachers, but where can we find the men?"

OPPOSITION AT BITLIS.

Mr. Knapp states: "The Armenian ecclesiastics are more unremitting than ever, since our return, in their efforts to oppose us. In a very large village on Moosh plain, we succeeded, after much difficulty, in renting a house for a helper. Immediately a Vartabed appeared at the village, with his customary dagger at his side, and expelled the helper. The case came before the Governor at Moosh, who reinstated the helper in the village. Again he was expelled, and again reinstated; and so the warfare continues. Just such a warfare we have to experience at *every* village we attempt to reclaim from darkness. '*This is Koordistan*,' is the reply, in justification of any outrage! Our colporters tell us that at one village, while reading the gospel to a company of twenty or more, the lights were suddenly blown out, and they themselves were insulted with missiles from an adjoining cow stable. At another place they were awakened by fire thrown upon them from the smoke-hole of the mud hut; at another, on a Sabbath, they were expelled by force from the village, by the priests; and at another, one of the colporters, an old man, experienced such personal violence that he was taken sick, and in a few days died."

DEATH OF BLIND HOHANNES.

The sermon of "blind Hohannes," on tithes, reported by Miss West, of Harpoot, and published in the Herald for October, 1868, has been reprinted since in various publications, English and American (not always with proper credit to the Missionary Herald), and has been often referred to by missionaries in other lands, as doing good service in their fields. We are now

called upon to record the death of the good preacher, "John Concordance," as he was sometimes called, from his wonderful knowledge of the Scriptures. Writing from Bitlis, on the 25th of March last, Mr. Knapp stated: "A colporter reports visiting our out-station Havadoric, where the blind 'John Concordance' is at present located, and that it seemed 'a heaven on earth,' to use his own language. In that village of forty houses, among the mountains, where a few years since the people were notorious for being robbers and murderers, like their Koordish neighbors (how changed now!) there are sixty just learning to read, some of whom are upwards of *eighty* years of age. I spent a night at that village last fall, and while I sat out of doors, talking with the villagers about the necessity of educating their sons and *daughters*, I noticed a couple of the latter came tugging up the exceedingly steep mountain, each with a ponderous load of brush, wood, and roots on her back, which had been gathered on the adjoining hills. As they came up and threw their loads down near my feet, an old man turned round and pointing to them,—down whose faces the perspiration flowed while they were panting for breath, — exclaimed, 'Educate our *daughters!* why, if we should do that, *who would bring our wood?*' They are having religious meetings every day, and are collecting stones from the mountain sides, drawing them with a hand-sled, hoping to build a chapel this spring."

A few days later, April 3d, in a postscript to his letter, he says: "Half an hour ago, a special messenger arrived from Moosh, bringing a letter from preacher Garabet, giving us the sad intelligence of the death of blind Hohannes — 'John Concordance.' He died after three or four days' illness, on the 31st of March. He and his wife were doing a great work there. He was apprehensive that he should not survive, and spent much of his time, on his death-bed, in giving counsel to his little flock, and made arrangements for the future comfort of his wife. So calm was he, and so confident of his approaching end, that he gave special directions as to his burial, and had himself clothed with the apparel in which he wished to be interred.

"Garabet, accompanied by some of the Christian brethren, went to Havadoric to officiate in the last sad offices of burial, expecting, as usual in such cases, to meet with opposition from the Armenians. But so completely had Hohannes won their hearts during the four months he had labored among them, that to the surprise of Garabet and his party, they found the Armenians vied with the Protestants in attending to the decorum of the burial services, and especially in seeing that Hohannes' particular requests pertaining to this were carried out to the letter. Armenians as well as Protestants were genuine mourners at his grave. The Armenians allowed him to be buried in their own burying-ground, and his remains rest beside those of *Arakeal*, another of our devotedly Christian helpers, sent to that now stricken village. He was beloved by all, and all our native Christians deeply mourn his departure. . . .

"Hohannes earnestly besought us to throw our influence in favor of the tithing system. And he *practiced* what he preached. His salary, necessarily on an economical basis, was only $8 a month; and although he had a wife and a lad to support from this, he gave without fail one tenth into the 'storehouse,' thus leaving $7.20 for the monthly support of himself and family.

"We may fancy his work to be done; but if his noble example, as well as Scriptural teachings, shall result in awakening the Christian church to the duty as well as *pleasure* of tithing their property for the Lord's service, though dead, he shall continue to preach."

Nestorian Mission — Persia.

RELIGIOUS INTEREST.

MR. COAN wrote from Oroomiah, April 6th: "We rejoice in the manifestation of God's presence, by the Spirit, in several of the villages. Brother Cochran reports to-day, that in the village of Dizza Takka nearly twenty have been recently exam-

ined with reference to uniting with the people of God. In Degala, where Dr. Perkins spent the last Sabbath, about twenty have recently found peace in Christ, and many are still inquiring what they must do to be saved.

"In Geogtapa I met last week large companies of inquirers. Mrs. Rhea also passed a day and night there, and met several companies of women. Not far from thirty express a hope. In Gulpashan the meetings are full and solemn, and several express hopes. In the city our congregations are full; the sunrise and sunset prayer-meetings are crowded; and some eight or ten profess to have received Christ, the hope of glory, while many others are earnestly asking the prayers of God's people. In Cowsey, the pastor reported to me, yesterday, three recent hopeful conversions. In other places God seems to be near. We rejoice with trembling. May these all, and many more, be indeed heirs of life.

"A Mussulman came to see me the other day, expressing his firm belief in Jesus the Son of God, and a strong desire to confess Christ before men, saying he was ready to die for Christ if it might but be the means of opening the way for the free and full proclamation of the gospel to his countrymen. He is a man of respectability and integrity. Other Mussulmans are inquiring."

THE MOUNTAIN FIELD.

Mr. Shedd, on a visit to Tabreez, wrote from that place April 6th. Respecting the work in the mountain portion of the Nestorian field, which is under his special charge, he states: "The last mail from the mountains had considerable that was hopeful from nearly all the districts. The colporters report well of their work. Especially is it cheering to know, that in some places where not a cent has been spent by us, the gospel leaven is working. In one village, a company of seven true converts, and in another place — one of the most superstitious possible — a congregation and school have been gathered."

TABREEZ.

It will be remembered that Mr. Labaree has been spending some months at Tabreez, in the hope that a good work may be performed there. Mr. Shedd writes: "I have greatly enjoyed my visit here, both in Mr. Labaree's family and in looking over the work and prospects in this great city. I am deeply impressed by the wonderful opening for the gospel, and the very liberal and friendly attitude of the Armenian population toward it. Part of the friendly appearance may be set down to Persian politeness, perhaps; but it is remarkable that the Bible, the missionary, and the helper are received with respect by every one, and often with genuine and inquiring interest. Deacon Eshoo and his bookstore have done a great work. How to secure results from the present season of inquiry, is the important question. The most pressing want would seem to be a really good Armenian preacher."

Mr. Labaree writes that his Sabbath congregation is composed of both Nestorians and Armenians, the afternoon service being in Turkish. There was much to encourage if there could be *permanent* missionary labor at Tabreez. He had not seen so *speedy* results, in hopeful conversions, and the formation of an obvious nucleus of an evangelical work, as he hoped to witness; "but," he writes, "on the other hand, I have to say that I have been surprised to discern the degree of friendliness and liberality among all classes of the Armenians towards the preachers of evangelical doctrine. There is an open door for the labors of both missionary and helper. Times have changed wonderfully since our Nestorian deacon came to town five years ago, a perfect stranger, to sell his Protestant books, when the chief Armenians put their heads together to turn him and his books out of the city, and when men were ready, on every hand, to dispute. During my stay here I have not heard, nor even heard reported, a syllable of opposition to me, our helper, or our cause, save in a single discussion between my servant and a group of idle youth in a tailor's shop; a part of whom railed against Protestantism, and a part spoke well of it.

"The object of my being here seems to be correctly understood, the nature of our well-known labors in Oroomiah leaves no

doubt on that score, and yet I have been everywhere not simply received and listened to with the respect which Persian politeness alone might dictate, but even with interested attention. With a few individuals I have spent hours at a time in earnest, candid conversation, discussing from the Bible the vital truths of regeneration and faith in Christ; and it was encouraging to see the deep impression made on them by passages of Scripture for the first time presented to their notice, or presented to them in a new light. Their freedom from prejudice and their readiness to receive instruction, with their susceptibility to the teachings of the gospel when brought home to them, have filled me with hope and strong desire that they might be first-fruits of the gospel in Tabreez. I have reason to know that they read the Bible much. . . . I am persuaded that the light is increasing, and the spirit of inquiry extending. The fact that God is at work in this community has been deeply impressed on my mind. His Spirit is leading souls in a way they know not, to the freedom of a true faith in Christ.

A FRIENDLY BISHOP.

"It is a favorable circumstance that the bishop now residing here is a man of very liberal sentiments, with no decided prejudices against the labors of Protestant missionaries. An Armenian merchant intimate with the bishop, and very friendly to us, reported to us that the bishop remarked to him that the light of the gospel *must* spread among his people, and that *he* should place no obstacles in its way.

"I hardly need say that my interest in the work has deepened with increased acquaintance with it, and my convictions of the importance of occupying the place by a vigorous missionary force have grown with my interest.

"I have been delighted to find how highly Deacon Eshoo is respected and appreciated by all who know him, Europeans, Armenians, and Mussulmans. Wherever he goes he is received with peculiar attention and most gratifying cordiality, commending himself as an exemplary Christian and an intelligent expounder of the Scriptures."

Madura Mission — Southern India.

TITHES—THE SERMON OF BLIND HOHANNES.

Mr. Taylor, of Mandapasalie station, wrote (February 11th) of efforts to lead the people on to self-support, and states: "As a practical aid in this I must mention, with thanks, the sermon of the 'blind preacher,' on tithes, given in the Missionary Herald last year. The first time my helpers came together after the arrival of that number of the Herald, I gave them that sermon instead of one of my own. The interest excited by it at the time was evidently good, and I have since, in several places, seen that seed springing up and bringing forth fruit.

"The catechist from Pantalagoody, at that meeting, spoke in favor of the principles of the sermon, and stated his resolution to take no more pay for his labors from the mission after the end of that month, but depend on his own income and what his people might give. I felt confidence that he would carry out the plan, as I had previously noticed something increasingly good in the tone of his piety, and because, more than four years ago, he had expressed to me an opinion in favor of raising up an independent and self-supporting church. He has not only kept his word, asking for no salary for nearly three months now, but he has gone a step further, and begun himself to give to the Lord a tenth of all he does receive; and I may add that he seems to be of good courage, as he enjoys the luxury of giving, and finds his people more ready to give him a portion from their income than either he or I expected."

At the annual meeting of the mission, one afternoon meeting was for "talk and prayer," and the subject was "tithes." There was no dissent from the principle, and "nearly all adopted it cordially." Mr. Taylor writes: "I cannot tell all the good things that were said, but when my helpers were next together, I requested those who had been in the meeting to state what they had heard and what their impressions were, for the benefit of those who were not present. I was glad to see that nothing seemed to have been forgotten, one relating one thing and another another, till

all seemed to have been brought out; and then one remarked, in view of what ought to be done, that 'we must not wait for others, but begin now ourselves.' The question then went round the circle, What will you do? and soon every one had pledged his tenth. One of the teachers is an elderly man, and as he had in some way been passed over in the call, he rose and asked why he had been omitted. He said, 'My name is Abraham. Abraham is the first one we read of to give a tenth, and I intend to follow the example of the father of the faithful.'"

THE DINDIGUL CHURCH.

Mr. Chester wrote, March 26th: "The Dindigul church has extended a call to Mr. Colton, one of the teachers of the seminary, offering to pay his whole salary, without any help from the mission. In seeing the church-members individually, I was filled with wonder and delight to find that almost the whole of them were acting upon the suggestion which has been so urged upon them the past year, to give one tenth of their income to the Lord. Of this one tenth they gladly promised two thirds towards the support of their pastor. What would the salaries of the pastors in the American churches amount to if the members of their congregations gave thus liberally? I have been a pastor in America, and I know something of the working of the principal churches in New York city, and I boldly hold up the Dindigul church, far away in this dark heathen land, as an example of liberality to them."

Mr. Herrick reports the admission of five men and one woman to the church at Tirumangalam the last Sabbath in March.

Ceylon Mission.

HOW THE FIELD STRIKES A STRANGER.

Mr. De Riemer, who reached Ceylon on the 16th of March last, wrote April 24th: "We have not been at all disappointed with the appearance of our island home. The continent did not satisfy us. It looked very barren, and wore the appearance of having been baked and parched by the extreme heat. No green grass or tidy-looking fields during the first day's ride [from Madras]. But here the scene is different. The cocoa-nut and palm-trees abound. Here and there are extensive fields for rice and other grains, with wells for irrigating. These growing grains offer a most beautiful sight to the eye as you pass. Wherever vegetation receives any care, it grows luxuriantly. The villages, too, are numerous, and much neater than on the continent. No large cities exist at this end of the island, but any number of villages, neatly protected by impenetrable fences of thorn, interwoven with palmyra leaves. These inclosures usually contain several houses and families, but you cannot see within the yards while walking along the road, except at the gates, and there you will often find several pairs of black eyes peeping out from dark-faced boys and girls. You need not laugh if you find them quite innocent of dress, and utterly unconscious that they are not presentable.

"Another thing worthy of remark is the splendid macadamized or graveled turnpike roads, on which you travel to any part of the island. Such smooth, hard, and level roads I have never seen anywhere in the United States, except the village streets of New England. Not a pebble or stone does your carriage jolt against in the regular path; it is equal to a newly-laid Nicholson pavement for smoothness. Then, too, these roads have a delightful way of winding and curving about, in a manner quite as artistic as the drives of Central Park or the streets of Boston. Just as you think the road at an end, you are switched around a village corner, or brought under the shade of some huge tamarind, margosa, or jack-tree. At this time the margosa is covered with delicate white blossoms, which emit a very pleasing odor. I am not sure but a photographic view of some of the streets, where the large trees arch over the road, would be quite as beautiful as pictures of Andover parks and avenues.

"So much for the country. What of the religious aspect? Here again I have been pleasantly disappointed. The land

is not so heathen as I expected to find it; or rather, Christianity is a greater power here than I supposed. Very few of the idolators in the Jaffna field are such through ignorance of the 'way of life.' I have not come to preach to a people who hear for the first time about Jesus. Most of them (the men at least) sin willfully, having a knowledge of the truth. Yet there are seventy-seven *famous* temples, and upwards of four hundred idol témples (all told) in this Jaffna district. If Christianity prevails here, it will be sufficient proof of its divine origin. Yet it has gained a footing — a *very strong footing* — against all this darkness. The hearts of the people are *very* hard, but the arm of the Lord is stronger. I am pleased to find, too, that the work is progressing according to the *most recent ideas* of mission policy. I find the brethren not a whit behind the most recent ideas of mission work which you are advocating at Boston. In matters of self support, of tithe-giving, of education, of native preachers, etc., they are pushing steadily in the same direction with Brother Wheeler [of Harpoot]. Their success has not been so great because the fields are entirely different. Three native pastors are ministering with acceptance to native churches, and one of these has long been supported by his church. It is a powerful example for good.

"Of the Christians themselves I have great hopes, and for them I am inclined to exercise much charity. They present a great contrast to the heathen, in personal appearance and in life. Yet they are not *ripe* Christians, like multitudes in our home churches. They breathe a tainted atmosphere, mingle with a degraded people, and lack the helps and stimulants which a Christian community and country afford. As a consequence they are wanting in spirituality and thorough consecration to the Master. Like the Corinthian Christians, they need a Paul to shame them out of their deep-seated covetousness and parsimony. This sin of avarice is not one peculiar to Ceylon, by any means. It is true of every heathen people, that here is Satan's stronghold. Time and faithful preaching of the truth will doubtless rectify this serious defect. The natives are moving towards a Jaffna college, but there are many discouragements at the outset.

"Concerning ourselves, I may say that we enter upon this work with feelings of great joy."

Sandwich Islands Mission.

HILO ITEMS.

Mr. Coan, of Hilo, Hawaii, under date April 2, notices various facts of interest: "To the church under my care ninety new members have been added, by profession, during the past year. Numbers have also been added to the churches under the care of native pastors. The monthly contributions have been generous, averaging more than $100 per month during the past nine months. Order, peace, and prosperity have prevailed. Our congregations have been full and interested, and all the Sabbath-schools in our town have numbered 500 attendants."

The ordination of another native pastor is mentioned, and Mr. Coan says: "There are now five new churches organized out of the old Hilo church, with their native pastors. A sixth church is to be set off — now enjoying the labors of a licentiate, who may be ordained ere long. This will complete the organic work of churches in Hilo and Puna, making three in each district, and leaving the old central congregation in the hands of the former incumbent. O that these seven churches may stand as a golden candlestick, with its seven lamps, which receive, through golden pipes, the golden oil from the true olive-tree. Zech. iv. 11–14.

"I am now teaching a theological class of sixteen, embracing the native pastors and licentiates of Hilo and Puna, with several young men under the care of our Association, and a number of other active men who wish to improve their knowledge of the Scriptures. The school meets five days in a week, and we spend from two to two and a half hours in session. On Saturdays, most of the pastors and preachers go out to their stations to preach, and return to school on Mondays. It is not

determined to make this school permanent. It comes together when all the circumstances on the part of the students and the teacher are favorable; and its terms are longer or shorter according to these conditions. It has been instituted and kept up for the benefit of a class of good men whose relations and duties are such as to render it unadvisable, and next to impossible, for them to leave the island to attend our theological seminary. Many of them have families and duties which forbid a long absence in other parts. Here they are at home, uniting study of the Bible with necessary physical and spiritual labors."

KOHALA — LIBERALITY.

Mr. Bond, of North Kohala, wrote May 31st: "Trying to do duty in the interests of virtue and religion, the year has been a year of wakeful conflict, much as the year which immediately preceded it. The church has been united, however, in the prompt exercise of salutary discipline, and in all the measures which have been deemed advisable for the most hopeful prosecution of its work. Meetings have been well sustained. On the Sabbath the house of God has been uniformly filled, the average having been between 500 and 600. Not the semblance of an internal jar has troubled our peace.

"Contributions have been greatly larger than ever before, in any single year. They foot up $2,158.45; $1,750 of which has gone into the treasury of the Hawaiian Board. The average per member has been $3.71. We thank God for this freshened zeal in giving, and take courage.

"Our Sabbath-school has been very large and not asleep. Adults have constituted the larger portion — chiefly the *young* adults, however, those over whom we most earnestly desire to exert a healthful influence. We trust the labor spent in pushing this branch of Christian effort ahead has not been in vain."

SONS AND DAUGHTERS GIVEN.

"This church has, within a few weeks, given two of its sons (with the wife of one) to the work of the ministry, and another, with his companion, is awaiting the sailing of the *Morning Star* to carry them to the Micronesian field. This makes the number of young men which this church has given to the service of the altar, eight; and there are several still in the preparatory course. We thank God for the favor he has thus shown us, in allowing us to give so many of our sons and daughters to his especial service.

"Within a few days, the graduates of my school, to the number of 50, with their wives, provided a farewell entertainment (preceded by addresses, singing, etc.) for the young couple soon to sail for Micronesia; and on the fourth Sabbath of May, we held appropriate services in our house of worship, and collected $216 for their outfit and salary for the first year.

"On the whole, the past year has been one of decided prosperity to the interests of Zion, in this district."

Zulu Mission — South-eastern Africa.

THE MISSIONARY'S WELCOME.

Mr. and Mrs. Bridgman, of the Zulu mission, returned from their visit to the United States, are again among their own people, and Mr. Bridgman writes: "We reached Port Natal April 1st, and Amanzimtote on Saturday evening of that week, spending the Sabbath with Brothers Rood and Ireland. But the news of our arrival preceded us, and before ten o'clock Monday morning we found at our door a large delegation of women and our old school girls from Ifumi, having walked over ten miles thus early that morning, to *greet us* and bid us welcome home. During that and the following days we had many callers from Ifumi, all insisting that we had no other home than Ifumi (it seems word had reached them that we might be sent to some other station), and saying that wagons were ready to convey our goods out home, some thirty miles from Port Natal, whenever we desired, free of all expense to us. Many said they should take home our oldest child, and keep him as a 'hostage' for our good behavior, till we had settled among them. Many also said, if *we* went to any other place, *they should follow us*. Since coming to the station

last Friday, we have been treated with the *utmost hospitality* and the most *cordial greetings*. We really had not been aware how much they prized our feeble labors for their good. The heathen from the kraals about have vied with the station people in welcoming us! Yesterday I had a very large congregation, as I preached from Rom. i. 16. Of course such a reception has been very encouraging."

The statistics of this mission for the year 1868 show the admission of 23 members to the churches, on profession. The number of members at the close of the year was 433.

Gaboon Mission—West Africa.

Mr. Walker reports the admission of one young man to the church, by profession, on the first Sabbath in April, and apparent religious interest on the part of others. Mr. Bushnell wrote on shipboard near New York, on the way home, June 4. Both himself and Mrs. Bushnell had been very sick on the voyage, with malignant dysentery. The captain of the vessel and others of the officers and crew were also sick.

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

The year of this Board closed with April, and the *Foreign Missionary* states: "The receipts of the year, from all sources, were $338,498. Of this sum, $208,400 were from the living membership of the church, and from the Sabbath-schools, and $88,308 were legacies; $17,559 were received in India. If we place the membership of the church at 260,000, it will be seen that the average of $1 a member is not reached.

"The present staff of laborers in connection with the Board, is as follows: 88 missionaries, 13 ordained native preachers, 10 native licentiates, 11 male, and 77 female assistant-missionaries, and 193 native assistants; or an increase of 4 missionaries, 1 ordained native minister, 4 female, and 14 native assistants.

"Some new churches have been organized during the year, and the additions to several have been marked and encouraging. In none of them has there taken place what is called among ourselves, a *revival*, yet the accessions in some cases have been numerous. A new church was formed among the Omahas, and 29 were received into membership, to which others have been since added; 14 were admitted to the communion of the church among the Seminoles. Fifty-seven converts from Romanism were added to the four churches in Brazil. To the church at Yo-yiao, China, 33 were added, and 26 to that of Hangchow. To the church at Shanghai 16 of the boarding-scholars were admitted as communicants, and 12 pupils from a similar institution at Saharunpur, India, to the church at that place. A religious interest at Benita, Africa, increased the number of catechumens to 31. News has lately reached us of the baptism of 3 new converts in Japan. As far as reports have been made, nearly 300 have been admitted to full communion of the church, and the net increase to the church is 220. Thirty-eight churches made a report."

But for a large legacy, of over $68,000, paid in a few days before the close of the year, the Board would have had a serious debt.

LONDON MISSIONARY SOCIETY.

The Report presented at the recent annual meeting of the London Missionary Society gives a summary of the Society's operations, from which the following statements are gathered.

Summary of the Missions.

"The number of chief stations in all the missions is 130. The native churches of the Society are 150 in number; they

contain 35,400 members, in a community of nominal Christians, young and old, amounting to 191,700 persons. Of these, nearly 13,000 are in Polynesia; nearly 5,000 in the West Indies; over 5,000 in South Africa; and 3,400 in India. The converts under the Society's care speak, altogether, twenty-six languages. The native agency employed by the Society has for several years been growing large. In certain missions, especially in India, a large proportion of the male members of native churches have found employment as teachers; and of late years the missionaries of various societies have been weeding their agency, and retaining only its superior elements. Altogether, the Society has fifteen institutions for training them, which now contain 170 students. The total number of native assistants is above 1,200, of whom 81 are ordained pastors and missionaries. The English missionaries of the Society are now 156 in number. The educational agencies of the Society are more varied, and of a higher character than ever before. The institutions and high-schools in India are very efficient, and are full of scholars.

"The general scope of the Society's efforts, so far as figures can show it, is set forth in a table, which shows a total of 35,487 church-members, and 191,798 native adherents, 589 schools for boys, with 23,756 scholars, and 356 for girls with 13,426 scholars. But statistical tables cannot show the real character of the Society's work, or the breadth of influence which that work has attained. The hundred and fifty-six English missionaries of the Society in foreign lands constitute the central force and stimulus of a wider agency, numbering twelve hundred persons, gathered among people once heathen, now Christian; an agency adopting the same aims, ruled by the same Christian spirit, and fulfilling the same Divine command. This body of true and devoted men were never rendering to the Society a nobler service than at the present time, and were never more worthy of our highest esteem. It is, therefore, with indignation and regret that Christian men have seen the recent attacks made on the whole missionary body, and the contemptuous terms in which their labors have been described. They are battling with error, and breaking up the iron systems of priestcraft, inhumanity, and wrong which have enslaved men for ages, and have shut off from them the light and love of their Heavenly Father. They are staying the progress of crime; they lay the hand of law on the slaveholder; they appeal to the drunkard; they clear out the dens of vice; and to the hopeless and despairing they open up long vistas of light and gladness, which terminate only in heaven. Politicians may lecture them; men of science may undervalue them; time-serving editors may pour on them their scorn; they may be called enthusiasts, or be socially despised; but, steadfast in duty, unmoved by reproach or praise, they will reply: 'Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.' Our 'meat is to do the will of Him that sent us, and to finish his work.'"

The total income of the Society for the last year was £108,847 ($544,235, gold). Of this sum, £56,685 were from home subscriptions and donations; £10,875 from legacies; and £19,414 from English and native contributions in the mission fields.

The Work in Madagascar.

Respecting the great work in Madagascar the Report states: "In the island of Madagascar the religious progress made during the past year is not only the most rapid that has occurred within a similar period in any field of the Society's labors, but it finds no parallel among any people in modern days. On the day of the coronation of the present Queen, three hundred thousand people gathered to meet their sovereign. Preceded by a hundred ladies, and by her Ministers and Council, the Queen was borne to the assembly in simple state. The old scarlet banners, which were the emblems of the idols' presence, were wanting in the procession. Around the canopy that shaded her throne were written the words of the angels which welcomed the Redeemer into the world. In front and to her right stood the table which bore her crown. On another table, to the left, was the Bible presented to her

predecessor by the British and Foreign Bible Society. Her Royal speech contained many elevated sentiments; but it specially announced to all her people liberty of conscience in regard to Christianity, of the fullest kind. 'This is my word to you, O ye under heaven, in regard to the praying: it is not enforced, it is not hindered; for God made you.'

"The most conspicuous manifestation of the sympathy of the Queen and her leading nobles in this advance of religious opinion appeared in November last, on the opening of the second of the Memorial churches, the church at Ambohipotsy. Thirty years ago, in March, 1836, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners; and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with firm step; she was surrounded by the guards; and, though going to die, she began to sing in a joyous tone the hymns that she had loved.... The scene before her and on either side was one of unusual beauty.... She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner; she saw only the face of her Lord. Descending the hill, she knelt to pray; and, so praying, she was speared. No common honor descended upon her that day; she was the first martyr of Christ's church in the island of Madagascar.

"Thirty-two years have passed away. Again the crowds gather at the 'White Village,' and another woman comes down to pray, the object of attraction to all eyes. But this is the Queen of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church, with its lofty spire, which has been erected to her memory, and will bear her name upon its walls. The church is crowded with Christian worshipers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship; and in special sympathy with the occasion, offers her Bible for pulpit use. The prime Minister, whose predecessors had assigned Christians to death, now urges his countrymen, in stirring words, to believe in Christ, because he is the Saviour of the world. To all who are present, ruler and subjects, the occasion is one of unfeigned joy. The Report of the Mission speaks of 20,000 hearers added to the congregations during last year; and returns the converts at 37,000 persons, including 7,000 members.

"Now we hear, on the very eve of the anniversary, that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her native pastors; has told the story of the growth of her convictions; and has not been afraid to confess her faith before her people. The missionary writes thus to the Directors: 'The most important matter I have to communicate this month is, that on Sunday, February 21, the Queen and Prime Minister were baptized by Andriambelo.'"

ENGLISH CHURCH MISSIONARY SOCIETY.

THE Report of the Church Missionary Society, presented at its recent anniversary meeting, gives the following—

Summary of the Missions.

Stations,	156
European Missionaries,	202
Native and Country-born Missionaries,	118
European Catechists and other Laymen,	19
European Female Teachers,	5
Native and Country-born Teachers,	1,955[1]
Communicants,	16,145[1]
Native Christians,	79,106[1]

"The Society has also withdrawn from 77 stations, chiefly added to the parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars."

The financial statement shows an income for the year of £155,194 ($775,970, gold). The native ministry increased thirty per cent. during the year, and "the ordained natives, differing much in race, language, and country, are now about 120."

[1] Complete returns of the Abeokuta and New Zealand missions have not been received.

Ritualism Condemned.

In the "conclusion" of the Report of this Society, as given in *The Record*, it is said: "The Society completes its seventieth year in strength and vigor. ' Born in a day marked by the recognition and revival of the principles of the blessed Reformation, it rose during half the period of its present life to a high and strong position in the hearts of earnest Protestant Churchmen. Then the 'enemy came in like a flood.' A Romeward movement commenced within the Church. As soon as the tide of Romish tendency had ebbed, the deadening influence of a rationalistic reaction threatened a paralysis of faith and zeal. The chilling frigidity of rationalism is now less prominent than the captivating frenzy of ritualism; but as Romish doctrine is declared to be expressed by ritualistic symbolism, and as rationalistic skepticism still widely prevails, the Society, supported by the defenders of the 'faith once delivered to the saints,' is necessarily impeded by these systems and speculations, which are at once departures from the teaching of revealed truth and from the articles of the Reformed Church. But 'none of these things have moved' the Society from its high purpose and great mission. The excrescences have disfigured the body of the Church, but have not disturbed the action of the sound Protestant heart of the country. Even the thoughtful heathen can discern the feebleness and folly of the last development of error. 'I have,' said a learned Hindoo in Calcutta, after reading a pamphlet presenting sacramental theories and sacerdotal pretensions in a ritualistic garb,—'I have studied the Bible and held converse with Christian missionaries. My regard for Christianity has been growing up to this time; but, if this pamphlet be a true representation of Christianity, I can only say, let me rather die a Hindoo than perish a Christian idolater.'"

The Work no Failure.

The Bishop of Ripon, in an address at the meeting of the Society, said: "If we turn to India, we find there thousands of converts and a large number of native clergymen, and we are reminded again and again, by those who best know the state of India, that the results which we see form but a very inadequate and imperfect test of the real effect produced by our missionary work. The whole field of India seems to be shaken towards its very centre. There is much inquiry, much doubt, much questioning, much searching after some religion not as yet plainly understood, or revealed to the people; but at all events this marks a spirit of inquiry, which shows that our missionary action has not been without a very powerful effect. From it we learn that God may be preparing the way for the advance of his gospel throughout India, in a manner that may surprise while it shall delight the hearts of all who love the truth as it is in Jesus. A want of missionary success! Why, how is it that this Society has been able to withdraw from 77 missionary stations? Simply owing to this fact, that the little tiny seed which it was instrumental in sowing in faith and prayer has taken root, and grown and waxed into a large tree, beneath whose boughs and branches the people are gathering to rally round the standard of the cross of Christ. How is it that in the missionary fields alone there has been contributed, in the support of this Society, a sum of £20,000? In the missionary fields, those who have best opportunities for testing the results of the work believe that its progress is true and satisfactory. If this work be a failure, how is it that we have about 120 native ordained clergymen, and that in the course of the past year, as we have heard from the Report, the native pastorate has increased by 30 per cent.? I trust the time is coming when it will be generally recognized that missionary work is not a failure, and that the objections of those who tell us that we are engaged in a work which is productive of no permanent results, are objections founded only on ignorance, or in opposition to the spread of Christ's gospel."

WOMAN'S WORK.

GIRLS' BOARDING-SCHOOL AT SIDON.

MR. EDDY writes respecting this school: "In this oldest of cities in the old world, where three fourths of the people are Mohammedans, a school has been gathered, whose pupils come from all parts of Syria, — from mountain and plain, from the north and the south, — all Protestant girls, who have been instructed somewhat in their own villages and have shown themselves most apt to learn, and have been taught here more advanced studies, so as to fit them to become teachers themselves hereafter. They also learn to cut and make garments; they do their own household work; and while the school is kept scrupulously neat, there is no attempt to change, to any great degree, their habits of living, so as to unfit them for returning and living happily at home. In eating, they sit on mats on the floor, around low tables, and the food is so prepared that they can eat it with spoons, since the people are not accustomed to eat with knives and forks.

"The principal teacher is Miss Jacombs, an English lady of great zeal and earnestness, who has been six years a teacher in this land, and has consequently gained a good knowledge of the Arabic, which is one of the hardest of languages. Her services cost the American Board nothing but her food, so that all contributions go directly for the support of the scholars. The second teacher is a native of the country, who graduated in a seminary on Mount Lebanon. Her name is Hanne. As the school has but recently been reopened, there have been only thirteen scholars in it this year. We expect an increased number next year.

"These girls commit to memory with great facility. It seems to be easier for them than for girls in America. I know they have learned, *perfectly*, above eighty hymns this year, and many chapters of the Bible. The great effort is to lead them to give their hearts to Christ. For this their teachers most earnestly strive, and the missionary here, and his wife, add their efforts. Mrs. Eddy spends considerable time with them, counseling and encouraging them. We hope that during the year two of them have given their hearts to Christ. Others have been and still are anxious about their souls. Three fourths of the girls are named 'Miriam,' which is the same name as our Mary."

MRS. CHESTER'S SCHOOL AT DINDIGUL.

MR. CHESTER, of Dindigul, Madura mission, wrote March 26th: "Mrs. Chester's school in the town, for high caste girls, is growing in numbers and interest. The average attendance now is 48, but on Sunday mornings, when Mrs. Chester goes to give the whole school a Bible lesson, as many as 56 will often be present, and in addition to this, many of the mothers or older sisters of the school girls. The present teacher is a superior woman and greatly interested in her work, but the number of girls has increased so much that we have had to put a second teacher in the school. I have been trying for more than a year to rent or buy a house in the Brahmin street, so that we might try and have a school for Brahmin girls. Not succeeding in this, I secured a piece of land, in that street, from the Municipal Commission, through the kindness of the acting sub-collector, and a school-house is nearly completed. We shall watch with much interest the progress of this new school."

THE GOOD WORK PROGRESSING.

THE success of the Woman's Board of Missions is now well assured. It has called out the lively sympathy and the generous contributions of a large number of the Christian women of our churches. The sum of $5,794 reported the present month as paid into our Treasury, is cheering evidence of progress, and the more grateful in this time of need. The Woman's Board assumes the support of five more missionaries in the field — Miss Ely, at Bitlis, Eastern Turkey; Miss Proctor, at Aintab, Central Turkey; Miss Closson, at Cesarea, and Miss Norcross, at Eski Zagra, Western Turkey; and Miss Smith, of the Madura mission. It appropriates $3,000 for the establishment of a home in Constantinople

for three single ladies, whom it is proposed to send out at an early day to labor for the women of that city, besides an appropriation for a school-building to facilitate the labors of the Misses Ely, at Bitlis. The circulation of the quarterly "Life and Light," is steadily increasing, and is becoming a valuable agent in diffusing special information in regard to this most important part of the missionary work.

The Woman's Board of the Interior is doing an equally valuable work at the West. Twenty-six auxiliary societies, in different towns, and the support of five missionaries — Miss Dean, of the Nestorian mission; Miss Porter, at Peking; Misses Taylor and Pollock, of the Madura mission; and Miss Beach, soon to leave for Turkey — are evidence of the interest awakened among the Christian women of the Interior in behalf of their sex abroad.

The contributions to both Boards are, in large measure, in addition to what would otherwise have been given to the cause; and have thus justified the large increase of female laborers sent out the past and the present year. But it is not so much the increase of funds that is an occasion of hope and cheer, but the interest developed in so many hearts at home, and the prayers that ascend to heaven for their sisters abroad; — for their support amid the peculiar trials of their position, away from the Christian social influences of the home-land, and for the abundant success of their self-denying labors in the establishment of Christian homes in other lands. We would hope, too, that many mothers may be led to consecrate some of their children to the service of Christ abroad, and to train up *all* in the love of this, the great work of the church. The number of laborers from this country now supported by the two Boards is seventeen.

RECEIPTS OF THE WOMAN'S BOARD.

FROM JUNE 1ST TO JULY 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Cumberland Centre. Rev. E. S. Jordan, to const. his wife L. M. $25 00

NEW HAMPSHIRE.

Littleton. Ladies' Mission Circle, by A. S. Whipple, Secretary, 25 00

VERMONT.

St. Albans Aux. To const. Mrs. Eunice L. Janes, of San Francisco, Cal., Mrs. S. Wells Williams, of Peking, China, Mrs. Laura Seymour, and Mrs. A. J. Samson, L. M's, 100 00

MASSACHUSETTS.

East Taunton. From ladies, to const. Mrs. Frederick A. Reed L. M. 25 00

Dedham. First Church, to const. Mrs. J. Edwards and Mrs. A. B. Whitney L. M's 50 00

Auburndale. Mrs. Susan F. Shedd, L. M. 25 00

Randolph. Miss Abby W. Turner, 5 00

South Boston. Mrs. S. P. Austin, annual subscriber, 1 00

Boston Highlands. Eliot Church, annual subscription, by Mrs. Dr. Anderson, $31, from Mrs. Hodges, to const. herself L. M., $25, Vine st. ch., subscription, $1, s. s. class, $5, 62 00

Boston. A friend, $100, Mrs. Louisa Thompson, to const. herself L. M., $25, Mrs. William Willett, $1, Shawmut ch., add'l, $1, at quarterly meeting, subscriptions for stockings knit for the "Woman's Board of Missions," by Mrs. Nancy Philbrick, of Epping, in her 97th year, and her last work ($10 having been subscribed), the total to constitute her granddaughter, Mrs. Nancy P. Moore, L. M., $27, Park st. ch., annual subscription, add'l, from Mrs. Joseph Bell, $5, Mrs. C. L. Bartlett, $5, six subscribers, of $1 each, Mrs. Pratt, $25, Mrs. Whiting, $3, and thirteen subscribers, of $1 each, Mount Vernon ch., "M. P. C. H.," to const. Roxy C. Cowles, of Ipswich, L. M., $25, 236 00

Leominster. Missionary Society, by Miss S. M. Haskell, 81 78

Newton. Mrs. I. A. Hateh, to const. herself L. M. 25 00

Cambridgeport. Prospect st. ch., add'l, 1 00

Lawrence, $1, and from Ipswich, two church members, $2, 3 00

Newburyport. F. M. S., which, with $100 acknowledged in June No., const. Mrs. William B. Banister, Mrs. Sarah W. Hale, Mrs. Y. C. Tyler, Mrs. Newman Brown, Mrs. Anthony Jones, and Mrs. Herbert A. Ingraham, L. M's, 50 00

Westfield. Ladies of 1st Cong. ch., by Mrs. Greenough, 52 00

Southampton Aux. Soc. By Jane Z. Judd, Treasurer, 58 00

Pittsfield. William G. Harding, to const. his wife L. M., $25, M. P. Le Bosquets, $1, 26 00

Whitinsville Aux. Additional, by Miss F. A. Batchelor, 2 00

Chelsea. Chestnut st. ch., by Miss E. Temple, to const. wife of Rev. Thos. Laurie, D. D., L. M., $25, Broadway ch., from Mrs. J. Q. Gilmore, $10, 35 00

Billerica Aux. Add'l (which makes a total of $22.50 from a congregation averaging fifty), 2 50

CONNECTICUT.

Guilford. Mrs. Alvan Talcott, to const. herself L. M. 25 00

Griswold. Ladies, by E. C. B. Northrop, 12 00

Norwich. Mrs. Colt, by E. S. G. 5 00

Burnside. Mrs. Dorcas Elmore, $5, M. Janette Elmore, to const. herself L. M., $25, 30 00

New London. Mrs. Henry O. Ames, 5 00

Bozrah Aux. To const. Mrs. Wm. C. Abell L. M., and from Mrs. Fannie Raymond, constituting herself L. M. 51 00

RHODE ISLAND.

Providence Aux. Central ch. $2, Beneficent ch., add'l, 50c. 2 50

NEW YORK.

Poughkeepsie. From Mary H. Sterling, 10 00

PENNSYLVANIA.

Philadelphia. A *monthly* contribution from Mrs. C. A. L. 25 00

	$1,005 78
For Quarterlies,	65 90
Total,	$1,071 68

P. S. The subscription-list for the stockings, alluded to above, is still open, and we would like to enrol the name of the youngest grandchild of this aged saint among our life members. Who will give us the opportunity to send this word to heaven? And cannot much more be added, as work accomplished by those weary fingers, while she "rests from her labors"?

We have also received a pair of gold earrings, given by an Armenian woman who has embraced the truth, and who desires them used in the service of Christ. We hope to obtain enough by them to enrol "Varteni" also among our life members, and we ask our friends for any sum for this purpose, that the heart of our newly-found sister may rejoice, and Christ be honored. L. F. B.

N. B. Mrs. Dr. Coit made the collections reported in June number from Mount Vernon church.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM FEBRUARY 28TH TO JUNE 19TH, 1869.

Mrs. J. V. Farwell, 376 Wabash Avenue, Chicago, *Treasurer.*

ILLINOIS.

Chicago. 1st Pres. ch., Young Ladies' Miss'y Society, for Bible-reader, $25, 1st Pres. ch., Woman's Miss'y Soc., towards support of Miss Mary Porter, Peking, China, $121, 2d Pres. ch., Woman's Miss'y Soc., of which from Mrs. B. W. Raymond, Life Membership, $25, Mrs. H. M. Thompson, L. M. $25, Mrs. J. V. Farwell, L. M. $25. Mrs. George Armour, L. M. $25, Mrs. C. B. Farwell, L. M. $25, Mrs. Geo. H. Phelps, L. M. $25, others, $36, — $236. (Life Memberships, amounts prev. ack'd, Mrs. Johanna Adams, $25, Miss Julia Adams, $25, Mrs. R. W. Patterson, by Mrs. William Blair, $25), 3d Pres. ch. Mrs. Arthur Swasey, $1, 1st Cong. ch., Ladies' Miss'y Soc., $120.35, members' fees of W. B. M. I., Miss L. A. Miner, $1, — $121.35, Union Park Cong. church, Ladies' Miss'y Soc., $75 (of which to const. Mrs. Prof. Haven, L. M., $25), Mrs. A. E. Kent, to const. herself L. M., $25, Mrs. S. C. Bartlett, with prev. contrib., to const. Miss Alice Bartlett, L. M., $15, Mrs. F. W. Fiske, to const. Mrs. Jno. P. Fiske, Beloit, Wisconsin, L. M., $25, — $140, Wicker Park ch., Mrs. William E. Holyoke, $1, Unknown, a friend, $10, $655 35

Evanston. Four Memberships, 4 00

Lake Forest. Pres. s. s., for scholar in Mission School (of which to const. Mrs. James H. Taylor L. M. $25), 40 00

Matteson. Alba Marsh, for China, 5 00

Payson. Juvenile Miss'y Band, 5 00

Princeville. Ladies' Mite Soc. of Pres. ch., to const. Miss Martha Aldrich L. M. 25 00

Princeton. Mrs. N. A. Keyes and daughter, 5 00

Quincy. Mrs. F. L. Giddings, to const. Mrs. A. C. Giddings L. M. 25 00

Rockford. Ladies' Miss'y Society, 14 00

MICHIGAN.

Detroit. Woman's Board of Foreign Missions, Auxiliary (of wh. from Mrs. James F. Joy, to const. herself L. M., $25, Mrs. George Frost, to const. herself and Mrs. W. A. McCorkle L. M's, $50, Mrs. F. Moore, to const. Mrs. Arthur T. Pierson, L. M. $25), 188 00

Dexter. Mrs. Kedzie's s. s. class, — penny contributions, 2 00

Jackson. Woman's Miss'y Society, towards salary of Miss Dean, Oroomiah, Persia, 75 00

Southfield. 1st Pres. s. s., towards const. Miss Anna Jeffry L. M. 3 00

WISCONSIN.

Wauwatosa. Ladies' Auxiliary Society, 18 12

IOWA.

Cedar Rapids. Woman's Miss'y Society, 10 00

Manchester. Mrs. Prof. Dunham, $1.05, Mrs. A. A. Baker, $1.05, 20 10

Newton. Ladies, by Mrs. Emily C. Bartlett, 1 00

MINNESOTA.

Lake City. Mrs. Laura B. Dada, 5 00

Minneapolis. Mrs. A. G. Rullifson, 1 00

Monticello. Woman's Miss'y Society, 1 25

MISSOURI.

Kidder. Woman's Miss'y Society, 10 00

OHIO.

Belpre. Mrs. Sophia Browning, 25 00

Milan. Ladies of Pres. church, 25 00

Painesville. Ladies' Miss'y Society of 1st Cong. church, 50 00

Tallmadge. Mrs. Harriet Seward, to const. Mrs. Clarinda W. Sperry L. M. 25 00

NEW YORK.

Brooklyn. Miss Harriet A. Dickinson, 1 00

NEW JERSEY.

Bridgeton. Mrs. M. C. Shephard, 1 00

$1,221 82

Amount previously acknowledged, 1,226 55

Total, $2,448 37

MISCELLANY.

CHINESE IMMIGRATION.

MR. BLODGET, of the North China mission, wrote on board the steamer *China*, in May, on his way to the United States: "We have 1,300 Chinese on board this ship, going to seek their fortunes in California. The return steamer of this month carried back 200 to China; this leaves 1,100 for the gain in California. If the monthly increase in their numbers by steamers be placed at 1,000, and the same rate of increase be allowed for those who come by sailing vessels, the total annual increase will be 24,000. This is from the port of Canton alone, and there is no reason why the other ports of China, upon the seaboard and in the interior along the Yangtsz River, should not send forth equal numbers of emigrants to the vacant lands of America. The stream needs but to be started, and the way opened, and the overflowing population of China will send forth its multitudes to our shores.

"Besides these, we have a few Japanese men and women, going over to California with their mulberry plants, to rear the silk-worm. Three hundred of them, men and women, who were refused a passage by this ship, which had already 1,500 souls on board, took passage in a sailing vessel which left some days later.

"These heathen, emerging from their prison-house, should be brought into the light of Christian truth. God brings them to our shores to be taught the way of life. Their good and our safety imperatively demand earnest effort for their conversion."

THE CHINESE IN CALIFORNIA.

REV. J. L. NEVIUS, of the Presbyterian mission in China, on his recent return from this country, stopped a few days in San Francisco; and respecting the Chinese there, and efforts for their conversion, he writes: "I was struck with the seeming indifference of the Christians of that city to the spiritual wants of these heathen in their midst. A consideration of the influences which the Chinese meet with on coming to our shores will show the great difficulties in the way of evangelizing them. They see at once that only a very small proportion of our population are in the habit of attending church, or seem to have any regard to the claims of religion. To their view we seem much less religious than they are. On every hand they meet with manifestations of vice, immorality, and licentiousness which may well shock their sense of morality and propriety, and excite their astonishment. The first words with which they become familiar are those in which the name of the Christian's God is taken in vain. In visiting a Chinese temple, almost under the shadow of some of the churches, just before reaching it, we saw one of our people lying dead drunk in the middle of the street. The Chinese hardly noticed him as they passed, such sights being evidently familiar to them in their new home, though seldom seen in their own land. These facts, together with the harsh treatment which they too often receive from the hands of Americans, are not calculated to predispose their minds in favor of the Christian religion, but on the contrary add much to the difficulties and discouragements of the work of the missionary."

PUBLIC AND PRIVATE LETTERS.

AN excellent missionary in India, referring, in a recent letter, to criticisms sometimes made upon the Missionary Herald, and the letters from abroad published in its pages, presents a thought which it may be well for *some* readers to notice. Any considerate mind will perceive at once that much more might readily be said in the same direction; while it is ever to be remembered that letters *to* family friends derive no small portion of their interest from the fact that they are *from* friends, and concerning matters somewhat known and understood; and not from strangers. He writes: "No matter about the comparison of missionaries' correspondence with the letters of 'Carleton' and other travelers; but when one compares the published correspondence of missionaries with their private letters, there are some things to be said. Missionaries ought, more generally, to give their best effort to their correspondence with the Missionary House; but it is inevitable that much of the spice of private letters must disappear with publicity. To write for publication as one writes for private eyes, would often be the grossest carelessness. All the publications of the Board are sent to the missions, and inevitably fall into the hands of our English-speaking helpers; and the contents are often communicated by them to others. This, it must be seen, cuts off at once half of that which gives interest to private correspondence, namely, the most special and particular allusions to persons. Let me mention, in illustration, that a Tamil convert was heard to say, '*You will find an account of my conversion in the* Record *of such a month.*' In the time of the *Dayspring*, the editor published extracts from Mrs. ——'s journals home, without her consent (but not without her approval, and even gratification), until she was startled one day by a question from one of the school girls, who asked, whom she was going to write about next?"

BEGINNING AT HOME.

"An itemizer in the Chicago *Evening Journal*, notices the statement in our late missionary supplement, that a business firm of this city have undertaken the entire support of a foreign missionary, with the flippant comment that 'the firm had far better spend their surplus money in relieving some of the poor people and evangelizing some of the heathen right here in Chicago.' This style of talk has become a sort of copyright property of people whose solicitude for the home heathen lasts only till the solicitor for foreign missions gets out of sight, and who manage to *give* very little anywhere. We happen to know that the firm mentioned appropriates between two and three times as much for 'evangelizing some of the heathen right here in Chicago,' and four times as much for 'evangelizing' the country at large, as for foreign missions, which makes the fling seem all the meaner. This, however, is not the first time that such a sneer has followed a beautiful deed of love to Christ. The question was asked concerning the very ointment poured upon His sacred person: 'Why was it not sold for three hundred pence and given to the poor?'

"But the remark indicates a sentiment not uncommon among the uninformed, that a great deal of money is sent to the heathen abroad, compared to the amount expended in religious efforts at home. Let this fact answer on that point: The minutes of the Congregational churches of Illinois, for 1868, show that these churches gave for all religious purposes, during the year, $420,922.63. Of this, only $5,774.95 were given to foreign missions. The statistics of the N. S. Presbyterian churches for the whole country show a total contribution of $108,196 to the work of foreign missions, while for their home work and church expenses they gave nearly three million dollars! To this add the fact that the immense amounts used by Y. M. C. Associations and kindred societies, and in private efforts, is not reported, and the bad taste of such remarks as we have criticised is evident."—*The Advance.*

EMBARKATIONS.

Rev. George Washburn, formerly of the Western Turkey mission, but now to be connected with Robert College, Constantinople, sailed from New York for Liverpool, with his family, June 9, returning to Turkey.

Rev. Edward Riggs, son of Rev. Elias Riggs, D. D., of Constantinople, and Mrs. Susan H. (Dwight) Riggs, daughter of the late Rev. H. G. O. Dwight, D. D., of Constantinople, sailed from New York for Liverpool, June 19, on the way to Turkey, to join the Western Turkey mission, of which they were "children." Mrs. Dr. Riggs, the mother, sailed with them, returning from a visit in this country. Mr. Riggs was educated at Nassau Hall College, Princeton, New Jersey, and Union Theological Seminary, New York.

Rev. Spencer R. Wells, of Delavan, Wisconsin, and Mrs. Mary (Leeper) Wells, of Atlanta, Illinois, sailed from Boston July 10, in ship *St. Albans*, Captain Pike, for Bombay, to join the Mahratta mission. Mr. Wells was educated at Beloit College and Chicago Theological Seminary.

ARRIVALS.

Mr. and Mrs. Bridgman, who sailed from New York on the 14th of November last, returning to their field among the Zulus, by way of England, reached Port Natal, after a long passage, on the 1st of April.

Mr. and Mrs. De Riemer and Miss Webster reached Batticotta, Ceylon, from Madras, March 16th.

Rev. Chester Holcombe and wife, and Mr. Gilbert T. Holcombe, who sailed from New York for North China (by way of San Francisco), February 9, reached Shanghai April 10, Tientsin April 24th, and Peking April 27. The whole journey was "one of perfect safety and comfort."

Rev. and Mrs. Milan H. Hitchcock, who sailed from New York for Liverpool, May 5th, on the way to the Western Turkey mission, reached Constantinople June 4.

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.
Auburn, High st. Cong. ch. and so. 20 00
South Freeport, Cong. ch. and so. m. c. 4 00
Yarmouth, 1st Cong. ch. and so., to const. JOHN YOUNG, H. M., 139, less c't and express, 2.30; 136 70—160 70
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.
Strong, Cong. ch. and so. 9 00
Hancock county.
Castine, Cong. ch. and so., of wh. from Ladies' Miss'y Soc. 44.37, m. c. 13.10, S. Adams, 20, A. F. Adams, 9, Rev. A. E. Ives, 3; 89 47
Lincoln county.
Bath, Mrs. Sarah G. Clark, deceased, by E. C. Hyde, 500 00
Somerset county.
Athens, Rev. A. R. Plumer, 12 00
Washington county.
Robbinston, Cong. ch. and so. 41 62
York county.
Buxton, a friend, 1 00
Saco, 1st Cong. ch. and so., Benevolent Soc., m. c. 21 00—22 00
884 79

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Hinsdale, Cong. ch. and so. 133 00
Swanzey, Cong. ch. and so. 4 80
Westmoreland, Cong. ch. and so. 10 25—147 55
Grafton county.
Danbury, Cong. ch. and so. 10 00
Groton, Parker Blood, 1 00——11 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Francestown, Joseph Kingsbury, 75 00
Goffstown, Cong. ch. and so. 38 05
Haverhill, 1st Cong. ch. and so. 38 00
Manchester, Franklin st. Cong. ch. and so. 275; 1st Cong. ch. and so. 74.79; a friend, 60; ditto, 10; 419 79
Masonville, 2d Cong. ch. and so. 25 10
Nashua, 1st Cong. ch. and so. (coll. 316.86, Master Wilfred L. Gilson, deceased, 2; less express, 40c.), 318.46; Pearl st. Cong. ch. and so. (of wh. from m. c. 19.44), 84.99; 403 45
Pelham, Mrs. H. C. Wyman, 25; a friend, 10; 35 00—1,084 39
Merrimac co. Aux. Soc.
Concord, Cong. ch. and so. m. c. 11 52
Pittsfield, Cong. ch. and so. m. c. 15 27——26 79
Rockingham county.
Portsmouth, J. Dimick, 2 50
Strafford county.
Wakefield, Cong. ch. and so. 14 11
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, for China, 20 00
Cornish, Mrs. J. BARNARD WYMAN, to const. herself H. M. 100 00—120 00
1,356 34

Legacies.—Peterboro, Moses Wilkins, by Mrs. C. W. Scott, Ex'x, 150, less tax, 9, 141 00
1,497 34

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.
Bristol, Cong. ch. and so. 2 00
Orwell, Rev. Job Hall, 15 00——17 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Hardwick, Mrs. Sarah W. French, to const. S. T. WORCESTER, Nashua, N. H., and F. A. WORCESTER, Townshend, Mass., H. M. 200 00
Lyndon, Cong. ch. and so. 23 17
St. Johnsbury, South Cong. ch. and so. 40 00—263 17
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Colchester, Cong. ch. and so. 10 15
Winooski, a lady, 1 00——11 15
Orange county.
Bradford, in memory of Miss Catharine McKeen, by her father, 25 00
Post Mills, Cong. ch. and so. 15 00
Thetford, 1st Cong. ch. and so. 67 19—107 19
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. and so. 26 00
Craftsbury, Cong. ch. and so. 42 00
Derby, Cong. ch. and so. m. c. 6 50
Glover, Cong. ch. and so. 8 30
North Craftsbury, Mrs. D. W. Loomis, 20 00—102 80
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Weathersfield Centre, Cong. ch. and so. 16 13
Woodstock, 1st Cong. ch. and so. m. c. 9 25—25 38
526 69

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so., add'l, 20 00
Berkshire county.
Sheffield, Cong. ch. and so. 8 00
Boston and vicinity.
Boston, of which from a friend, 9, ditto, 5, ditto, 5, ditto, 4, ditto, 50c.; 1,313 62
Chelsea, Winn. Cong. ch. and so. m. c. 45.30; Broadway Cong. ch. and so. m. c. 29.69; 74 99—1,388 61
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, Miss Persis Howe, 5 00
Essex county.
Andover, Theol. Sem'y ch., add'l, 47 00
Lawrence, Faith's tithe, 50
Methuen, 1st Cong. ch. and so. 93 34—140 84
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury, Frederic Hibbs, by Rev. E. O. Jameson, 5 00
Amesbury and Salisbury, Union Evan. ch. and so. 3 85
Amesbury and Salisbury Mills, Cong. ch. and so., Female Miss'y Soc. 22 00—30 85
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Boxford, 1st Cong. ch. and so. 50 00
Danvers, Maple st. Cong. ch. and so., annual coll. 84 00
Gloucester, Evan. ch. and so. (of which from JOSEPH O. PROCTOR, to const. himself H. M., 100), to const. MARY A. HARRADEN and REBECCA J. POOLE, H. M. 349 67
Lynn, 1st Cong. ch. and so. m. c. 30 00
Rockport, 1st Cong. ch. and so., to const. REUBEN BROOKS, Jr., H. M. 200 00
Saugus, Cong. ch. and so. 70 17—783 84
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Monson, Cong. ch. and so. (m. c. 37.62, E. F. Morris, 12.38), 50; Rev. David N. Coburn, 10; 60 00
Palmer, 2d Cong. ch. and so., in part, 38 28
Westfield, 1st Cong. ch. and so. 169 55—267 83
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, Leavitt Hallock, 5 00
Granby, Cong. ch. and so. 9 18
Hadley, Russell Cong. ch. and so. m. c. 21 52
Huntington, 1st Cong. ch. and so. 82 88
Northampton, 1st Cong. ch. and so. m. c. 172.21; Edwards Cong. ch. and so. m. c. 66; "Invalid," 1; 239 21
South Hadley, 1st Cong. ch. and so. 33 54

Westhampton, Cong. ch. and so. 49 61—390 94
Middlesex county.
Ashland, Cong. ch. and so., annual coll. 30 50
Billerica, Ortho. Cong. ch. and so. 20 00
Cambridgeport, 1st Ev. ch. and so. 77 00
Concord, 2d Cong. ch. and so. 14 21
Dracut, West Cong. ch. and so. 17 79
Lexington, Hancock Cong. ch. and so. m. c. 18 00
Lincoln, Cong. ch. and so. 202 94
Medford, Rev. Edward P. Hooker, 18 50
South Malden, Cong. ch. and so. m. c. 25 00
West Dracut, a thank-offering for a little child, 15 00
West Newton, Cong. ch. and so., in part, 510 00
Wilmington, Cong. ch. and so., to const. THOMAS D. BOND and Mrs. ELLEN C. SIMONDS, H. M. 145 54
Winchester, Cong. ch. and so., of wh. for Sandwich Islands, 7, 1,108 90—2,196 88
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. m. c. 20 70
Harvard, Cong. ch. and so. 7 82
Leominster, F. H. Boutelle, deceased, 50 00——78 52
Norfolk county.
Franklin, 1st Cong. ch. and so. 139 66
Medway, Village Cong. ch. and so. 96 75
Neponset, Trinity Cong. ch. and so m. c. 19 63
North Wrentham, Cong. ch. and so. 6 51
Quincy, Evan. Cong. ch. and so. m. c. 20 00
Sharon, Cong. ch. and so. 58 67
West Roxbury, South Evan. ch. and so. m. c. 40 32
Wrentham, 1st Cong. ch. and so. m. c. 10 00—391 54
Old Colony.
Fairhaven, 1st Cong. ch. and so. 128 33
Palestine Miss'y Soc. E. Alden, Tr.
East Randolph, Winthrop Cong. ch and so., Gents (of wh. from E. N. Holbrook, to const. Mrs. MARY W HOLBROOK, H. M., 100), 170.30, Ladies, 45.65, m. c. 100.15; 316 10
North Bridgewater, Porter Evan. ch and so., of wh. from annual coll. 151.05, m. c. 79.15; 230 20
Randolph, 1st Cong. ch. and so. Gents, 174.95, Ladies, 60.40, m. c 199.87; 435 22
South Abington, Union Calv. Cong. ch. and so. 80 05—1,061 57
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Petersham, Ortho. Cong. ch. and so 11 25
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Union Cong. ch. and so. m. c. 89.98; 1st Cong. church, a friend, 15; 104 98
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Westboro, Mrs. Elizabeth H. Tenny, 20 00

7,020 48

Legacies.—Boston, Charles Cook, by John N. Denison and others, Ex's, 94 00
Boxford, Mary Kimball, by Moses Dorman, Ex'r, 200 00
Pepperell, Hannah Farrar, by Levi Wallace, Ex'r, 1,000, less tax, 60; 940 00
Westboro, Delphia Warren, by Noah Kimball, Ex'r, 400, less tax, 24; 376 00—1,610 00

8,630 48

RHODE ISLAND.

Central Falls, Cong. ch. and so. 184 86

CONNECTICUT.

Fairfield co. East Aux. Soc.
Bridgeport, 1st Cong. ch. and so. m. c. 104 57
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Stamford, 1st Cong. ch. and so., to const. L. L. G. WHITNEY and HARRIS SCOFIELD, H. M. 218 69
Hartford co. Aux. Soc. E. W. Parsons, Tr.
—— a friend, 5 00
Bristol, Cong. ch. and so., Gents, 85 00
East Berlin, Z. 6 00
East Granby, 1st Cong. ch. and so. 14 89
East Windsor, Cong. ch. and so., with prev. dona., to const. G. N. BOOTH, H. M. 95 00
Hartford, Park Cong. ch. and so. (of wh. 100 to const. R. B. GOODWIN, East Bloomfield, New York, H. M.) 340.47; Asylum Hill Cong. ch. and so. m. c. 41.03; Theol. Sem'y m. c. 10; G. Loomis, 5; 396 50
Windsor, Cong. ch. and so. 60 00—662 39
Hartford co. South Consociation.
Middletown, 1st Cong. ch. and so., annual coll., to const. Rev. A. W. HAKEN, SELAH GODDRICH, and O. V. COFFIN, H. M. 287 75
Portland, Rev. E. W. Clark, 20 00—307 75
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
North Cornwall, Benevolent Asso'n, 92 45
Talcottville, Cong. ch. and so. Gents, 192.05, Ladies, 85.85, m. c. 67.60; 345 00—437 45
New Haven City. F. T. Jarman, Agent.
3d Cong. ch. and so. 51.15; Centre Cong. ch. and so. m. c. 14.54; North Cong. ch. and so. m. c. 14.15; Yale Miss'y Soc. 15.67; Prof. E. E. Salisbury, add'l, 200; D. H. Wells, 20; Mrs. O. P. Hubbard, 2; 317 51
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Guilford, 3d Cong. ch. and so. 40 00
Northford, Cong. ch. and so., Gents Asso'n, 31 00
West Meriden, Saxton B. Little, 30 00—101 60
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Bozrah, Cong. ch. and so. m. c. 11 93
New London, 1st Cong. ch. and so. m. c. 86 97—98 89
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Hebron, 1st Cong. ch. and so. 26 10
Stafford Springs, Cong. ch. and so. m. c. 220 20
South Coventry, 1st Cong. ch. and so. 60 00—306 30
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Woodstock, 1st Cong. ch. and so. m. c. 12 00

2,566 55
Vernon, Cong. ch. and so. 22 76

2,589 31

Legacies.—New Haven, William Canada, by James Olmstead, Trustee; previously received, 3,075; 575 00

3,164 31

NEW YORK.

Auburn and vicinity. H. J. Brown, Agent.
Scipio, The Square, Thomas H. Phelps, 5 00
Monroe co. and vicinity, Wm. Alling, Agent.
Rochester, Central Pres. ch. m. c. 175 25
New York and Brooklyn, Agency of the Board, Bible House,—
Of wh. from Clinton Ave. Cong. ch. and so. (Brooklyn), collection in part (of wh. 100 to const. JULIUS DAVENPORT, H. M., G. L. Dale, 25), 915; Madison Sq. Pres. ch. add'l, John Slade, 200; Mercer st. Pres. ch., add'l (of wh. fr. Mrs. M. C. Bull, 150, a member, 10), 160; 14th st. Pres. ch. m. c. 45.32; 4th Ave. Pres. ch. m. c. 45.25; 7th Pres. ch. m. c. 27.53; Isabella Johnston, 20; Mrs. L. G. Hustace, 10; Miss M. Danvers, 3; W. Stanfield, 2.75; a friend, 1.17; 1,430 01
Syracuse and vicinity, T. Hough, Tr.
Marcellus, Pres. ch. 14.64, less exc. 10c.; 14 54

1694 80

Albany, 4th Pres. ch. 200; 1st Cong. ch. and so. m. c. 65.09; Rev. David Dyer, 80; H. E., 10; 305 09
Ashland, Pres. ch. m. c. 4; A. B. Brisack, 5; 9 00
Astoria, a friend, 500 00
Batavia, Mrs. Harriet L. Tracy, 4 00
Big Flatt, a lady, 10 00
Camden, Cong. ch. and so. 55 96
Campbell, J. D. Hamilton, 50 00
Catskill, John Doane, 1 00
Columbus, a friend, 1 00
Corfu, Pres. ch. 5 00
Dunkirk, Pres. ch. add'l, 4 00
East Pembroke, Rev. G. S. Corwin, to const. MARY E. CHRISTIE, H. M., 100 00
Eden, Rev. W. I. Hunt, 6 00
Flushing, 1st Cong. ch. and so. 59 61
Franklinville, Pres. ch. 5 00
Greenville, Miss M. Hickok and "H. M. W." 20 55
Howard, Pres. ch. 24 50
Ithaca, Pres. ch. 18 24
Jewett, Mrs. J. E. Jewell, 2 00
Liverpool, Pres. ch. 20 00
Lysander, Pres. ch. 15 00
Madrid, Cong. ch. and so. 7 50
Malden, Pres. ch. with prev. dona. Rev. J. P. STRATTON, H. M. 22 92
Malone, 1st Cong. ch. and so. ann. coll. 129 52
Marathon, Pres. ch. m. c. 1 15
Meridian, Pres. ch., Rev. T. R. Townshend, 25 00
Miller's Place, Cong. ch. and so. m. c. 36 32
Palmyra, Mrs. E. E. Burbank, 10 00
Pine Plains, Pres. ch. 10 00
Rochester, Plymouth Cong. ch. and so. m. c. 58 28
Rome, 1st Pres. ch. 96 48
Sag Harbor, a friend, 5 00
South Wales, Pres. ch. m. c. 6 00
Spencerport, Henry S. Dyer, 7 00
Syracuse, Rev. F. A. Spencer, 10 00
Utica, 1st Pres. ch. C. C. Kingsley, 250; Westminster Pres. ch. add'l, 30; 280 00
Walton, 1st Cong. ch. and so. 48 89
Waverly, Pres. ch. ann. coll. with other donas. to const. Mrs. HARRIET N. BEAUMONT, H. M. 35 67—2,005 68

3,630 43

Legacies. — Brockport, A. Gifford, add'l, by H. P. Norton, Ex'r, 100 00
Corfu, Sarah Root, 200 00—300 00

3,930 43

NEW JERSEY.

Boonton, Pres. ch. m. c. 25 35
Madison, 1st Pres. ch. m. c. 47 00
Milburn, Pamelia A. Graves, 10 00
Newark, Park Pres. ch. coll. 84; a friend, 1; 85 00
Orange, Valley Cong. ch. Rev. F. Ellinwood, 35 00
Passaic, Pres. ch. 7 84
Paterson, 2d Pres. ch. 21 05
Vineland, 1st Pres. ch. 7 10—238 34

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Philadelphia, Clinton st. Pres. ch. 226.49; North Broad st. Pres. ch. B. D. Stewart, 150; Greenwich st. Pres. ch. 40; 1st Pres. ch. S. C. P. 25; 440 49—450 49
Farmington, Pres. ch. 7 00
Great Bend, Lucy E. Baldwin, deceased, by Rev. D. M. Rankin, 10; R. N. Ives, 5; 15 00
Lock Haven, G. B. Perkins, 5 81
Montrose, Pres. ch. of wh. m. c. 24; 29 00
Nelson, Pres. ch. 4 90
Philadelphia, Calvary Pres. ch. (of wh. from J. A. Brown, 500, Mrs. Baldwin, 200, W. Strong, 150, Mrs. Wurts, 100, Rev. Dr. Humphrey, 50, W. D. Bell, 50, J. K. Freedley, E. Maule, H. N. Paul, J. H. Redfield, S. Colwell, 25 each; J. H. Dulles, J. R. Neff, R. C. Dale, Mrs. Dale, 20 each; Mr. and Mrs. Booth, Mrs. Taylor, R. N. Willson, G. F. Dale, G. F. Dale, Jr., H. Dale, G. E. Taylor, A. McElroy, Mrs. Redfield, W. F. Judson, J. M. Atwood, 10 each; J. H. Atwood, Mr. Morris, Mrs. Earp, Mrs. Preston, F. O. Allen, G. W. Farr, Mrs. Benton, 5 each; Mrs. Hughes, Mrs. Judson, Mrs. Allderdice, 3 each; S. W. Colton, 2, Mary Earp, 1, L. C. Leidy, 1, others 262), 1,675; "L. D. J." 50; 1,725 00—1,786 71

2,237 20

DELAWARE.

Christiana, Pres. ch. 25 00

OHIO.

By Wm. Scott, Agent, Cincinnati.
Cincinnati, 2d Pres. ch. m. c. 5 10
Paddy's Run, Cong. ch. and so. coll. 73 35
Walnut Hills, Lane Sem. Church coll. in part, 286, m. c. 8.77, G. Y. Roots, 50; 289 77—368 22
Cincinnati, Mrs. Frances Howes, 5 00
Cleveland, Ladies' Miss'y Soc. 54; J. Ensworth, 10; 64 00
Norwalk, 1st Pres. ch. ann. coll. 83 80
Osborne, Pres. ch. 5 00
Painesville, 1st Cong. ch. and so. 75 66
Perrysburgh, Pres. ch. 31 88
Richfield, Nathaniel Hammond, 10 00
Ripley, Pres. ch. m. c. 10 00
Toledo, 1st Cong. ch. and so. ann. coll. add'l, T. B. Carey to const. himself H. M. 100 00
Weymouth, Mrs. Mary Strong, 1 00—385 79

764 01

INDIANA.

Bradford, Pres. ch. 3 06
Crawfordsville, Soc. of Enquiry in Wabash College, 16 75
Evansville, Walnut St. Pres. ch. 200 00
Huntington, Pres. ch. m. c. 2 mos. 15 00
Indianapolis, 2d Pres. ch. 200 42
Lafayette, Mrs. Mary A. D. Crane, 4 00
Noblesville, Pres. ch. 20 00
Terre Haute, Cong. ch. and so. of wh. from S. H. Potter, 25; 69 50—528 73

ILLINOIS.

—— a friend, 50 00
Aurora, New England Cong. church, S. B. Dyckman, 5 00
Brimfield, 1st Cong. ch. and so. by Miss Gertie Camp, 6 00
Byron, Mrs. Tryphena H. Read, 1 00
Chicago, 2d Pres. ch., in part, 800; South Cong. ch. and so., m. c., 14.41; a business firm for second quarter's salary of Rev. F. W. Thompson (137.50 gold), 188.71; Nathaniel Norton 100; a friend 20; 1,123 12
Danville, Pres. ch. of wh. from S. S. Dobbins, 50; 78 05
Elkhorn Grove, Charles Bell, 1 00
Elmwood, Mrs. L. Hotchkiss, 3 00
Fowler, A. Y. McCormick, 10 00
Galesburg, L. C. Gray, 3 51
Genesee, Ladies' Miss'y Circle of Cong. ch. and so. 12 52
Granville, Cong. ch. and so. m. c. 5 00
Jacksonville, J. H. W. and M. C. W. 5 00
Kinmundy, Pres. ch. 8 10
Lake Forest, Pres. ch. m. c. 30 00
Mason, Pres. ch. 4 30
Monticello, Church of Christ, 90 00
Ontario, Cong. ch. and so. 30 00
P., a friend 200 00
Payson, Cong. ch. and so. 98.75; J. K. Scarborough with prev. dona. to const. MARY A. BETTS, H. M. 50; Daniel E. Robbins 10; 158 75

Princeton, Cong. ch. and so.	50 00	
Providence, Cong. ch. and so.	21 88	
Rockford, 1st Cong. ch. and so.	41 75	
Sycamore, Cong. ch. and so.	18 64	
Upper Alton, Pres. ch.	25 52	
Wheaton, Cong. ch. and so., add'l,	2 00	
Woodstock, Cong. ch. and so.	16 00	2,000 14
MICHIGAN.		
Clinton, a friend,	2 00	
Detroit, G.	10 00	
Greenville, Cong. ch. and so.	58 45	
Muir, 1st Pres. ch. ann. coll.	10 00	
Niles, Fanny M. Coan,	10 00	
Pewamo, Pres. ch.	12 00	
Wayne, William Newell, (Wyandotte, Pres. ch. 10.58, credited in June Herald by mistake, as Wyandotte, Kansas),	2 50	104 95
MINNESOTA.		
Caledonia, D. P. Temple,	5 00	
Minneapolis, 1st Pres. ch. m. c.	24 25	
Taylors' Falls, 1st Pres. ch. ann. coll.	17 35	46 60
IOWA.		
Blairstown, Mrs. J. H. French,	4 00	
Calmar, Cong. ch. and so.	6 00	
Davenport, coll. at miss'y meeting of Ger. Cong. Association, May 30th,	10 00	
Denmark, a widow's mite,	5 00	
Eddyville, Rev. Horace Dutton,	50 00	
Grand View, Ger. Cong. ch. and so.	12 00	
Marion, Cong. ch. and so.	75 50	
Muscatine, a friend,	15 00	
Shunem, Pres. ch.	10 50	188 00
WISCONSIN.		
Lancaster, Cong. ch. and so.	10 00	
Tafton, Cong. ch. and so. m. c., for June,	5 80	
Whitewater, Cong. ch. and so. m. c.	18 66	34 46
MISSOURI.		
Kansas City, 1st Cong. ch. and so.	25 00	
West Ely, Rev. James A. Darrah,	5 00	30 00
KANSAS.		
Lawrence, Pres. ch.	3 00	
Wabaunsee, 1st Church of Christ,	15 00	18 00
CALIFORNIA.		
Oakland, 1st Cong. ch. and so. (50 gold) 67.59; 1st Pres. ch. (40 gold), 55.10;		122 69
CANADA.		
Province of Ontario. St. Catharines, Rev. Robert Norton, 36 gold,		49 23
FOREIGN LANDS AND MISSIONARY STATIONS.		
China, Peking, S. Wells Williams,	637 09	
Ireland, Dublin, Miss Pepper of Black Rock,	33 50	
Sandwich Islands, Hilo, 1st Foreign Church,	69 00	
West Africa, Gaboon, F. Wolber, 13; Brig "Laura Gertrude," collected on passage to the U. S., by Rev. A. Bushnell, 37;	50 00	789 59

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Of which for three female missionaries and a Home at Constantinople, 3,000; for support of Miss Proctor at Aintab, Miss Closson at Cesarea, Miss Norcross at Eski Zagra, Miss Ely at Bitlis, and Miss Smith at Madura, 2,869; for school building at Bitlis, Turkey, 425,		5,794 00
From Woman's Board of Missions for the Interior. Mrs. J. V. Farwell, Chicago, Treasurer,	372 60	
		6,166 60

MISSION SCHOOL ENTERPRISE.

Maine. — East Machias (of wh. from Union s. s. 23.10; Lake s. s. 1), 24.10; Limington, Cong. s. s. 12; Robbinston, Cong. s. s. 14.40; Winslow and North Vassalboro, Cong. s. s. 8;	58 50
New Hampshire. — Claremont, Cong. s. s. (of wh. for girl in Harpoot, 7.81), 37.81; Haverhill, 1st Cong. s. s. 15; Pelham, Mrs. E. W. Tyler, 25;	77 81
Vermont. — Barre, Cong. s. s. 12; Bennington, 2d Cong. s. s. 50; Brattleboro, Cong. s. s. 40; Brownington, Cong. s. s. 30; Colchester, Ella H. Eastman, deceased (1 gold), 1.37; Hartland, Cong. s. s. 10; Jericho, A. Hazen, jr. (1 gold), 1.37, C. Hazen (25 cts. silver), 88 cts.; Norwich, Cong. s. s. 47.25; Thetford, Cong. s. s. 64.10; West Haven, Cong. s. s. 3.10;	259 52
Massachusetts. — Boston, Essex st. Cong. s. s. 49; Cambridgeport, Prospect st. Cong. s. s. 51.59; Hanover, 1st Cong. s. s. 1.50; Lenox, Cong. s. s., for Rev. G. T. Washburn's sch's, Madura, 45.60; Peru, Cong. s. s., Mrs. J. H. Geer's class, for sch. at Batticotta, Ceylon, 5; South Williamstown, Greylock Institute Miss'y Soc., for Rev. C. Goodrich's sch. China, 8.10; West Boxford, Cong. s. s., for sch. at Koilaputam, Madura, 31; Whately, Cong. s. s. 15;	206 79
Rhode Island. — Providence, "Willing Workers" of High st. Maternal Asso., for pupil in fem. sem. Oroomiah,	20 00
Connecticut. — Windsor Locks, 1st Cong. s. s.	51 56
New York. — Avon Springs, Pres. s. s. 12; Elmira, Young Ladies' Christian Asso. of Female College, for a girl in Harpoot, 30; Miller's Place, Cong. s. s. 14.34; Pine Plains, Pres. s. s. 6; Rochester, 8th Ward s. s. 2.38; Waverly, Pres. s. s. 5.33;	70 05
New Jersey. — Bloomfield, Pres. s. s., for sch. at Eski Zagra, Turkey, 50, gold,	68 19
Pennsylvania. — Philadelphia, Clinton st. Pres. s. s., to const. Daniel Baugh, H. M. 100; Buttonwood st. Pres. s. s. Infant school, 45; Central Cong. s. s. 25; Olivet Pres. s. s. Infant class, 20:	190 00
Tennessee. — Lookout Mountain Educational Institutions, m. c.; for pupil at Mardin, Turkey,	22 00
Ohio. — Ironton, Pres. s. s. for a Dakota student, 40.62; Medina, Children's Miss'y Band of 1st Cong. s. s. 3;	43 62
Indiana. — Evansville, Walnut st. Pres. s. s. to const. T. W. Turner, H. M.	100 00
Illinois. — Jacksonville, pupils in Deaf and Dumb Institution, add'l, for sch. at Foochow, China, 5.15; Payson, Cong. ch. so. for a boy in Madura, 25; Virden, Pres. s. s. for pupil in Mrs. Edwards' sch. Zulu Mission, 13.30;	43 45
Minnesota. — Chatfield, Pres. s. s. (of wh. from G. H. Haven 10), for pupil in Mrs. Bissell's sch. Ahmednuggur, India,	32 60
Iowa. — Fairfax, Cong. s. s.	8 50
Wisconsin. — Columbus, Pres. s. s. add'l, for teacher in Mr. Capron's sch's, Madura Mission, 7.80; Jefferson, Pres. s. s. for a pupil of Miss Pollock, Madura Mission, 8.50; Prairie du Chien, Cong. s. s. for pupil in Miss Porter's sch. China, 20;	36 30
California. — Oakland, Alice C. Blakeslee, deceased, 2.85 gold, less exc.	3 87
	1,292 16
Donations received in June,	30,718 60
Legacies " " "	2,626 00
	33,344 60

☞ **Total from Sept. 1st, 1868, to June 30th, 1869, $318,009.75**

WAIALUA FEMALE SEMINARY.

THE

MISSIONARY HERALD.

VOL. LXV. — SEPTEMBER, 1869. — No. IX.

THE FINANCES. — A LAST STATEMENT.

THIS number of the Herald will reach most of its readers just before the close of the financial year of the Board, or at least before the accounts for the year will be closed, — in season for one more remittance. The receipts for July were — from donations only $39,385.67, against $55,540.50 for the same month last year. From legacies the amount received was $14,396.07; $10,233 more than in July, 1868; but the total for the month — $53,781.74 — is almost $6,000 less than last year; leaving a very large sum, about $146,000, to be secured from donations and legacies during the single remaining month of August, if the year is to end without a debt!

The books will be kept open, as usual, for a few days after the close of the month, that all sums intended for the present year may be so entered. If any contributions are still in the hands of church or other local treasurers, it is hoped they will be sent on at once; and if any churches or individuals have failed to make their regular contribution, or now feel ready, prompted by love to Christ and his cause, to do in this emergency something more, though they may already have given what they designed to give this year, there remains this last opportunity to aid in averting the evil so seriously threatened — an embarrassed treasury at the opening of another year. Will not each reader ask himself whether any duty in the case devolves now on him? And may the answer and the action be such as God will approve.

THE WAIALUA FEMALE SEMINARY.

THE Waialua Female Seminary, a view of which is presented in this number of the Herald, is situated at Waialua, twenty-eight miles from Honolulu, on the western shore of the island of Oahu, Sandwich Islands. The large two-story building, surrounded by a veranda, of which an end view is given, is the dwelling-house of the institution, beneath whose wide roof lodge the seventy-

three girls of the seminary, with their four teachers, one temporary assistant, and two children of the teachers; in all, eighty souls. The second large building is the school-house, the lower floor of which is a spacious school-room, of thirty by forty-four feet, while the upper story is divided into recitation rooms. One of these rooms is at present partly filled with the corn and beans raised by the girls, on the five-acre lot, a small portion of which we see lying within the fence at the left of the swing and play-ground, in the left hand lower corner of the picture. At almost any time, excepting work hours or school hours, girls may be seen, as in the picture, swinging merrily; or if bat and ball is the play in fashion, you may see on the play-ground beside the swing, twenty or thirty of the younger girls enthusiastically engaged in the exciting sport.

The Seminary was first started upon its present basis at Kau, Hawaii, in 1863, but was removed in 1865 to its present more favorable and central location. The pupils are selected by the pastors, from among the most promising girls of the parishes; and every considerable district upon the islands has one or more representative in the school. It was hoped that this institution would raise up a class of educated women, who might make teachers, and suitable partners for native Hawaiian ministers and missionaries. It is not sought to impart to these daughters of Hawaii all the accomplishments and refinement of the highest type of civilization, but to give them as thorough an education, in their mother tongue, as their literature will afford. All the instruction, thus far, has been in the Hawaiian language, but English is about to be introduced. The branches pursued are Written and Mental Arithmetic, Algebra, Geography, Composition, Singing, Anatomy, Astronomy, History, Natural Theology, and Moral Philosophy.

Nearly all the work required upon the premises (including house-keeping, washing, and gardening) is performed by the girls. The parents clothe and furnish their daughters, while their board and tuition have been granted them free; the former costing about twenty-five dollars a year, for each individual. It is proposed now to make some change in the basis of support, throwing a larger portion of the expense upon the parents, and thus reducing the drafts upon the treasury of the Board.

The teachers of the school are Mr. and Mrs. O. H. Gulick, Miss E. W. Lyons, and Kaloke, or Charlotte, one of last year's graduates. As yet but ten have graduated. One of these is a missionary to the Gilbert Islands, in Micronesia; one is a teacher in this seminary; one is the wife of a preacher in the Hilo Seminary; and one proposes soon to marry a young minister. About one third of the pupils are professors of religion, and we may hope are followers of the Saviour; but what stability of character they will manifest after leaving the restraints of boarding-school life, only time will tell. Friends of the Hawaiian, pray for these girls, for whose feet nets will be spread on every hand.

THE GOSPEL FIRST.—VALUABLE TESTIMONY.

The place which the gospel, in its purity and simplicity, has in that system of culture and discipline which passes by the general name of Christianity, and which it is the object of the missionary enterprise to diffuse over the world,

receives striking confirmation from the observant philosopher as well as the experienced missionary. The "Christianity of the nineteenth century," with its varied forms and appliances of civilization, the representative of the culture of particular races, and therefore often but poorly suited to the peculiar endowments and circumstances of another people, is to be distinguished from the religion of Christ.

In the preface to "Chips from a German Workshop,"[1] by Max Müller, we find the following statement: "If we find that the Christianity of the nineteenth century does not win as many hearts in India and China as it ought, let us remember that it was the Christianity of the first century, in all its dogmatic simplicity, but with its overpowering love of God and man, that conquered the world and superseded religions and philosophies, more difficult to conquer than the religious and philosophical systems of Hindus and Buddhists. If we can teach something to the Brahmins in reading with them their sacred hymns, they too can teach us something when reading with us the gospel of Christ. Never shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of the New Testament what a Christian country must be, and who, when he came to Europe, found everything so different from what he had imagined in his lonely meditations at Benares! It was the Bible only that saved him from returning to his old religion, and helped him to discern, beneath theological futilities, accumulated during nearly two thousand years, beneath pharisaical hypocrisy, infidelity, and want of charity, the buried, but still living seed, committed to the earth by Christ and his Apostles."

Place beside this the testimony of one who was twenty-five years a missionary in Polynesia, in connection with the London Missionary Society, and a witness of the marvelous transformation in the entire moral and social life of the degraded islanders, through the power of the gospel.

"Certain classes are apt to take exception to Christian missions, on the ground that the aims and pursuits of missionaries are too exclusively religious. The parties who prefer this charge have not generally much sympathy with the true object of missionary labor. They are such as look at things chiefly with regard to their bearing on the present life. Moreover, they are generally but slightly acquainted with the actual working of missions. Hence they are wont to make statements that do not agree with facts: 'Missionaries teach the natives nothing except the Bible,' and kindred assertions, they are fond of making.

"Now, since the parties in question lack sympathy with the real object of the missionary, and since these statements are made without a due acquaintance with the facts of the case, we are not very anxious to defend ourselves against their charges. We admit freely that our time and energies have been almost exclusively given to missionary work, properly so called; that the Bible has been the great subject of our teachings; and that, while subordinate things have had a place, they have been viewed mainly with reference to their bearing on the spiritual interests of the people. And, after long experience, we have no misgivings as to the propriety of the course we have been led to pursue with reference to the subject in question. Even as regards the temporal improvement of the people, we are satisfied that that is most effectually pro-

[1] Page xxv., American edition.

moted by missionaries keeping to their own proper work, and giving to it the commanding prominence which its high importance claims. External improvements, to be lasting, must not be prematurely forced upon a people. They must have a deeper and more secure foundation than the authority of a chief, or the influence of the missionary. The people must be raised mentally, morally, and religiously. They must be so raised as to *feel* the wants which lead to a desire for the comforts and conveniences of civilized life. The internal and the external must go hand in hand, else reaction will surely follow.

"Let the missionary mind his own proper business; let the work of evangelizing the people be vigorously pursued; let all the light he is able to communicate, on all useful subjects, be imparted as far as opportunity serves; let him set before the people a proper example of attention to all the decencies and proprieties of civilized life in his own family and about his own premises, and encourage them to imitate and follow his example. Let this be done, and the work of general improvement will go steadily on, and everything be developed in due season."[1]

Thus the words of our Lord find fresh confirmation in the experience of those who would promote his kingdom in the world: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE ENGLISH RACE; ITS ENDOWMENT AND DUTIES.

In harmony with the grand movements of Divine Providence in opening the world to Christian effort, a race and a language have been prepared for the rapid diffusion of the gospel, so remarkable in character and attributes as justly to mark a "fullness of times."

The English race more nearly resembles the Roman in its physical characteristics than any other that has ever appeared on the stage of history; uniting in a common stock the best blood of some of the best races; a love of freedom, and an instinct of law and order; a remarkable spirit of enterprise, and a no less remarkable conservatism, which secures permanency to its acquisitions. Add to these native qualities the elevating and controlling influence of Christian ideas, manifesting themselves in popular education, and in all social and political institutions, and raising the great body of the people to a moral elevation, and the race to a political influence, which command the admiration and respect of the world, and we have a people prepared to serve God.

The same causes that have prepared a people, have prepared a language, given it a wondrous copiousness and power of assimilation, enriched it with the best thought of all the ages and of all races, and charged it to the full with the advanced sentiment of a Christian civilization; and, through the commercial and Christian enterprise of the race that uses it, are bringing it in contact with the heart and mind of every people of every land. What the Latin was in the middle ages, as the bearer of the seeds of civilization, what the Greek was in the earliest days of the Christian church to the native tongues, as the vehicle and store-house of Biblical and Christian truth, through the Septuagint and the

[1] *Missions in Western Polynesia*, by A. W. Murray, London, 1863, pp. 464–466.

writings of Evangelists and Apostles, such is the English language to the various tongues of the children of men to-day.

A language and a race are thus prepared to become prime factors for the world's evangelization.

Need we dwell upon the manner in which the two great branches of the English family have been disciplined for their work; upon the details of the method by which there has been garnered up in them such a wealth of Christian power — in Christian institutions, in a Christian literature, in the lives and example of millions of Christian men and women? See how England has been the bulwark of the Christian faith in the old world. See how this country was preserved to Protestantism; from the French on the north, from the Spaniard on the south; how as a people we have been blessed, and disciplined into power and greatness and influence among the nations; how the church of Christ has kept more than even pace with the increasing and advancing population as it has swept onwards to the Pacific, till an evangelical minister is found for every thousand of our people, one fourth of the adult Protestant community is gathered into Christian churches, and houses for public worship dot the land, fully adequate, if evenly distributed, to the wants of all; and see how numerous are the various forms of Christian benevolence, reaching to the homes of the poor and neglected classes, till the sums expended in a single city are reckoned by millions.

And, as most significant of all, would we recognize the new development of lay effort, in Great Britain as well as in this country, as promising the long-sought solution of the question of home evangelization, and leaving a larger body of our educated young men to go abroad, and a larger share of our Christian benevolence to be expended upon the foreign field.

And now, as we think of the widespread commercial relations and facilities of intercourse possessed by these two nations, — their flags found in every sea, and on almost every shore; their representatives esteemed and honored among every people, as in the forefront of civilization and human progress, and speaking almost every language under the whole heaven, — what garnered power and preparation are here for the early and rapid diffusion of the gospel over the world! The only limit would seem to be set by their degree of readiness to engage in the work.

MISSIONS OF THE BOARD.

Syria Mission.

LETTER FROM MR. H. H. JESSUP, *May* 17, 1869.

IN this letter Mr. Jessup mentions "some special religious interest at present among the pupils of the Beirut girls' school," and states, — "About twenty new members have already been received to our mission churches since January 1st." The letter touches upon various matters, and several passages will interest readers of the Herald.

THE CONVERTED MONK — PERSECUTION.

"You will remember the case of Zenaniry, the converted monk, who had been for years abbot of a Romish monastery. He was lawfully married two years since to a Protestant girl in the Meena of Tripoli, and has been engaged in the some-

what questionable business of farming the revenues of the Turkish goverment. The Turks, who are always glad for a pretext to imprison a Christian, even if he be in their own civil service, threw him into prison last winter on a charge of fraud, and then released him without giving a reason. His partner in farming the revenues is an unscrupulous man of Latakiah, named Butrus el Asshy, a bigoted Papist. In the latter part of March, Butrus invited him to go with him to the village of Duhr Sufra, 12 hours (or 36 miles) southeast of Latakiah, to collect arrears of the live-stock tax from the people. On arriving at the village, which is in the heart of the Nusairy robber region, Butrus took him to the house of relatives of his, where he was confined in a room, and kept as a prisoner for more than a week. Daily, Butrus and his friends entered and abused him, cursing him for leaving the monastic order, and threatening to kill him. He was almost starved, and at length they began to beat and kick and trample upon him, and drag him by his hair. His shrieks of distress roused the village, and three Beirut merchants, who happened to be present, ran to his relief. He then escaped to Tebleh, where the Turkish Governor treated him kindly, and telegraphed to Tripoli and Beirut for orders. Orders came to imprison Butrus, but a fortnight later Butrus was released and Zenaniry imprisoned.

"The effect of these trials on the character of Zenaniry will, I trust, be salutary. He wrote, just after his vile treatment at the hands of Butrus, that he pictured to himself the fate of Asaad esh Shidiak, and saw death staring him in the face; — that he was about to die a bitter death, — a stranger, insulted, persecuted, beaten, with no earthly comforter, trembling and terrified, — when God interfered and delivered him.

"We hope he may withdraw entirely now from the Turkish service. Farming the revenues is a crooked business, and there is little hope of growth in piety when doing an oppressive, Sabbath-breaking, extortionate service for an unscrupulous government."

BURNING TESTAMENTS.

"A Romish padre has just been at the old business of burning Testaments and Protestant books, at Mukhtara. One day he summoned the people to the papal church, and exhibited a panorama of hell. In the midst of the picture was a company of children with Protestant books in their hands, being tortured by fiery devils with sharp spears. The effect on the poor mothers was tragical. They at once obeyed the padre's orders, and brought their children's books and he burned them in the midst of the church, exclaiming, 'Thus I offer a sacrifice to Christ!' The most bitter enemies of the gospel in Syria, now, are the European priests and nuns."

MODERN MIRACLES.

"A Jacobite Syrian priest near Suddud, southeast of Hums, was recently arrested by the Turkish Mûdir for performing false miracles. He had thrown the whole region into consternation by the performances in the church. By some occult process, fire would leap forth from his hand and ignite combustible objects, and he could light the church lamp without flint and tinder. Crowds of the Jacobites came to kiss his hand, and even the Bedawîn were thronging in to see the wonder-working priest. The Turkish Mûdir, fearing a tumult, arrested the priest, who confessed that he had been to Hums and brought several boxes of friction-matches, with which he wrought the miracle! If justice were executed with equal promptness in Jerusalem, the farce of the *Greek fire* would soon come to an end."

NEW CHURCH — THE SEMINARY.

"The new church was dedicated in Beirut the last Sabbath in March. The congregation was the largest ever assembled to hear a Protestant sermon in Syria, and since that time the congregations have been too large for the number of pews. What is now needed in Beirut, more than anything else, is a thorough personal work among the people — visiting them and praying with them in their homes. There is light in that city, on every side — that is, intellectual light. But there is need of

spiritual conviction — of an outpouring of God's Spirit. And this is the great need of our whole field.

"The opening of the theological seminary comes none too soon. It is a vital necessity with the gospel work in Syria. The young men who constitute our theological class have greatly interested me. They are pious, earnest, young men, who seem ready to work for Christ. Abeih is a poor place to *set them at work* on Sundays, but it is a good place to study, and we will try to set them right in theory, hoping that they will practice what they learn when they reach their fields next winter.

"This business of regular theological study and teaching is hard work to me. Yet I have made up my mind to bend every energy to it, and although it is far less suited to my tastes than active missionary work would be, I am beginning to enjoy it. If I can teach these young men how to study and how to preach, and by the grace of God, how to work for souls in the love of souls and of Christ, I shall greatly rejoice."

THE MOVEMENT AT MEZRAAT YESHUA.

(Readers will remember Mr. Jessup's interesting account of the movement here referred to, which was published in the Herald for June last.)

"We hear nothing new from *Mezraat Yeshua*. The priests have crushed them for the time-being, but something may yet come of it. The whole movement was a fair sample of the way Protestantism struggles on in Syria. The reflux wave carried back the most of the people, but a few may prove to have stranded on the abiding rock."

Central Turkey Mission.

THE PROGRESS OF TWENTY-ONE YEARS.

MR. SCHNEIDER, whose name has so long been associated with Aintab and the good work which has been accomplished there, having now left that place and returned to his former field at Broosa, in the Western Turkey mission, recently wrote a brief "review of results," for a friend in Maryland, as "a kind of report to the classis" of which he is a member, sending it through the Missionary House. It will greatly interest the many readers of the Herald. He writes: —

"I preached my first sermon in Aintab, to a company of 25 or 30 individuals, in the year 1848. Now the average audience is near 1,000, and often rises to 1,200 and 1,500. Then there was a little church of 8 members; now there are two churches, embracing 373 members. Then the entire community of Protestants numbered only some 40 souls, while, at present, there are towards 1,900, small and great. The number has become so large, that a division into two separate congregations became a necessity; and while there was then hardly any native laborer, now two excellent and able native pastors are settled over these two churches and communities. In the beginning, too, on account of the smallness of their number, next to nothing was done in the way of self-support and general benevolence, while now, both these churches and communities are entirely self-supporting, the salaries of their pastors and school-teachers, and all other expenses, being wholly defrayed by themselves; and in addition to all this, during the past year $464.77 were given for general benevolence, and $911 towards the erection of a second church edifice. All this in gold; and in a community where a day-laborer receives 13½ cents per day, and a mason or carpenter 32 cents. In view of their poverty, and the exactions of the Government, this is extraordinary liberality. More than one half of the male members of these churches give a tithe of their income to benevolent objects.

"In the beginning we worshiped in a small room, in a private house; but for many years a large church edifice has been used, and a second one, for the benefit of the second church, will be completed in a few months. At first there was no school, while now there are seven common schools, with towards 400 pupils. Then there was no Sabbath-school at all, but at present the Sabbath-school contains an average number of about 1,000, and it has been as high as 1,300, and even 1,600. Over twenty pastor

and preachers have been trained at Aintab, most of whom are still employed in the Master's vineyard; while a large number of native laborers of a lower grade, such as teachers and colporters, have been sent forth into the surrounding regions, often eight or more being engaged in labor at the same time. Finally, when the gospel was first preached in Aintab the Protestants were despised and persecuted, while now they are not only recognized as a regular community, with all its rights and privileges, but they have acquired for themselves a name, respect, and influence. Protestantism is considered a power there.

"Connected with Aintab there are also now several out-stations, in which are five churches with 120 members, and average audiences, on the Sabbath, of 375; and seven schools containing 124 pupils. These results in the out-stations are wholly the fruit of the labors of the Aintab church.

"But the blessing of God has not been confined to this city and its immediate vicinity. The following stations, with their out-stations, are the legitimate fruits of labor from the same center — the gospel seed having been first planted and nourished by the Aintab church, though the present dimensions of the work in those places were attained by other agencies.

"*Marash*, with its two self-supporting churches, containing 508 members, watched over by two faithful pastors; a Protestant community of 1,720 souls; five schools with 240 pupils; and Sabbath-schools numbering 870 pupils. In the Marash out-stations are two churches, with 38 members.

"*Oorfa*, with a church membership of 61; an average audience on the Sabbath of 500; four schools, containing 115 pupils; and in the out-stations two churches with 82 members, and an average Sabbath audience of 315 souls.

"*Adana*, having a church of 33 members, with a native pastor and a Sabbath audience of 200, and two schools with 120 pupils. In *Tarsus*, the birth-place of Paul, there is a church of 10 members, with a native pastor, and an audience of 40 hearers. *Antioch*, *Bitias*, and *Kessab*, also, were more or less indebted for the commencement of the work to Aintab.

"Though *Diarbekir* is now, and has been for years, connected with the Eastern Turkey mission, yet the gospel was first planted there from this central Aintab church; and for several years the seed thus sown was watered by its members; so that the church and two congregations there are the legitimate fruits of these early labors.

"This brief survey shows clearly how greatly God has smiled on the feeble efforts put forth. To him be all the praise. We have to thank him and take courage. It was hard to part with the noble and efficient band of pastors who were in session in Marash, and who had all been pupils of mine. And it was still more difficult to separate from the multitude who followed me out of the city of Aintab, for a last clasp of the hand and a last benediction."

COMMUNION SEASON AT MARASH — A CONTRAST.

The following extracts are from a letter to the American Bible Society, by Mr. Powers, dated at Marash, — where the Central Turkey mission held its recent annual meeting, — May 3d. The letter was sent open to the Missionary House, and the extracts deserve a place in the Herald.

"The members of this mission, and the members of the Evangelical Union representing the twenty churches of this mission field, united yesterday with the 508 members of the two churches in Marash, in celebrating the Saviour's love at his table. The house was filled with perhaps 1,500 or 1,800 Protestants. The services were conducted entirely by the native pastors. The scene was one of great interest and solemnity, especially as contrasted with the beginning of this blessed work among the Armenians.

"Some of us remember the time when the first formal sermon had not been preached by missionaries to the natives of this country, — when no church had been organized, and no congregation of *ten persons* had been gathered to hear the Word of God. And we remember, too, the fearful persecutions that followed the first indications of success in our work, —

the separations in families, the imprisonments, the exiles, the non-burial of Protestants, the burning of Bibles and other religious books, and the like. And when we contrast those times with the present, and with what we now see in every part of the land, — with what we saw yesterday in this city, when missionaries took the back seats and listened to the edifying services conducted by our native brethren, we cannot but exclaim, 'What hath God wrought?'

THE BIBLE IN TURKEY.

"The question will naturally arise, Are Bibles extensively circulated, and are they attentively read? In reply, we may state two facts, which may be regarded as representative facts, in place of a sheet of statistics. One is, that in the Adana field, during the year 1868, there were sold, of Bibles and Testaments, about 4,500 piasters' worth. Considering the deep poverty of most of these people this is a cheering fact, and one that indicates a lively interest in the Word of God. From some other places we hear a similar report, and if the sales have been in proportion in all our stations, it shows a circulation of the Scriptures on an extensive scale, and calls for devout thankfulness. The other fact is that the Scriptures, in some places certainly, that have come under our observation, are attentively read. The writer made a visit to Severek, in the Oorfa field, last January. His servant associated freely with Protestants at their houses, and with all classes at their business places, and noticed with surprise and delight, that wherever he went the Bible was read and studied, and was the theme of conversation and discussion in all families. 'Even in the charshies' (the business part of the town), said he, 'the people are reading the Bible in every shop I enter.' In Oorfa, too, the native preacher, during the last winter, was constantly invited to the houses of Protestants not only, but also to the houses of Armenians, where there would be gatherings of from 40 to 80 persons, all eager to listen to the Word of God. The gatherings have afforded the happiest opportunity for informal preaching, and the careful study of the divine oracles."

GENERAL VIEWS.

Writing to a friend on the 2d of June, Mr. Powers stated: "As to our work generally in this mission, there has been a good degree of progress, in most parts of the field, the past year. I cannot go into detail, but may say of Oorfa, that probably not far from 200 souls from among the Armenians have been added to the Protestants within the year, and the church has been considerably enlarged by what I trust has been a genuine work of the Spirit. At Besne, in the Oorfa field, and at Bitias, in the Antioch field, most gratifying changes have taken place. The large churches in Aintab and Marash — two in each place — are in a very flourishing condition.

"The Protestants in all this region, in common, I suppose, with all the communities of the land, are suffering fearfully from oppression, taxation, and want. What the end is to be God only knows. The Turks fleece the people all they can to-day, utterly regardless of the future. Thanks to God for my American citizenship. It is worth more to me than Roman citizenship was to Paul. How little the people of New England generally know how much they have to be grateful for. My late five years residence in the United States has enabled me, more than ever before, to appreciate the immense difference between that country and this There is indeed much there to deplore, but the blessings which Christianity has bestowed upon the United States are infinite. When will similar blessings, yea, greater blessings, rest upon this country? This doubtless will be some day, but I fear that day is not very near at hand."

Eastern Turkey Mission.

TRAINING-CLASS AT ERZROOM.

MR. PIERCE wrote from Erzroom (150 miles southeast of Trebizond), on the 24th of May: "Our schools are prospering finely, considering the difficulties under which we labor. Miss Van Duzee's school numbers fifteen girls and women, five of whom are wives of young men in the train-

ing-class. Two of them are girls from one of our villages, and the remainder live in the city. The training-class numbers twelve at present, with a fair prospect of one or two additions. They are all hopeful young men, and enter into the work with a good degree of interest. Every Sabbath we send them out, two and two, into the near villages; and they generally return much pleased with their experience, though in several instances they have not been received into a single house, and have been driven from the village by stoning."

OPPOSITION OVERCOME.

The recent determined opposition of Armenian ecclesiastics and others to the evangelizing work at and around Erzroom, has been noticed in previous numbers of the Herald. Mr. Pierce wrote, May 24th: "The Armenians were determined to stop our going to the villages to preach, and used every means in their power to accomplish their purpose. We had to fight quite a battle with them, but by the Master's aid we have conquered; and our helpers can now visit any village on the plain without fear of molestation. The hottest fight was at Ghan, a large village, only half an hour distant from the city. The first time it was visited, two or three of our young men went alone. They were not received into the village, but were driven back by a crowd of men and boys, who followed them nearly to the city — all the while pelting them with stones, and insulting them in every way possible. The same day others were driven out of other villages.

"We soon found that the villagers had been advised to take this course, by the leading Armenians of the city. A complaint was made to the Pasha, and several men, from two of the villages, were put in prison, and kept there till the missionaries asked for their release. This created a great excitement, and men began to tremble.

"Meantime we had succeeded in renting a room in Ghan, for one year, and the following Sabbath we went there intending to hold a meeting. This time the men kept silent, but the women and boys created such a confusion that we could accomplish nothing. Seeing that no good would result from staying in the village, our forces began to retreat to the city. After retreating a short distance, they sat down by the wayside and began to read, sing, talk, and pray. Soon the crowd became noisy and they retreated a short distance further, and again began to sing and preach to their pursuers. When they became boisterous they would again move on; and so they retreated, *in good order*, to the city; but all the while kept up a 'running fire' on the enemy. The English Consul thought best to inquire into the matter, and the next Sabbath we had an officer of the Turkish army and four Zabtias to protect us. This completely silenced the enemy, and now we have rented rooms in six different villages, and could rent as many more if we wished.

"Just at present the people are very busy putting in their grain, and very many of them work on the Sabbath, so we generally have audiences of not more than ten or fifteen, — sometimes only three or four, — but we hope the little seed we are able to sow will prove to be good seed, and that some of it will bring forth fruit to the glory of God. Next winter we hope to locate helpers in all these villages into which we have gained an entrance, and we expect to see the good work going forward.

"For a week or two we have heard nothing from the enemy; persecution has ceased and all goes on smoothly; but we have no reason to hope this state of things will continue, for we find that the Pasha is not a reliable man. He would like to drive us out of the city, but has a wholesome fear of the authorities at Constantinople.

"The work in the city goes on slowly, as usual. There is a good degree of interest, but no special activity. How much we need the presence of the Holy Spirit. Pray for Erzroom."

TESTIMONY OF DR. PERKINS.

Dr. Perkins, of the Nestorian mission, on his way to the United States, wrote from Erzroom, June 29th: "It is now just thirty-five years since my wife and

myself reached this remote city, on our solitary way to Persia. I have since passed through the place several times. It has been occupied as a missionary station most of the time for thirty years. I have marked the steady progress of light here during this long period, which has been greatly retarded by the serious interruptions of missionary occupation. I have never before seen half so much that was hopeful in the aspects of the good work here as in this instance. The station is now well manned, by three able and faithful missionaries, and it should never have less. The congregation, which I addressed here, with Mr. Parmelee, on the Sabbath, was larger by half than any I have ever met before at Erzroom, numbering about 140 souls. The missionaries have a fine class of about a dozen young men, whom they are training for the work of the ministry. They are also, with the aid of their helpers, occupying several preaching stations in villages on the great plain of Erzroom; and they purpose speedily to extend their work eastward, where the Armenian field is ample and ripe for the harvest. And last, not least, Miss Van Duzee, who is full of life and sunshine, has a fine female school of a dozen pupils.

We have traveled among Armenians for two hundred miles, from the base of Mount Ararat, along the banks of the Euphrates and the Araxes, all of whom properly belong to this field. In some places we observed indications of interest. Books of the missionaries have gone among them. In one village, where we passed the Sabbath, the Armenian priest, who had never before seen a missionary, invited me to preach in his church, which I did, to a large congregation. The day, I trust, is not distant, when this whole region will be occupied by native evangelists and pastors; and the good work, thus carried forward to the frontier of Turkey, blend with our work in Persia. For the successful accomplishment of such a work the churches should fervently pray."

PROGRESS AT BITLIS — SCHOOLS.

Mr. Burbank wrote from Bitlis (near Lake Van), on the 5th of May, giving a pleasant account of progress in that part of the mission field. Some of the facts mentioned have been before reported, but readers will be glad to see our brother's connected statement.

"You have often heard of the persecutions in this city, and of the attempts of enemies to stop the reformation. What has been the result of these efforts? Instead of putting down the spirit of inquiry, they have been compelled to yield to it step by step, till large numbers among themselves have virtually become Protestants. The Vartebed is using every artifice in his power to keep these still under his control. He has allowed *six literary societies* of young men to be formed, in which, among other things, the Bible is read and discussed. He has established several schools for *women* and *girls*, and all who wish it are taught to read the Bible, not, as formerly, only in the old language, but in the spoken language. The schools are free! the expenses being paid from the public treasury. He has established a weekly meeting for the instruction of such women as cannot attend the schools, somewhat, according to his idea, in imitation of our weekly woman's prayer-meeting. The character of the schools is improved as rapidly as the number is increased. By exciting the pride of knowledge in some, the pride of ignorance in others, and circulating the foulest slanders against the truth and its followers, he hopes at least to delay the time when the power of sin shall be broken here, and truth shall rule. Violence, where violence will do, treachery and flattery where they will do, are resorted to.

"But all his effort to satisfy the consciences of those who have been aroused from their spiritual sleep is useless. Men convicted of sin cannot be satisfied with superstitious rites and the learning of the schools. Some men of influence, who have heard that the English have the power of protection in their hands, are making great efforts to secure the residence of an English Bishop in the city. Among these there may be such as have higher motives than mere policy inspires. Sabbath desecration, and some other public sins, seem to be less common than for-

merly, through the influence and example of the Protestants. Though much might be written to show what the truth is doing for the mental and moral reformation of the city, let these few examples be enough for the present."

HAVADORIK.

"The village of Havadorik, which a few years ago was distinguished for robbery and violence, is now building a church, and preparing a call to one of our students, who graduates this year, to become the pastor. Old men and women, who have lived the lives of thieves and robbers, are now learning to read the Bible and walk in the ways of truth and righteousness. Two young men from that village have devoted their lives to the missionary work in this land."

COLPORTAGE.

"Urgent calls come to us from other villages, for men to teach the truth. We shall try to answer the most hopeful of these calls, and shall probably occupy twenty or more villages next winter with students and graduates, while others will be worked by colporters. Two colporters have visited forty-five villages during the past winter. Four others also have visited about one hundred and twenty. In this way 185 villages of the 500 in our field have heard the truth. Some of the villages visited have never heard it before, in others there are men who are secretly seeking the light and long for some one to instruct them. You can but little know with what joy they greet the coming of a 'Bible-man,' even if he can stay with them for only a night. There are no more earnest, united prayers for light and life, than these *agree* in upon such occasions.

"The church and pastor, after the most careful and searching examinations, have selected eighteen of the most promising young men, and put them into the work. They have devoted their lives to the preaching of the gospel. These men go two and two to the villages on the Sabbath, to teach the truth. They work twelve hours in a week towards their support, devoting the rest of the time to study and preparation. Several are studying at their own expense, others receive a small allowance from us. Such a class of helpers is one of the greatest joys that a missionary planting Christian churches in foreign lands can have, — '*committing the truth to faithful men, who shall be able to teach others also.*' I know that you will share with us in this joy. We regard this as a marked answer to prayer in connection with the *missionary* preaching to this people. We sometimes ask ourselves, whether ministers at home, if they preached *the duty of being missionaries.* in the same way, would see like results."

ADDITIONS TO THE CHURCH.

"This church has not been without cases of awakening for the past three years. Fifteen new members have been accepted by the church, to be united with them at the next communion. Several others have been delayed for longer trial. Seven of the propounded are women, the 'first-fruits' of the sex here. The *veil* is being withdrawn from their hearts. This will bring up the number of church members to about forty."

Foochow Mission — China.

BAPTISMS — SUPERSTITIONS.

MR. HARTWELL wrote from Foochow June 5, mentioning recent cases of baptism, and in connection with them, some of the foolish superstitions of the people. "On the last day of February I baptized three persons at the Mwihwa out-station — a mother, her son, and another young man. An incident connected with the latter so strikingly illustrates the malicious character which the heathen ascribe to their gods, and the stupidity of some of the superstitions by which this people are held, that I give it. I heard this young man call his mother 'So,' in speaking of her, which is the title for an elder brother's wife; and on inquiring the reason, I learned that his mother had taught him to do this and he had never particularly thought of its impropriety. It seems that he was an only child for a number of years, and his mother, fearing that the jealous

'Mother,' the goddess she worshiped as the guardian of children, would cause his death if she knew he was an only son, resorted to this ruse to cheat her ladyship, and so avoid the calamity of being childless. She thought that if she called him little 'younger brother,' and he called her 'brother's wife,' the stupid idol would not know that they were mother and son! With such notions are the minds of this people filled, and such is the supposed character of the objects which they worship.

"Last Sabbath I received a man at the Kangtong out-station (being the second person baptized there lately), who was formerly supposed to be possessed by the fox. This superstition prevails extensively on the seaboard above and below Foochow. Women are generally more troubled by this possession than men, though the latter are not exempt from it. This man seems to have had some kind of fits, in which he was violent and destructive; and as he was believed to be troubled by a fox, his friends spent considerable sums of money to expel the animal. The performances included theatricals among other things. About a year since he was told by his brother, who had heard something of Christianity, that if he should embrace this religion the spirit would be expelled from him and he would have no more trouble. His friends urged him to come and learn the truth. He has now been regular in his attendance on the Sabbath (though he has to come some two or three miles), for eight or ten months, and seems to be a truly converted man. He is diligent in studying the Bible, has family worship, the idols of the whole family have been burned and destroyed, and he affirms that he does not now believe at all in his former superstition. Strange to say, he has had none of his fits since he began to keep the Sabbath and receive Christianity. Once he had some symptoms of a return, but his friends sent him off to the chapel, and stopping there two days effectually cured him."

Mr. Woodin mentions two new places just taken as out-stations, one seventy-five miles and the other about sixty miles in a southwest direction from Foochow. "Young helpers are placed at each, and the prospect seems encouraging."

North China Mission.

THE YU CHO OUT-STATION.

Mr. Williams, of Kalgan (140 miles northwest of Peking), wrote on the 1st of April respecting a visit he had just made, with Mrs. Williams, to the out-station Yü Cho, which has been several times noticed in the Herald, and where a few persons have been baptized. He writes: "We started March 8th. It was very cold, as the wind was keen. We went through a mountain pass five miles long. The road sometimes was narrow and slippery, but the sure-footed donkeys took us over safely. At the inns we had many women visitors, who seemed to have no fear of us. They were anxious to know of Mrs. W., her age, number of children, etc. All such questions must be answered before any religious conversation can be had.

"Our rooms at Yü Cho were in a Buddhist temple. The priest was well disposed to us, and crowds of men and women came daily. The two helpers with us preached constantly and faithfully. On the Sabbath the church members met for worship. With no pastor, and but occasional visits from the missionary, it was gratifying to see them so steadfast. They meet for worship on Sabbaths and on Wednesdays. One of the members died a few days before our arrival. Mr. Gulick was much pleased with his conduct when baptized, and we heard good accounts of him afterwards. We hope our visit strengthened one member — a young farmer — who is so much laughed at that he felt like giving up his profession. He promised to attend school at Kalgan next winter.

VISIT TO WARM FOUNTAIN.

"With the helpers, I one day visited the village called 'Warm Fountain,' distant seven miles. As it was Fair-day, great crowds were assembled, who, in their eagerness to see me, pressed around our animals so that it was difficult to move. I ascended some stone steps near a wood-

en archway, thinking that in a few minutes we might be able to speak; but the crowd only increased. I then climbed up the pillar of the archway, and talked for some time to the swaying, eager multitude. A Chinese Whitfield, with grace and gifts to improve such opportunities of doing good, is needed. I was ordered to come down by a ragged official, who flourished a stick, upon which we went to another place. The crowd followed, and we preached and sold books without molestation.

"I visited the fountain from which the town takes its name. A large stream of clear water issued from it, in which women were washing clothes. The pool is inclosed by a wall one hundred feet square. It is filled with vegetation and abounds with fish, which could be plainly seen in the clear water. As these fish are considered sacred, they are not molested. The water was warm, and I was told never froze. A great deal of straw paper is made at this place.

YU CHO SHOULD BE A STATION.

"We were much impressed, after our visit to Yü Cho, with the conviction that two missionary families ought to be sent there. A number of members are there who need instruction and sympathy. The people seem anxious to hear the gospel. Warm Fountain, and *Shi ho Ying*, both large places, are distant respectively seven and thirteen miles, and could be visited often. At the latter place, Mr. Gulick has just baptized a man, with his two children. Yü Cho is about as near Peking as Kalgan. Coal is fabulously cheap, and food is cheaper than at Kalgan. The mountains are twelve or thirteen miles distant, and I should think the place healthy.'"

A BAPTISM.

Mr. Gulick, of Kalgan, also refers, in a letter dated April 6, to a tour in Yü Cho district, and to a man baptized at West River Camp, of whom he says: "He will, I trust, through the Spirit, become the centre of a new work like that in Yü Cho. He is a quiet, humble man, but seems to be a sincere, earnest lover of the truth. The burning of his idolatrous tablets, and his receiving baptism with two of his children, were witnessed by many persons. His uncle has, for two or three years, been a constant reader of Christian books, has renounced the worship of idols, and has done what he could to interest others in the truth; but he is too timid to come forward and confess Christ."

Several letters from this mission refer to the recent annual meeting, at Peking, as one of entire harmony and great interest. Mr. Chapin says: "It was very earnest and enthusiastic, and God's Spirit has evidently been with us." Mr. Chapin baptized "the second of the school boys," at Tung Cho, the Sabbath before he left for the meeting.

MORE BAPTISMS.

Mr. Chapin wrote from Tung Cho, May 31: "The state of things here continues somewhat interesting. Last Sabbath I baptized four women, two of them over sixty years of age. All have been inquirers for months. One of them has been a domestic in our family for more than five years, the other three are those of whom I wrote in my last, as having destroyed all vestiges of idolatry in their homes. There are other inquirers, male and female, some of whom in the main appear hopeful.

"As a partial offset to our encouragements, we were compelled last week to excommunicate the first man baptized; and one who has for some time been a candidate for baptism, and who we fondly hoped was trying to walk in the footsteps of Christ, has been detected in a persistent falsehood."

Mr. Goodrich wrote from Peking, June 2: "On a recent trip, I baptized one man and two women at Nanchaushih, near Shenchau. They all appeared to be thoroughly in earnest. One of them has already suffered at least two beatings from her husband on account of her persistent determination to be a Christian. He at last declared that there was no use trying to stop her any longer, and she should do as she pleased."

Sandwich Islands Mission.

HAWAIIAN EVANGELICAL ASSOCIATION.

THIS Association met at Honolulu on Monday, May 31, and held daily sessions during that and the succeeding week. The Association consists now, in large measure, of native Hawaiian pastors and laymen. Mr. Coan wrote from Honolulu June 21, making statements in regard to several matters connected with the meetings which will interest the readers of the Herald. He says: "Our meetings of Association have been full and earnest. For the first time we elected a Hawaiian for moderator. He is a good man, and he did well. We wish to induct our native pastors into all the duties to which they may be hereafter called.

"The churches under native pastors are now so numerous that much time is occupied in reading reports. With some exceptions the churches of Hawaii have not exhibited much spiritual activity during the year, and additions to them have been small. Still there have been hopeful conversions. In many cases the contributions have been liberal.

"Education has received an impulse during the year, in spite of many untoward influences. I was much pleased with the examinations of Oahu College, Miss Bingham's seminary, and the female school at Waialua.

"We had a large and live Sabbath-school convention during the days of Association meeting. There is much zeal and activity in this department. There are many wheels in motion, but what is wanted more than all else, is 'the Spirit of the Living Creature in the midst of the wheels,' securing the conversion and spiritual growth of our children.

"During this meeting a new impulse has been given to the work of foreign missions. The subject was discussed at great length and with much feeling and prayer. In the midst of this discussion news came of a painful state of things at Apaiang. This only roused the Association to more zeal and resolution in the prosecution of the work in Micronesia. Prayer to the Lord of the harvest, that he would send forth laborers, seemed to meet an immediate answer, and in a few days we had all the candidates offered that we can send out this year."

STATISTICS.

A full table of statistics of the Hawaiian churches shows the number of additions by profession during the year to have been 888. Other points of interest are referred to in the following remarks, appended by Mr. Gulick to the table sent to the Missionary House.

"I would call special attention to the fact that discipline is kept up so well by native pastors — 318 suspended and 83 excommunicated this year. The large reduction of members in good and regular standing (from 17,397 to 12,497) is due to the elimination from the church records of many names, of persons whom it is now impossible to find or learn of."

"There are at present 56 churches in our connection — 7 are destitute of pastors. There are 33 ordained Hawaiians settled as pastors on the Hawaiian Islands; and there are 3 ordained Hawaiians who have no pastoral charges, — 36. There are 9 ordained foreign missionaries; making a total of 45 ordained Hawaiians. There are 8 Hawaiians licensed at home, and 2 abroad, — 10 in all, making a total of 55 ordained and licensed preachers.

"There are 13 foreign missionary Hawaiians, 9 of whom are ordained and 2 licensed to preach. Four more licensed preachers sail for Micronesia on the 8th of July. But 4 missionaries of the American Board now sustain pastoral charges on the Hawaiian Islands — all on the island of Hawaii.

"It is well worthy of note that the average contributions of many of the churches under native pastors have been very large, *e. g.*, Waimea, Kauai, and Waimanalo, Oahu. The pay of the pastors is also increasing — last year, $7,047.95; this year, $7,564.66. The total of last year's contributions was $29,023.17, this year, $29,386.02.

HAWAIIAN BOARD.

The report of the "Board of the Hawaiian Evangelical Association" states: "The donations to our treasury, from home sources, amount to $9,462.94; which

is the largest sum we have reported during any year, being $3,376.46 more than last year.... The average contribution to our Board this year, of each church member, is not far from half a dollar.

Respecting the *home* operations of this Board among the Chinese, it is reported: "In August last, Mr. S. P. Aheong commenced his labors among his fellow-countrymen, the Chinese, on these Islands. Since then, he has made the entire tour of the group, has met the kindest reception from the Chinese and their employers, wherever he has been, and we trust he has accomplished much good. He estimates that there are 1,317 Chinese on the Islands, of whom 1,201 are men, 76 women, and 40 children of pure Chinese blood. The total cost of our Chinese work is about $1,100 a year."

Gaboon Mission—West Africa.

Mr. Walker wrote, May 4th: "There is a little religious interest among some of the persons connected with the mission. A young woman, married about a year ago in my family, came to me last evening to speak of the subject of salvation. She seems to be an earnest inquirer, if not a praying Christian;—for she does pray in all the meetings of the girls, and also with her husband. And the probability is that her husband will be received to the church next Sabbath. The wife also of the young man who was received to the church at the last communion is an inquirer, and prays. But the fact that a person prays here does not indicate much. I have never known a person in Gaboon to excuse himself, or herself, when called upon to pray."

MISSIONS OF OTHER SOCIETIES.

IRISH PRESBYTERIANS.

The Annual Report of the various benevolent operations of the Presbyterian Church in Ireland, for the last year, gives the income from "congregational collections, subscriptions, donations, and bequests," for Foreign Missions, £5,079 5*s.*, and for the Jewish Mission, £2,358 12*s.* 9*d.* During the year the church has added to its mission occupied for some years in India, a mission in China. The stations are,—in India, *Surat*, 4 missionaries (one now at home); *Ahmedabad*, 2; *Gogo*, 1; *Borsud*, 1; *Rajkote*, 1: and in China, *Newchwang*, 1 ordained missionary and 1 physician. Total, 6 stations, 10 ordained missionaries, 1 physician. A church is spoken of in connection with each of the stations in India, but the number of members is given only at Surat (80), and Borsud (37) In China the work is just commenced.

In connection with the "Jewish Mission," there are stations at Bonn, Germany, 1 missionary; Hamburg, 2; Vienna Austria, 1; Torino, Italy, 1; and Damascus, Syria, 3. Total, 5 stations, 8 missionaries.

The church has also a "Colonial and Continental" Scheme (income £1,949 1*s.* 9*d.*), having missionaries, or giving aid among colonists, in Canada, South Africa, New Zealand, and Australia; and aiding some churches on the continent of Europe.

FREE CHURCH OF SCOTLAND.

The *Children's Record* of the Free Church of Scotland presents the following abstract of the Report on the foreign missions of that church: "During the past year the ordinary home revenue of the Scheme amounted to £15,716 16*s.* 9*d.* The amount of the expenditure was £15,849 9*s.* 6*d.* In addition, there was contributed to the funds of the Ladies' Society for Female Education in India and Kaffraria, £2,885 12*s.* 0½*d.* Contributed abroad, viz.: Special contributions from friends in Britain and Australia sent direct to stations, £351 2*s.* 4*d.*; by European friends in India and Africa, £3,843 14*s.* 4*d.*; by native churches, £411 19*s.* 5*d.* Besides these sums there has been received as Government grants-in-aid, £5,093 3*s.* 2*d.*; school fees, £3,789 9*s.* 1*d.*

"The Abstract of Statistics for 1868, shows the following result: Central and Branch Stations, 66; Christian agency — ordained European missionaries, 24; ordained native missionaries, 7; licensed native preachers, 3; medical missionaries, 2; European missionary teachers, male, 10; ditto female, 5; East Indian teachers, male, 8; ditto female, 9; native teachers and evangelists, male, 65; ditto female, 24; European catechists, 2; native probationary catechists, 7; native full catechists, 20; Scripture-readers and school visitors, 20; colporters, 15; Bible-women, 3; total number of Christian agents, 224; students for the ministry, 8. Native churches — communicants, 1,682; baptized adherents, not communicants, 1,402.

"During the year there have been adults baptized, or admitted on profession, 205; children baptized, 164; admitted from other churches or stations, 58; removed to other churches or stations, 72; excluded or suspended, 39; restored, 5; candidates for baptism, or for full communion, 395; deaths, 38; marriages, 35. Institutions and schools, number of, 139; Anglo-vernacular, male scholars, 4,465; ditto female, 316; vernacular, male scholars, 2,243; ditto female scholars, 1,587: total under instruction, 9,977.

"Dr. Duff stated that Dr. Murray Mitchell, on visiting the gathering-place of the pilgrims at the source of the sacred Ganges, found that, by means of the mission schools, itinerant preaching, circulation of tracts, etc., the people of India throughout the whole continent were more or less familiar with Christianity. And they listened with respect to the preaching of Christ, and seemed to have veneration for the name of Jesus. There was a singular presentiment almost universal in India at the present time, that the sin-cleansing property of the Ganges would cease in thirty years. This was one of those presentiments which had a tendency to bring about the thing predicted."

UNITED PRESBYTERIANS (SCOTLAND).

THE Report of the Foreign Secretary, in the *Record* for June, gives the following summary of the foreign missionary work of the United Presbyterian Church: "We have six Foreign Missions — those of Jamaica, Trinidad, Old Calabar, Kaffreland, Rajpootana, in India, and Ningpo, in China. In these missions we have 34 ordained European missionaries; 7 ordained native missionaries; 1 native licentiate; 4 European medical missionaries; 5 European male teachers; 8 European female teachers; 18 native catechists or evangelists; 44 congregations; 5,408 communicants; 752 inquirers; 133 week-day schools, having 116 native male teachers, 6 native female teachers, with 6,846 pupils; and have thus an educated foreign mission agency of 199 persons.

"Such is a meagre outline of the foreign missionary operations of the United Presbyterian Church for the bygone year. Not including the legacies of £20,000 already adverted to, there was contributed for foreign missions by the church, including £1,268 of the Famine Fund, received in 1868, a sum of £25,464; and there was expended £22,963. This expenditure has connected, by an invisible spiritual chain, myriads of our givers with a thousand points of interest in the great missionary field, and has promoted the Christian education of our church at home, as well as the expansion of the church abroad. He alone who can analyze these gifts in their spiritual character, can trace them in their results beyond those seas.

"There are palpable results, indeed, at home to which no thoughtful man can be blind, and which need and deserve rehearsal even at the expense of iteration. If our general finances, as a church, have made, and are making progress, our missions have promoted the advance more than any other cause. But for our missions, we never should have heard of an aggregate income such as that of 1868, amounting to £318,853. Nor should we have seen, as of late, our Home schemes rising into favor, as they have been so spontaneously doing. In the strictest financial, as well as spiritual sense, our missions have done more for our church than our church has done for our missions; and the church, therefore, owes more to our missions than our missions owe to our church; for whether it be

gratefully remembered or thoughtlessly forgotten, our missions have been chiefly instrumental in creating and diffusing that habit of liberality, defective as it still may be, which has been improving our places of worship, — replacing the old, embellishing the new, — has been advancing our stipends, paying our congregational debts, improving and multiplying our manses, and giving us a consciousness of adequate resources, which must be a strength to ourselves and an example to others in that not distant future, when even the most timid of the churches will become strong by being flung upon their own resources."

PARIS MISSIONARY SOCIETY.

Evangelical Christendom, in reporting the Protestant anniversaries in Paris, states: "The Missionary Society had as its chairman Count Jules Delaborde. The Report was read by M. Casalis. It is stated that the Lesuto mission, in South Africa, had not yet repaired all the damage it had suffered, but that, thanks to the interference of the French and the English governments, the hour of its deliverance appeared to be near. The missionaries had been able to reoccupy six stations, and a new one had been established; and what was still more consolatory, the lengthened trials endured by all concerned in the mission had resulted in bringing into a clearer light, on the one hand, the power of the gospel, and on the other the stability of the work in the hearts of the native Christians. While deprived for a time of the missionaries, the Basutos not only persevered in the faith, but zealously labored for the spiritual benefit of their fellow-countrymen. Hundreds of conversions took place. On returning to their stations the missionaries found the work more advanced; immense audiences thronged around them; and they were able to establish a seminary for evangelists, which already contains twenty young men. Never perhaps were the spiritual prospects of the mission brighter. Five thousand copies of a new edition of the Lesuto New Testament had just been dispatched to meet the demand consequent on this revival. The receipts were 209,000 francs, but the expenses being still more, the Society is in debt."

BERLIN MISSIONARY SOCIETY.

FROM the last Annual Report of this Society it appears that the donations and legacies, for the previous year, amounted to 54,312 thalers. Among the items of expenditure the following are prominent: Outfit and passage of laborers to Africa, 3,644 thalers; salaries and support of stations in Africa, 38,212 thalers; expenses of the Missionary Institute at Berlin, 8,456 thalers; cost of missionary publications, etc., 5,323 thalers.

The condition of the different stations, at the end of 1868, will appear from the following table: —

Stations.	*Date.*	*Laborers.*	*Congregation.*	*Communicants.*
ORANGE FREE STATE.				
Bethany,	1834,	4	300	200
Pniel,	1845,	2	60	35
Poortjesdam,	1867,	1	—	80
CAPE COLONY.				
Amalienstein,	1856,	3	601	301
Zoar,	1838,	2	128	—
Lady Smith,	1857,	1	55	30
Anhalt Schmidt,	1860,	2	256	114
Riversdale,	1868,	1	80	34
BRITISH KAFFRARIA.				
Bethel,	1837,	3	165	78
Wartburg,	1845,	2	174	75
Petersburg,	1857,	2	50	30
Emdiseni,	1864,	1	33	20
Etembeni,	1868,	1	—	—
NATAL COLONY.				
Emmaus,	1847,	1	113	48
Christiansburg,	1848,	1	250	150
Stendal,	1860,	1	4	1
Wartburg,	1867,	1	—	—
Emangweni,	1863,	1	10	6
Emuweni,	1868,	1	—	—
Empondo,	1868,	1	—	—
TRANS-VAAL REPUBLIC.				
Botshabelo,	1856,	4	433	263
Lydenburg,	1866,	2	70	30
Prätoria,	1866,	1	25	15
Bei Saul,	1868.	2	—	—
Ga Matlale,	1865,	1	12	9
Makapanspoort,	1865,	1	13	8
Thutloon,	1867,	1	10	10
Malokung,	1867,	1	—	—
Ga Nodimulle,	1867,	1	—	—
Blanberg,	1868,	1	2	2

It does not appear how many of the "laborers" have received ordination. Some of them are teachers, others are mechanics, and five are native helpers.

MADAGASCAR.

THE *Chronicle* of the London Missionary Society, for July, says respecting the good work in Madagascar: "That work still goes on; that marvelous prosperity continues; and the Directors cannot but speak once more. No such growth — no such rapid extension of the church — no such earnest grasp of the gospel has been seen in any nation since the days of the Apostles. And it is with adoring wonder and gratitude that the missionaries and Directors 'stand still and see the salvation of God.' A few days previous to the Society's Annual Meeting intelligence reached us that the Queen herself had been baptized. Touching details were given of the origin and growth of her convictions; and it was observed with special pleasure that she was received into the faith by her native pastors, and in accordance with the rules prevalent in the native church. All that has since been written on the matter more than confirms the impressions conveyed by these gratifying tidings. The Queen has learned the catechism like her people! Like her people, she has definitively professed the Protestant faith, and declines to worship with the French Catholics! 'Since the Queen was baptized [Mr. Toy writes] almost all the higher officers are coming forward as candidates for baptism. I have now at Ambohipotsy more than a hundred under weekly instruction. Among these are, the chief of the idol-keepers, the late Queen's astrologer, several of the present Queen's household, the head of the civilians and other members of the government, many of whom are getting quite old men. This great influx of those who were a short time ago idolaters, and some of them fierce persecutors of Christianity, is not without its risk. We are all conscious of the peculiar dangers to which it is exposed, but we can do nothing more than pursue an open and straightforward course, faithfully doing our duty, by instilling right principles, directing and guiding as far as possible the course of events, and committing ourselves and our work into the hands of Him who has the hearts of all men under his control.'

"Last year, twenty thousand persons joined the Christian congregations. The missionaries expect the same addition, if not a larger one, during the present year. Everywhere, therefore, church building is most active, and the mission press has its hands more than full."

Mr. Toy wrote, April 9, repecting the instruction of native pastors: "Mr. Cousins and myself commenced our new duties on Wednesday. We have nearly forty students to begin with, exclusive of some of the pastors who wish to attend as often as possible. I do trust that we shall be able to do our work successfully, and that God will prosper this undertaking and make it the means of advancing his glory. At present the young men are very zealous, and things look most encouraging, but whether they will have the diligence and perseverance necessary to continue their studies when the novelty of the thing has worn away, may be open to doubt."

CHINA.

THE *Record* of the Presbyterian Church, for July, states: "Mr. Mills reports the baptism of three men by Mr. Mateer, at Tungchow, China, April 4th; two of them from towns more than a hundred miles distant from the missionary station. Mr. M. adds, 'I believe the number on our church book is just fifty. I think I found four when I came here seven years ago.' At Chiang Mai the brethren were greatly encouraged; the first convert at that station was received as a member of the church by baptism on the first Sabbath in January. The Rev. J. L. Nevius, writing at Shanghai, April 18th, after having visited the scene of his former labors, speaks in terms of thankfulness as follows: 'I have visited nearly all our stations and out-stations [of the Ningpo Mission], and I am glad to say that, while there are many things which we all wish were otherwise, there is everywhere much to make us thankful. I believe that all the agents employed by our Church are laborious, faithful, and useful, according to their ability and opportunities. I have been particularly pleased to see the improve-

ment in our native preachers. The foreign brethren are trusting them more and more, and I believe they have never yet been disappointed in them.'"

Mr. Wolfe, of the Church Mission at Foochow, writes: "The Yang Chow affair has settled the subject of missionaries' rights about going into the interior; and now, unless there is a counter-settlement from home, missionaries can go into all the provinces, and build and preach at pleasure. The same opinion has been given here by the authorities in Foochow. The mandarins here have issued proclamations in favor of the missionaries, and of giving them full scope, and their converts full protection. They have told the people that the missionaries' object was good and benevolent, and warned them against maltreating them. At the same time it is only fair to tell you that it is reported, with some show of truth, that these same mandarins have given private orders to oppose the missionaries in getting chapels, etc. The chief mandarins, here, near this city, are about to invite all of us missionaries to a grand banquet, as a token, I suppose, of their good will towards us. They have already issued cards in grand style."

The *English Independent* states (but probably *infers* too much) "That the Chinese government have no desire to hinder the spread of Christianity in their empire, and no prejudice against the missionaries, must be inferred from the proclamation just issued at Peking to warn the people of Soo-chow and other cities against listening to the inflammatory misrepresentations of the literati. The teachers of Christianity have not only a free right of entry and address, but any churches or chapels they may build are to be respected; and since 'if natives become church members they do so voluntary and are not forced,' they must be protected. No pressure has been put upon the Court at Peking to obtain this proclamation; and the intelligence given in this month's *Missionary Chronicle* shows that redress for violence done to missionaries or their converts may be obtained by patience without the intervention of gunboats."

WOMAN'S WORK.

GIRL'S SCHOOL AT ESKI ZAGRA.

Mr. Bond, reporting the Eski Zagra station, among the Bulgarians, for the last year, thus notices the girls' boarding-school, under the care of Misses Reynolds and Norcross: "The citizens of Eski Zagra still withhold their daughters from the school, but during the year there has been an average attendance of twenty-three boarding pupils, a number of applications having been rejected. The girls have made commendable progress in study, reflecting credit upon their teachers, and in their spiritual growth have quite fulfilled our expectations. They seem to breathe the atmosphere of prayer. From a little dark closet under the stairway, the voice of supplication may be heard at almost any hour; and with two or three exceptions they are all rejoicing in the hope that they are members of the household of faith.

"One of the assistant-teachers frequently engages in city-missionary work, and is well received. She goes with the Bible, and without seeking discussion is able to enforce its positive doctrines with a directness which is the natural result of an unusually intimate acquaintance therewith. The other teacher, though feeble in body is strong in faith, and not satisfied with her narrow sphere of usefulness, conceived the idea of going to Kizanlik, eighteen miles distant, to speak of her Saviour's love to the women there. She spent two weeks among them, found her way into the affections of a number, sowed the good seed of the kingdom, and returned, with urgent invitations to repeat the visit."

Miss Reynolds, now in the United States, in a letter recently received, refers to the influence of some passages in the Bible upon the pupils in this school, when read to them for the first time.

"I remember the first time I read the 29th chapter of Isaiah in the school. The verses from the 9th to the 13th seemed to send a hush over the school, and after the exercise was finished, one came to me and said, 'That is just like our priests. When they come to talk with us at home, and we give them the Testament, they say, "We cannot read it, we are not learned."' They can repeat over the church service in the Slavic, that they have learned, but not a word can the greater number of them read in the Bulgarian.

"The 40th chapter of Isaiah also made a deep impression. The room was as still as if no one were present, as the words were read, — 'The word of our God shall stand forever'; then the tender care of God for his own, protecting and defending those who were helpless as lambs; then those sublime strains in which the poet-prophet compares the wisdom and majesty of God with all the nations of the earth, which are as the small dust of the balance; the exhibition of the folly of the idolater, and the declaration — 'the whirlwind shall take them away as stubble.' When these words fell upon ears that heard them for the first time, it was with convincing power; and the answer of conscience was — 'We do these things. We make an image, cover it with gold, fasten it with nails, and call it God. And what will be the end? The whirlwind will take us away as stubble; for this is that word of God which shall stand forever.' We could comfort them with the last promise of the chapter, to those that wait upon the Lord."

LABORS FOR WOMEN AT TUNG CHO.

REPORTING the work at Tung Cho, North China, for the year closing with March last, Mr. Chapin mentions special efforts among women. He states: "From the first, Mrs. Chapin has tried to do something for the women of the city, visiting them at their homes, and inviting them to hers, to hear of Christ. During the first part of the year, however, school work and family cares, and still more, feeble health, occasioned many interruptions. For several months the work has been prosecuted with more regularity, — Miss Andrews going out with Mrs. Chapin every day, — and has increased in interest. About the first of November they began to teach a few women and girls to read, spending an hour a day in this way. Some soon lost their interest, but others are still reading. In all, eight women and six girls have learned to read enough to be of essential service to them. But the chief aim of these labors has been to reach the women with the spoken gospel. This has been done in many homes in the city, and more recently in many of the surrounding villages. And with what results? Early in the winter a neighbor, who has been in our employ as sewing-woman for some time, manifested a deep interest in the gospel, and soon gave reason to believe that she had chosen Christ for her friend and Saviour. It was not till February that any others gave evidence of being much impressed by it. Then, nearly at the same time, three women gave indications that the truth had gained access to their hearts. As had been already done in the home of the other woman, the household gods were removed, *we hoped destroyed*, and the four women all expressed their determination to follow Christ. In one of these homes the kitchen god, the presiding deity of the house, has been restored. The other women attend church every Sabbath, and seem deeply interested both in reading and hearing the truths of the gospel, and though with manifest imperfections, seem trying to walk the heavenly road. One other woman, the wife of Miss Andrews' teacher, has also apparently learned to love the truth. These four women may be soon received to church fellowship. One of them has given us the tablet of her deceased husband. Opposition has arisen, and some houses where visits were once welcome, are now closed to such efforts. This seems like evidence that Satan feels his kingdom to be in danger."

Three of these women have since been baptized.

MRS. EDWARDS AMONG THE ZULUS.

MRS. EDWARDS opened her school for girls, at Inanda, on the 1st of March, with 19 pupils — "undisciplined, heedless," but

she wrote, March 11: "If any one inquires about the school, you are at liberty to say that there are twenty as good 'smart' girls in the school as you can find anywhere; that there is room for improvement, and I think they are improvable." On the 8th of May she wrote again: "I have nothing very special to communicate, yet I cannot allow this mail to leave without telling you that ten weeks of the school have passed, and as to conduct, application, and ability of the pupils, my highest expectations have been more than realized." Some cases of improper conduct and necessary discipline, with good results, are noticed, and Mrs. Edwards adds: "In a word, there is everything to encourage. Is it true that God is controlling these girls, quickening their minds, and leading them so kindly in answer to the many prayers offered by loving hearts at home? A very encouraging feature in the character of the men among the Zulus is, that men who were heathen boys are exceedingly anxious to have their daughters educated. My girls say there are many coming next term, but I don't know how I can accommodate more.

"I am astonished at their honesty. I have nothing locked; my own provisions are where they could easily help themselves; they come into my rooms; I frequently send them from the school-room, and nothing has been missed. They even bring the pins they find, which I have never told them to do. Miss Rood and I now take our meals with them, and I have felt much more at home, we seem more like a family. I am sure it would do Mrs. Bowker's heart good to spend a day with us.

"One man said it made his 'heart white' to see such a school for their girls. I can't begin to tell all that is said by both white and black people. Will you say — 'She is not very modest to speak so of her school?' I cannot call it *my* school. In all my supplications I can only say, 'Lord, it is thy school. I am here to do thy will.' As long as we have faith, and Christians at home pray for us, I have no doubt of the result."

RECEIPTS OF THE WOMAN'S BOARD.

FROM JULY 1ST TO AUGUST 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Wells Aux. Soc. 2nd Cong. ch., annual subscription,	$30 00
Bangor. "A friend,"	10 00
Lewiston. By S. H. Murray, Treasurer Pine st. Cong. ch., from Mrs. A. D. Lockwood, to const. Mrs. Sarah L. Danielson, L. M.	30 00

NEW HAMPSHIRE.

Hollis. From "friends," to const. Mrs. Cyrus Burge L. M.	25 00
Milford. From Mrs. C. Juliette Gibson, for Miss Parmelee's work, $16, and from "little Willie, in pity for heathen children," $2.10,	18 10

VERMONT.

Worcester. "A friend,"	5 00

MASSACHUSETTS.

South Amherst. Ladies' Benev. Society, by Mrs. C. B. Hutchings, to const. Mrs. E. C. Miller L. M.	25 00
Andover. "A friend; member of Free Christian Church,"	5 00
Randolph. Ladies of 2d Cong. ch.	15 00
Ware. By Mrs. William Hyde, from annual subscribers, $13, and to const. Mrs. O. Sage, Miss S. R. Sage, Mrs. William Hyde, and Miss H. S. Hyde, L. M's, $100,	113 00
Westfield. From Miss Mary A. Leonard, to const. herself L. M., $25, Miss Ella E. Cathin, to const. herself L. M., $25,	50 00
Grantville. "A friend," to const. wife of Rev. W. S. Smith L. M.	25 00
Lawrence Aux. By a friend, to const. wife of Rev. Mr. Fisher L. M., $25, Lawrence st. ch., to const. Miss Phebe A. Maddock L. M., $25, ten annual subscribers, $10,	60 00
Upton. Mrs. Sadler.	1 00
Fitchburg. Ladies of Rev. Alfred Emerson's Society, to const. his wife L. M.	25 00
Woburn. C. S. Adkins, annual subscriber,	3 00
Newton. "From friends,"	3 50
Boston. From sale of jewelry, in part, Park st. ch., Mrs. Peter Hobart, to const. herself L. M., $25, one annual subscriber, $1,	80 00
Mount Vernon ch., Mrs. C. Laud,	26 00
From Miss E. H. Ropes,	1 00
South Boston. Phillips church, Mrs. R. J. Wheelwright, $25, to const. herself L. M., and eleven subscribers, $1 each,	10 00
Boston Highlands. By Mrs. Anderson,	36 00
	15 00

CONNECTICUT.

Norwich. Ladies of 1st Cong. ch., by E. S. Gilman,	15 00
Colebrook. Two subscribers,	2 00
Southbury. Ladies of Cong. ch. and so., to const. Mrs. Harriet E. Smith L. M.	27 70
New Britain. From M. M. Davis,	5 00

NEW YORK.

Bergen. Mrs. E. B. Talcott,	10 00
Meriden. Mrs. T. R. Townsend, $10, a friend, 50cts.	10 50
Rochester Aux. Miss Caroline Starr, Treasurer, from Mrs. P. H. Curtis, $5, Miss Tarr, $4, Infant Department Central ch. s. s., $5, subscribers of $1 each, 40,	54 00

PENNSYLVANIA.

Philadelphia. From "L. A. C.," monthly contribution,	25 00

OHIO.

Belpre. From Mrs. Sophia Browning, to const. Mrs. A. T. Bates, L. M.	25 00
	$736 80
Received for Quarterlies,	73 50
Total,	$859 30

Receipts since January 5th to August 1st, $10,260.31, of which for Quarterlies, $656.50.

MISCELLANY.

"THE DEBT WE OWE TO MISSIONS."

An excellent pamphlet of 16 pages, with the above title, has just been published by Rev. William Warren, District Secretary of the Board in Northern New England. A few extracts may serve to show its character and value.

"1. As a *race;*—I have reference here to the Anglo-Saxon race. Our race were pagan till some time after the Christian era. They were so in their continental home; they were so at the time they took possession of Britain. They were among the vilest and cruelest of idolaters. The gods they worshiped were impersonations of the different forms of evil. Our Tuesday is named after a god that presided over combats, contests, and bloodshed. Wednesday, after the god that took charge of war, to whom prisoners of war were sacrificed in crowds. Thursday was named after the god Thor, supposed to preside over thunder and earthquakes. And Friday is called after a goddess, whose office cannot properly be mentioned.

"To the honor of these deities temples were built and altars were made, that were wet often with the blood of human victims. The one characteristic of our fathers was cruelty, blood-thirstiness, vindictiveness, vengeance. They were savages of the hardest type. Such were *we* in our remote ancestors. . . .

"But step forward a few centuries, and heathen Britain is evangelized. The altars and temples of the Druids are forsaken, and Christian churches and institutions rise in their stead.

"What caused this change? Had the age of miracles returned? There are some things more wonderful than miracles! Missionaries had been there, and their labors had spread over Scotland and Britain, with Central and Northern Europe. . . .

"4. Foreign missions help us *pecuniarily.* They increase commerce and trade; they awaken industry and enterprise. It has been estimated that England receives back *tenfold* on her outlay for missions. She gives ten dollars to convert the world, and gets back in return a *hundred* dollars. Godliness is indeed profitable.

"Missions are one of *our own* sources of national wealth. Mark their influence on commerce. Its great terror once was, not the storms and waves, but savages and cannibals. Our vessels went to the Pacific seas for trade. Once the ten thousand islands there were heathen. Hence the perils of our commerce there, in property and in life, affecting largely the item of insurance even. But it is different now. Most of those islands are evangelized. A hundred thousand converts have been counted there. One of the good effects of all this is the comparative safety of our ships and men on those seas.

"And then business has been created between us and parts of the world once heathen. . . . Savages do not know the value of soils or mines, timbers or waterfalls. . . . But missions awaken mind, and the consciousness of necessities and deficiencies. They make men sensible of needs and wants. Give men the gospel, and they soon see that it is unsuitable to be naked, that cleanliness is better than filth, order than tumult, industry than idleness, civilization than savageism. So thriftlessness gradually disappears. They come to want houses with doors, windows, and furniture, which we ourselves furnish *for a price.* And the soil is taken in hand. They want plows to break it up, and every sort of agricultural implement that we make. Two hundred plows were sold last year to a single mission, by one of our houses. An order of twelve hundred dollars was filled by a merchant in Boston for a missionary station in Southeastern Africa. Could not that merchant afford to give something for foreign missions? There is a growing demand created by foreign missions for everything we manufacture. A small per cent. of profit has been added to nearly every railroad and manufacturing house in the country, and from this cause. Our wharves, ships, farms, factories, and waterfalls are worth a fraction more on account of foreign missions.

"Now it is something that for every dollar we send to the heathen we get back two, three, or five dollars; and that this ratio is increasing every year! Let this fact have its due weight in our estimate of missions, and silence forever the complaint that they impoverish us! The reverse of this is true. They are a source of profit and wealth to our people. . . .

"Finally, consider the debt we owe to missions as *churches* and *Christians*. As followers of Christ, we cannot spare this cause. We need it to stretch our faith upon, and to open and expand our hearts more widely. It gives us a work of moral magnitude and grandeur, that corresponds with our calling and destiny. It orbs out the great redemptive work, and spreads it over a world. We have need of something before us to do, the very thought and look of which is an inspiration; and that vindicates gloriously our redemption; in view of which, or in the contrast, money shall seem cheap, pleasures cheap, honors cheap, and life itself, save as these can be used to promote it. If the intellect needs a *world* of art and science to expand itself upon, the heart of love, too, needs the whole world to expand itself upon.

"We have such a world in foreign missions. It brings us into relationship to Christ, into obedience to him, and into sympathy and coöperation with him. . . . When the mind and heart come to take in the whole world, then we think as Christ thought, feel as he felt, and act as he acted, and *are* as he is. We need this cause, then, to make us like Christ, to make his purposes our purposes, his spirit our spirit, and his kingdom our kingdom. No; we do not follow Christ, nor obey him, nor resemble him, till we come to accept this grand condition of discipleship in the way of working and suffering to save the world. A church that neglects missions is death-struck. The piety that has no sympathy with missions is paralyzed. One fails to give the least proof of love to Christ, who turns away from this cause with cold indifference."

THE GREAT KAREN PREACHER.

Dr. Anderson in his recent work — "Foreign Missions: their Relations and Claims" — adduces a few remarkable cases to illustrate the value of the native ministry. "The first case is that of a Karen preacher, pastor, and missionary, named Quala (or Sau Quala), a convert of the Baptist mission in Burmah. Quala signifies 'Hope,' and the name was given him by his parents because of hoped-for relief from Burmese oppression, awakened by the entrance of British ships into Burman ports at the time of his birth; but it was not till the boy was fifteen or sixteen years old, that the British took actual possession of Tavoy. Three years after this, the first Karen convert was baptized by Dr. Judson, and began immediately to preach, and the first sermon of this convert was in the house of Quala's father. That sermon was blessed to the inquiring youth, who was received into the church in the year 1830, thirty-eight years ago.

"As with so many of his countrymen, so with him; the first impulse of his spiritual life was to 'declare what God had done for his soul, and to invite all whom he could reach to believe and live.' . . . . He was employed some years by the missionaries in assisting to translate the New Testament into the Karen language. For fifteen years he accompanied the missionary in his jungle-tours in Tavoy and Mergui, tours sometimes extended three or four hundred miles; and they together laid the foundations in those regions of many Karen churches. Thus was this young servant of the Lord prepared for more responsible service.

"It is a striking illustration of the excessive caution of early missionaries in putting native converts into the ministry, that Quala did not receive ordination until fourteen years after his reception into the church. Some time after this, he felt strongly moved to enter on what proved to be the great work of his life, a mission to the Karens in the province of Toungoo. This was a great trial to the churches in Tavoy and Mergui, all of which joined in a written remonstrance to the missionaries against his leaving them. It was like our sending to the heathen our most useful, learned, and valued pastors and ministers. But it was decided to be his duty to go, as may yet perhaps be true of some such men among

ourselves. Quala reached Toungoo in December, 1853, the year after that province, by the annexation of Pegu, came under the protection of English law. The first baptism he performed was in the following January. Before the close of that year, the number of converts connected with his labors was seven hundred and forty-one, who were associated in nine churches. In less than three years, the number of churches was increased under his ministry to thirty, with an aggregate of two thousand one hundred and twenty-seven members, more than two thousand of whom were baptized by Quala himself. Nor do those converts appear to have been admitted to the church without due consideration. His labors and fatigue were truly apostolical, and such was his success. His singleness of purpose was like that of the Apostle Paul. He received no salary in Toungoo, and, being constantly on the move, he found it necessary, for two years, to leave his lovely wife in Tavoy, who is represented as 'the flower of the jungle.' One and another of the native disciples gave him a garment when he needed it, and, having no house, he got his food where he labored.

"The wild mountain Karens, in 'regions beyond,' sent a petition, that he would come and tell them of the 'Eternal God.' The English Commissioner, hearing of this, offered Quala a salary from the English government, if he would become the head and overseer of that wild tribe. Quala gives this very touching account of his conference with the Commissioner. His reply was: 'Sir, I cannot do it. I will not have the money. I will not mix up God's work with government work. There are others to do this thing. Employ them. As for me, I will continue the work in which I have been engaged.' The Commissioner asked, 'Where do you obtain money to live on? Why do you not like money? We will give you money, and you may continue your work as teacher, as heretofore. Will it not make it easier for you?' He answered, 'No, sir; when I eat with the children of poverty, my heart sleeps. I did not leave my dear wife, and come up hither in search of silver, or agreeable food. I came to this land that its poor people might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me.' Admirable man! Where shall we find his equal in devotion to the cause of Christ?"

A NATIVE PASTOR IN THE SAMOAS.

A MISSIONARY of the London Society, writing from the Samoa Islands in November last, noticed "two venerable men," native preachers, who had recently been obliged, through the infirmities of age, to retire from the work. Of one of these he says: "Peniamina (Benjamin) was one of the first converts in Samoa, and for thirty years he has maintained an unblemished character. He was a middle-aged man when the gospel was introduced to Samoa. A short time ago I took down from his own lips the story of his life — or I might rather say of his two lives — so great a contrast does the latter half of his life present to the former. The one is the life of the ignorant and corrupt pagan, the other that of the humble follower and devoted disciple of the Lord Jesus. All who know Peniamina would concur in this testimony, that he is one of the brightest gems that has been won for Christ in Samoa. His praise is in all the churches. As a pastor he has done good service. For a number of years he has had the oversight of one of our churches in the out-stations, and so beloved was he by his people, that when, through age, his eyesight failed, and he could no longer read the Scriptures in public, they begged that he would still preach to them, and asked that a young man might be appointed to read the Scriptures for him. This he did for some time, until he became so infirm that he was compelled to resign. But when he proposed to return to his native village, that he might die amongst his kindred, according to the invariable custom in Samoa, his people begged that he would not leave them, and that, as he had devoted so much of his strength to their good, they might be allowed to 'nurse' him in his old age, and to have the honor of burying him in their own village. But the national custom prevailed over their entreaties. A

few days after he had taken farewell of his church, he called on me, and gave me a few steel pens, the remainder of some I had given him for writing his sermons. As he gave them to me, he said, 'I have finished my work: I shall write no more sermons; and that nothing may be wasted that is useful in the work of God, let these pens be given to a younger man, who is still able to write sermons.' This incident is characteristic of the man, and will illustrate his simple uprightness, and his concern for the work of God. He is now very infirm, but strong in faith; he is calmly waiting to be summoned to his reward."

A GENEROUS AND VALUABLE GIFT.

Dr. COWLES has very generously given to the American Board, for distribution among its missionaries, one hundred and fifty copies of his "Notes on Isaiah"; a work whose value, specially in its bearing on the missionary cause, was mentioned in the Herald for May, and has been noticed by missionaries now in the United States. The volumes are being sent abroad, and will doubtless be most gratefully received by those for whom they are designed.

"MEDICAL MISSIONARY WOMEN."

THIS is the title of an article from the pen of Dr. Samuel Gregory, that appeared some time since in the *Boston Daily Evening Traveller*, and has been widely copied in various religious journals. It brings out clearly and fully the importance of a medical education on the part of the unmarried ladies who go out as missionaries. His argument finds ample confirmation in the experience of such of our female missionaries as have had even a partial acquaintance with the science of medicine. It gives them unusual facilities for reaching the native women in their homes, and by the aid rendered them in their hours of weakness and physical suffering, opens the way to their hearts. It is to be hoped that some of those who are looking forward to the missionary work will avail themselves of the opportunities offered in the Female Medical College in Boston, of which Dr. Gregory is the head, to prepare themselves for the largest usefulness in the cause of Christ among their sex abroad. One such medically-educated woman is now wanted for the "Home" at Constantinople.

A RAINY SABBATH AND THE HERALD.

SOME weeks since the Treasurer of the Board received a note dated July 12th (Monday), the first part of which ran thus:—

"MY DEAR SIR,—It rained so yesterday afternoon that I stayed at home and read the July number of the Herald, when my eye fell on the statement of the financial condition of the Board. This morning, on reaching my office, I find my personal finances in about the same condition, a good deal to pay and a little to pay with; and unless the Board gets an early check I fear there will be nothing left. I therefore inclose my check for $250."

CHRISTIAN MISSIONS TO CHINA.

BY REV. S. WOLCOTT, D.D.

Lo! the land of Sinim waking!
  Touched by rays of sacred light,—
Glimmerings from the Orient breaking
  O'er the darkness of her night;
On the terraced hill-sides resting,
  Coursing over stream and lawn,
Temple and pagoda cresting,
  Speed the heralds of the dawn.

With ancestral worship blending
  Round the tablet and the tomb,
Whispers of the day impending
  Breathe their prophecy of doom
Over altars and oblations
  And the gilded gods of wood,
O'er the incense and prostrations,
  And the pagan rites of Boodh.

Lo! the faith which crossed the ocean
  Westward, with the Pilgrim Band,
Throbbing with unquenched devotion
  Westward crosses now the land,
Rocky ramparts swiftly scaling,
  Westward o'er the world's highway,—
Now, the other ocean hailing,
  Fronts the gateway of Cathay.

Onward, still, thy glorious mission!
  Westward to the isles and main!

Till the prophet's glowing vision
Burst upon the sea and plain,—
Heaven and earth their gladness voicing,
Breaking forth with loud acclaim
O'er the ransomed host rejoicing:—
"These from land of Sinim came!"

—♦—

DEATH.

AT Umzumbe station, Zulu mission, April 17th, Addie B., daughter of Rev. E. and Mrs. A. B. Robbins, aged eight years and six months.

ANNUAL MEETING OF THE BOARD.

THE sixtieth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Pittsburg, Penn., commencing on Tuesday, October 5, at 3 o'clock, P. M. Rev. John Todd, of Pittsfield, Mass., is expected to preach the sermon Tuesday evening. Special attention is invited to a notice from the Committee of Arrangements on the last page of the cover of this number of the Herald.

DONATIONS RECEIVED IN JULY.

MAINE.

Aroostook county.
Houlton, Cong. ch. and so. 21 80
Cumberland county.
Falmouth, 2d Cong. ch. and so. 7 60
Gorham, Cong. ch. and so. 21 68
Lewiston, Pine st. Cong. ch., A. D. Lockwood, to const. WILLIAM P. FRYE and M. T. LUDDEN, H. M. 277 00
North Yarmouth, Cong. ch. and so. 12 50
Portland, two young ladies, 10 00—328 78
Kennebec county.
Vassalborough, Cong. ch. and so. m. c. 13 00
Lincoln and Sagadahoc counties.
Bath, Winter st. Cong. ch. and so. m. c. 70 00
Oxford county.
Bethel, 2d Cong. ch. and so. 10 00
South Paris, Cong. ch. and so. m. c. 21 00
Stow, Cong. ch. and so. 10 00—41 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, 1st Cong. ch. and so. 20 00
Brewer, 1st Cong. ch. and so. 12 84
Holden, a tithe, 5 00—37 84
Somerset county.
St. Albans, Rev. W. S. Sewall and family, 10 00
Skowhegan, E. D. 2 00—12 00
Waldo county.
Belfast, 1st Cong. ch. and so. 15 00
Searsport, 1st Cong. ch. and so. m. c., 3 months, 19.77, less cf't, and express, 50c.; 19 27—34 27
Washington county.
Calais, 1st Cong. ch. and so. m. c., 6 months, 34 43
Milltown, Sarah D. Stickney, 4 00—38 43
York county.
Biddeford, 2d Cong. ch. and so. 26 00
Kennebunk, a friend, 1 00—27 00

624 12
——, "Erro," 10 00

634 12
Legacies.—Wells, Mrs. Hannah Gooch, add'l, by J. Dane, Ex'r, 2,000 00

2,634 12

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Gilsum, Cong. ch. and so., add'l, 3 50
Marlboro, Cong. ch. and so. m. c. 4 65
Nelson, Cong. ch. and so. 22.70, Rev. Charles Willey, 30.32; 53 02
Troy, Cong. ch. and so. 50 66—111 83
Grafton county.
Bath, Cong. ch. and so., add'l, with previous donations, to const. JOHN WALKER, H. M. 29 68
Campton, Cong. ch. and so., extra collection, 27 00
Piermont, Mrs. A. L. Marden, 10 00
Plymouth, Cong. ch. and so., July collection, 10 00—76 68
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, a friend, 10 00
Thornton's Ferry, Harrison Eaton, 47 00—57 00
Merrimac co. Aux. Soc.
Concord, South Cong. ch. and so. m. c. 15.61; a friend, to const. Mrs. MARY T. HUTCHINS, H. M., 100; a friend, by Rev. B. P. Stone, D. D., 15; Rev. Benjamin P. Stone, D. D., 10; 140 61
Epsom, Rev. Charles Peabody, 10 00
Fisherville, J. A. Holmes, 5 00
Hopkinton, Cong. ch. and so. 29 00
Pembroke, Rev. Isaac Willey, 10 00
West Concord, Cong. ch. and so. 40 00—234 61
Rockingham county.
Candia, Cong. ch. and so. 56.39, less express, 30c.; 56 09
Epping, Cong. ch. and so. 35 15
Exeter, 1st Cong. ch. and so. m. c. 10.59; Rev. N. F. Carter, 3; 13 59
Kingston, Cong. ch. and so. 15 00
Raymond, Cong. ch. and so. 30 75
Sandown, 1st Cong. ch. and so. 5 40—155 98
Strafford county.
Dover, Belknap Cong. ch. and so. 30 00
Gilmanton, Luther E. Page, 5 00
Sanbornton, two friends, 12 18
Wakefield, Miss H. Dow, 10 00—57 18

693 28
Legacies.—Derry, Henry Taylor, by James C. Taylor, Ex'r, 217 59
Pelham, Samuel M. Richardson, by William A. and D. S. Richardson, Ex'rs, 100 00—317 59

1,010 87

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so., to const. Mrs. M. E. HUBBARD, H. M., coll. 125.29, m. c. 47.67; 172 87
Peru, Cong. ch. and so. 14 00—186 87
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Lyndon, Cong. ch. and so., July coll. 23 52
Peacham, Cong. ch. and so. 28 00
St. Johnsbury, North Cong. ch. and so., Luke Spencer, 50; South Cong. ch. and so. 45.84; Estate of Erastus Fairbanks, 500; friends, 300; 895 84—947 36
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 3d Cong. ch. and so.

149.68; 1st Calv. Cong. ch. and so. m. c. 25.77; 174 80
Westford, thank-offering of a widow and orphan children, by Rev. S. Parmelee, 5 00—179 80
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 26 75
Orange county.
Chelsea, Cong. ch. and so., of which from Mrs. S. Drew, for the Nestorian Mission, 30; 70 85
Randolph, Cong. ch. and so. 14 00
Thetford, Cong. ch. and so., with prev. dona's, 87 00
West Randolph, Cong. ch. and so., with prev. dona., to const. W. F. Howard, H. M. 77.30; a friend, 5; 82 30—204 15
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Derby, Cong. ch. and so. m. c., 2 months, 20 00
Rutland county. J. Barrett, Agent.
Pawlet, E. B. Loomis, 12 00
Rutland, Cong. ch. and so. 42 27—54 27
Washington co. Aux. Soc. G. W. Scott, Agent.
Berlin, Rev. Truman Perrin, 10; J. Bosworth, 5; 15 00
Waitsfield, Cong. ch. and so., annual coll. 69 20—84 20
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central Cong. ch. and so., of wh. from coll. 203.27, m. c. 76.11; 278 38
Corntou, a friend, 5 00
Fayetteville, Cong. ch. and so. 30 05—313 43
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
North Pomfret, Rev. Charles Dureu, 5 00
Norwich, Cong. ch. and so. m. c., 8 months, 35 05
Rochester, Cong. ch. and so. 40 00
Springfield, A. W., to const. G. L. Closson and Moses Coffin, H. M. 200 00
Windsor, Cong. ch. and so. 121 10
Woodstock, 1st Cong. ch. and so. m. c. 11 09—412 24

2,429 07

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. 16 00
Harwichport, Cong. ch. and so. m. c. 20 00——36 00
Berkshire county.
Becket, 1st Cong. ch. and so. 5 00
Hinsdale, Cong. ch. and so. (of wh. from coll. 180.15, m. c. 6 months, 55.50, a friend, 5), 240.65; L. C. H. 5, O. J. C. 3; 248 65
Housatonic, Cong. ch. and so. 49 35
Lenox, Mrs. E. Washburn, 5 00
Pittsfield, South Cong. ch. and so. m. c. 96 21
Stockbridge, Cong. ch. and so., annual coll. 127.85, m. c. 138; 265 85
Williamstown, Faculty and Students of Williams College, of wh. from m. c. 10; 141 25—811 31
Boston and vicinity.
Boston, of wh. from John Tappan, extra, 1,000; Henry D. Hyde, extra, with prev. dona., to const. Mrs. L. C. Hyde, Boston, and Mrs. E. W. Hyde and Rev. M. L. Richardson, Sturbridge, Mass., H. M., 250; H. B. H. 100; a lady, 50; A. 50; Misses S. L. and E. H. Ropes, 20 each; a friend, 15; "Earnings" 10; S. C. W., a thank-offering, 5; a friend, 5; ditto, 1.88; Mrs. Farrar, 1; 2,396 14
Chelsea, Winn. Cong. ch. and so. m. c. 27.75; Broadway Cong. ch. and so. m. c. 22; 49 75—2,444 89
Brookfield Asso'n. William Hyde, Tr.
Ware, Orrin Sage, 500 00

Essex county.
Andover, Teachers and Pupils in Abbott Female Academy, 188 00
Ballardvale, Cong. ch. and so., with other dona's, to const. Mrs. H. S. Greene, H. M. 60 00
Lawrence, Lawrence st. Cong. ch. and so., add'l, 149.75; South Cong. ch. and so. 15: 164 75
Methuen, 1st Cong. ch. and so., annual coll., in part, 125, m. c. 2 months, 71.98; 196 98
North Andover, Evan. ch. and so., to const. P. W. Barnes and L. W. Foss, H. M. 151 77—761 50
Essex co. North Conf. of Ch's. William Thurston, Tr.
Byfield, Cong. ch. and so. 16 00
Haverhill, North Cong. ch. and so. 260 81
Ipswich, 1st Cong. ch. and so. m. c. 70 88
Newbury, Misses Sarah and Edna Adams, 5 00
Newburyport, Whitefield Cong. ch. and so. 100; North Cong. ch. and so. 64.86; "D.," 10; 174 86—527 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Hamilton, 1st Cong. ch. and so., to const. Allen W. Dodge, H. M. 104 75
Lynnfield, 2d Cong. ch. and so. 2 00
Marblehead, 3d Cong. ch. and so. m. c. 8; a thank-offering, 1.50; 9 50—116 25
Franklin co. Aux. Soc. Lewis Merriam, Tr.
Conway, Cong. ch. and so. m. c., 4 months, 111 10
Greenfield, Mrs. Sarah V. Child's family contribution, add'l, for native teacher at Harpoot, 10 00—121 10
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Springfield, George Merriam, 500 00
Hampshire co. Aux. Soc. S. H. Bridgman, Tr.
Amherst, Faculty and Students of Amherst College, annual coll., add'l, and m. c. for June, 112 48
Chesterfield, "a thank-offering," 1 00
Enfield, Cong. ch. and so., to const. W. G. Moore, R. L. Thayer, H. H. Barlow, and Sarah F. Underwood, H. M. 415 00
Granby, Ladies' Foreign Miss'y Soc. 78 75
Hatfield, Cong. ch. and so. 150 51
Northampton, 1st Cong. ch. and so. 876.46; Edwards Cong. ch. and so. (coll. 343.67, m. c. 38.25), 381.92; a friend, for "the deficiency," 100; Nathan Sears, 25; 1,383 38
South Hadley, 1st Cong. ch. and so., add'l (12.55, less express, 40c.), 12.15; a friend, 25; "M. N.," 25; 62 15
Westhampton, Cong. ch. and so. 50 00—2,248 27
Middlesex county.
Brighton, Mrs. Strong, 150 00
Cambridgeport, 1st Cong. ch. and so., add'l, 50; Stearns Chapel, m. c. 5.08; 55 08
Charlestown, Winthrop Cong. ch. and so. 1,613 55
East Cambridge, Evan. Cong ch. and so., to const. Francis Cogswell, H. M. 136 34
Framingham, Hollis Evan. ch. and so. 150 00
Graniteville, O. 1 00
Hopkinton, Cong. ch. and so. 81 65
Lowell, Kirk st. Cong. ch. and so. (of wh. to const. H. B. Shattuck, H. M., 125; from S. G. Mack, to const. William M. Bascom, H. M. 100); 1,050 00
Melrose, Ortho. Cong. ch. and so., annual coll. 127.10, m. c. 20.08; 147 18
Natick, M. A. Stevens, 5 00
Newton, Eliot Cong. ch. and so., add'l, 105 00
North Chelmsford, a friend, 5 00
Reading, Mrs. Amos Temple, 5 00

Stoneham, Cong. ch. and so. m. c's, 18 11—3,522 91
Middlesex Union.
Assabet, Evan. Cong. ch. and so. 10 45
Groton Junction, Mrs. J. Spaulding, 20 00
Westford, Cong. ch. and so. m. c. 11 21—41 66
Nantucket county.
Nantucket, 1st Cong. ch. and so. 34 00
Norfolk county.
Dedham, South Cong. ch. and so. 81.14; a friend, 10; Martha H. Nichols, 5; 96 14
Dorchester, 2d Cong. ch. and so. (of wh. from annual coll. [of wh. from T. V. Shaw, to const. ANNA M. C. SMITH, H. M., 100; Elbridge Torrey, to const. Mrs. ALICE W. TORREY, H. M., 100; Mrs. Eliza Clap, to const. Rev. HENRY M. STORRS, D. D., Brooklyn, N. Y., H. M., 50], 1,026.85; m. c. 83.23,) 1,110.08; Village Cong. ch. and so., to const. JOHN A. TUCKER, H. M., 166; 1,276 08
Dover, Cong. ch. and so. 16 00
Foxboro, Cong. ch. and so. 50.37; Daniels Carpenter, to const. Mrs. ACHSAH TIFFANY, East Foxboro, H. M. 100; 150 37
Grantville, Cong. ch. and so., of wh. from m. c. 41, to const. GEORGE D. WARE, H. M. 141 00
Jamaica Plain, Central Cong. ch. and so. m. c's, 24 00
Medway, 1st Cong. ch. and so. 108 25
Walpole, Cong. ch. and so. 26 80
West Roxbury, South Evan. ch. and so. m. c. 84 25—1,872 89
Old Colony Auxiliary.
Acushnet, Miss Mayo, 5 00
Middleboro, 1st Cong. ch. and so. 91 25
New Bedford, 1st Cong. ch. and so. 24 44
Rochester Centre, 1st Cong. ch. and so., Ladies' Miss'y Circle, 30, m. c. 30; 60 00—180 69
Palestine Miss'y Soc. E. Alden, Tr.
Bridgewater, Central Sqr. Cong. ch. and so. 56 00
Easton, Evan. Cong. ch. and so. 104 00
Hingham, a friend, 10 00
North Middleboro, Cong. ch. and so., add'l, with prev. dons., to const. SOLOMON WHITE, H. M. 80 00
Randolph, 1st Cong. ch. and so., Gents coll., balance, 4 65—254 65
Plymouth county.
Campello, Cong. ch. and so., annual coll. 67.15, less c'ft, 25c.; 66 90
Halifax, Cong. ch. and so., July coll. 10 00—76 90
Taunton and vicinity.
Fall River, Central Cong. ch. and so., of wh. from R. K. Remington, to const. WILLIAM E. DUNHAM, H. M., 100; from C. V. S. Remington, to const. C. V. S. REMINGTON, Jr., H. M., 100; 1,289 77
Norton, Mrs. E. B. Wheaton, to const. Rev. LABAN WHEATON ALLEN, East Jaffrey, N. H., H. M. 100 00
Raynham, 1st Cong. ch. and so. 40 00—1,429 77
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Templeton, Cong. ch. and so. m. c. 36.50, Mrs. Wood, 5; 41 50
Winchendon, North Cong. ch. and so., annual coll., add'l, 45 45—86 95
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. m. c. 62 50
Worcester, 1st Cong. ch. and so. 244.28; a friend, 4; 248 28—310 78
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Northbridge, Cong. ch. and so., to const. Rev. T. S. NORTON, H. M. 57 00
Saundersville, Cong. ch. and so. m. c. 29 19—86 19

15,964 21

A Missionary's thank-offering for his safe return from India, 18 10

15,977 81

Legacies.—Hatfield, Moses Warner, by Geo. W. Hubbard, Exr., 50 00
Shirley, Jacob Harrington, by Imla Wright, Ex'r, 200 00—250 00

16,227 81

RHODE ISLAND.

Newport, a friend, 8 50
Providence, Mrs. R. S. Russell, 10; M. 10; a friend, 2; 22 00
River Point, Cong. ch. and so. m. c., 4.80, G. T. A. 5; 9 80
Slatersville, "Lalleh," 2 00
Westerly, Cong. ch. and so. 44 01—85 81

CONNECTICUT.

Fairfield co. East Aux. Soc.
Danbury, 1st Cong. ch. and so. 101 54
Sherman, Cong. ch. and so. 28 00
Stratford, G. Loomis, 3 00—132 54
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Fairfield, Miss E. A. Lyon, 15 00
South Norwalk, Cong. ch. and so., to const. H. H. BAKER, and H. HYATT, H. M., 200 00
Stamford, 1st Pres. ch. coll. (of wh. from John P. Hamilton to const. WILLIAM CLOCK, Darien Depot, Ct., H. M., 100;) 527.42, m. c. 35; 562 42—777 42
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Hartford, A., for China, 100; Rev. J. P. Skeele, 30; 130 00
Plainville, Cong. ch. and so. m. c. 14 00
Suffield, 1st Cong. ch. and so. 38 00
West Avon, Rev. H. G. Marshall, 30 00—212 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
North Cornwall, Benev. Asso'n, add'l, with prev. dona. to const. DWIGHT M. PRATT, H. M., 7 55
Torrington, Cong. ch. and so. 30 50—38 05
Middlesex Asso'n. John Marvin, Tr.
Centre Brook, Cong ch. and so. 17 80
New Haven City. F. T. Jarman, Agent.
Of wh. from Faculty and Students of Yale Coll., 725.25, Yale Miss'y Soc., 4.79; 1st Cong. ch. and so. (of wh. from a friend to const. FLORA JANE CHANDLER, H. M., 110; L. S. 30; Mrs. A. N. Skinner, 10; m. c. 34.77;) 184.77; North Cong. ch. and so., of wh. from C. L. Ives, 100; Mrs. Chaplin, 50; Mrs. Pratt, 5; m. c. 16.50;) 171.50; 3d Cong. ch. and so., 68; Davenport, Cong. ch. and so. m. c. 32.07; Chapel St. Cong. ch. and so. m. c. 4.11; 1,190 49
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Madison, Cong. ch. and so. 34 00
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Milford, 1st Cong. ch. and so. 20 00
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Ledyard, Cong. ch. and so. 40 00
Norwich, Broadway Cong. ch. and so. m. c., 76.80; 2d Cong. ch. and so. m. c., 39.23; 1st Cong. ch. and so. m. c., 38.74; Anonymous (5. gold), 6.79; 161 56—201 56
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Willington, Rev. J. B. Griswold 5 00

2,628 86

"D. R." 140 00

2,768 86

Legacies. — Windsor Locks, Mrs. Elisabeth H. Bartlett, by J. H. Hayden, Adm'r, 10,000, less tax, 600; 9,400 00

12,168 86

NEW YORK.

Auburn and vicinity. H. J. Brown, Agent.
Genoa, 1st Pres. ch. 35 43

New York and Brooklyn, Agency of the Board, Bible House,—
Of wh. from West Pres. ch., add'l, (of wh. from F. H. Bartholomew, 500, F. Robinson, 100, Andrew W. Morgan, 20;) 620; South Cong. ch. and so. (Brooklyn), coll. (of wh. for Testaments for heathen children, 20c.;) to const. F. T. Bailey, Wm. Robinson, William Mackey, H. H. Beadle, and Joseph Mervin, H. M., 500.20; Church of the Covenant, add'l (of wh. from Geo. F. Betts, 100; E. F. Hatfield, Jr., 50; Rev. E. F. Hatfield, 25), 175; 4th Ave. Pres. ch., add'l, (of wh. from Mrs. H. Ireland, 150), 160.75; Madison Sq. Pres. ch., add'l (of wh. from D. H. Wickham, 70; Mrs. M. M. Gurnee, 50), 120; 14th St. Pres. ch., add'l, James C. Holden, 100; 1st Pres. ch. (Brooklyn), add'l, R. J. Dodge, 100; South Pres. ch. (Brooklyn) m. c., 52.41; Clinton Ave. Cong. ch. and so. (Brooklyn), add'l, E. H. Marsh, 35; Harlem Cong. ch. and so. m. c., 22.91; Mercer St. Pres. ch., Dry Dock Mission, coll., 9; Mrs. M. 300; Mrs. S. W. A. 50; W. W. Stone, 30; Mrs. A. 20; a friend 1; 2,296 27

Oneida co. Aux. Soc. J. E. Warner, Tr.
Sauquoit, Pres. ch. 35 05
Utica, 1st Pres. ch., add'l, to const. N. A. Williams, John Youngloye, W. B. Smith, Mrs. S. A. Mills, and Mrs. Georgianna H. Maynard, H. M., 681.79, less prev. ack'd, 503; 178 79—213 84

St. Lawrence co. Aux. Soc. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. m. c. 6, C. T. Hulburd 7.50; 13 50

2,559 04

Adams, Pres. ch. 84 87
Almond, Pres. ch., add'l, 9 40
Auburn, a friend, to const. Harriet Seymour, Harpoot, Turkey, H. M., 100; Lewis E. Lyon, with prev. dona. to const. himself H. M. 25; 125 00
Boonville, Pres. ch. 20 80
Bridgehampton, Pres. ch. 35 00
Camden, 1st Pres. Congregation, ann. coll., 25 00
Canton, 1st Pres. ch. 33 80
Casenovia, 1st Pres. ch., Mrs. S. Hutchinson, 5 00
Chestertown, Pres. ch. 6 00
Clifton Springs, friends, 20 50
Clinton, Rev. H. Boynton, 5 00
Coventry, 2d Cong. ch. and so., ann. coll., 140.25, less exc., 33c., to const. J. S. Parker, H. M., 139 92
Dansville, Pres. ch. m. c. 25 00
Dexter, Pres. ch. m. c. 14 65
Elmira, 2d Pres. ch. (of wh. from Miss Clara Thurston, to const. Rev. N. M. Sherwood, H. M., 50;) 231 07
Groton, Cong. ch., a friend, 1 50
Henrietta, 1st Cong. ch. and so. 10.39, less exc. 10c. 10 29
Huron, Pres. ch. 32 00
Johnstown, Rev. C. H. Baldwin, 2 00
Kinderhook, a lady, 5 00
Lawrenceville, Cong. ch. and so. 10 00
Lockport, Cong. ch. and so. 75.06, less exc. 19c. 74 86
Lumberland, Cong. ch. and so. 3 00
Maine, Cong. ch. and so. 31 00
Mattituck, Pres. ch. 12 00
Mecklenburg, Pres. ch. 20 00
North Gage, Pres. ch., ann. coll. 14 10
Oswego County, N. 2 00
Owego, a friend, 35 00
Palmyra, "In memoriam," 5 00
Parishville, Cong. ch. and so. 20 00
Prattsburgh, 1st Pres. ch. 35 55
Ramapo, Pres. ch. 38 25
Rochester, Westminster Pres. ch. 25; Plymouth church, a friend, 3; 28 00
Rome, John B. Jervis, 50 00
Salamanca, Rev. Wm. Hall, 10 00
Sandlake, Pres. ch. 17 50
Sherburne, 1st Cong. ch. and so. (of wh. from William Newton to const. C. H. Lathrop, H. M., 100;) 208 62
Southport, Pres. ch. 13 58
South Trenton, Pres. ch., ann. coll. 2 90
Springville, 1st Pres. ch. 30 00
Troy, a friend, 5; Mrs. Esther Dana, 4; 9 00
Union Centre, Cong. ch. and so. 9 00
Unionville, 1st Pres. ch. 50 00
Washington Hollow, M. B. P. 10 00
Warsaw, N. D. Fisher, to const. Rev. Jas. McLeod, Chicago, Ill., H. M., 50 00
West Farms, Pres. ch., A. Wood, 5 00—1,625 16

4,184 20

Legacies. — Angelica, Chandler Bixby, by Mrs. Urania Bixby, Ex'r, 800, less tax 48, 752 00
Buffalo, Benj. Hodge, by C. C. Nichols, Ex'r, 1,000, less tax 60, 940 00
Springfield, Benj. Rathbun, add'l, int. 72 78—1,764 78

5,948 98

NEW JERSEY.

Bergen, 1st Pres. ch. 135 47
Cranford, Pres. ch., add'l, 15 61
Jersey City, "Cash," 50 00
Newark, South Park Pres. ch. m. c. 63.34; Mrs. M. S. Whiting, 25; Mrs. O. Sedgwick, 5; Mrs. L. Blossom, 5; a friend, 2; 100 34
Passaic, L. 10 00
Princeton, Rev. Geo. Hood, 10 00
Succasunna, Pres. ch. m. c. 41 77—368 19

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 11 00
Germantown, 2d Pres. ch., C. P. Bayard, 100; Market Sq. Pres. ch. 36; 136 00
Philadelphia, Pine St. Pres. ch. m. c. 92.75; Kenderton, Pres. ch. 27.37; Mrs. E. T. M. 10; 130 12—277 12
——— a Corporate Member, extra, 500 00
Abington, Pres. ch. (of wh. from m. c. 6.49) 41 49
Honesdale, 1st Pres. ch. of wh. from John Torrey to const. Fanny R. Torrey, H. M., 100; Stephen Torrey and wife, 50; Mrs. J. Torrey, 25; Rev. C. S. Dunning, 25; E. F. Torrey, 25; Mrs. A. A. Tracy, 20; C. P. Waller, 20; J. F. Roe, 20; others, 320.80; m. c. 100; 715 80
Lock Haven, G. B. Perkins, 4 39
Montrose, Pres. ch. m. c. 15 00
Pleasant Mount, Pres. ch. 52 20
Philadelphia, Chas. Burnham, to const. Georgiana Burnham, H. M., 100; "L. D. J." 50; 150 00
Tioga, Pres. ch. m. c. 6 mos. 21 00
Ulysses, 1st Pres. ch. 2 00—1,501 88

1,779 00

Legacies. — Philadelphia, Mrs. Margaret C. McKnight, by W. Strong, 500, less tax 30, 470 00

2,249 00

DELAWARE.

Delaware City, Pres. ch. 30 00
Middletown, Forest Pres. ch. 11 10—41 10

MARYLAND.

Baltimore, Board of Beneficence of St. John's Independent Methodist Prot. Church, by C. W. Ridgely, Cor. Sec., 250 00

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500 00

OHIO.

By Wm. Scott, Agent, Cincinnati.
Bantam, Pres. ch. 6 06
Batavia, Pres. ch. 11 92
Cincinnati, 3d Pres. ch. m. c. 21; 3d Pres. ch. m. c. 8.90; Rev. B. P. Aydelott, D. D., to const. Rev. James McCosh, D. D., LL.D., Princeton, N. J., H. M., 50: 79 90
Walnut Hills, Lane Sem. Church add'l, of wh. from Rev. W. D. Rossiter, 20, m. c. 5.16; 45 16—143 04
Walnut Hills, Lane Sem'y ch., add'l, H. A. N. 20 00
By T. P. Handy, Agent, Cleveland.
Cuyahoga Falls, Cong. ch. and so. 30 00
Fremont, Pres. ch. 68 00—98 00
256 04

Cincinnati, 1st Ortho. Cong. ch. and so. (of wh. 200, to const. J. T. Perry and Mrs. Susan L. Hitchcock, H. M.), 317 13
Cleveland, 1st Pres. ch., to const. Mrs. Rebecca P. Smith and Mrs. Martha DeWitt Converse, H. M., 964.63; Mrs. Elizabeth E. Taylor, 300; Mrs. A. S. Nash, 5; 1,269 63
Columbus, Welsh Cong. ch., Mr. Davies, 1 00
Coolville, Mrs. M. B. Bartlett, 10 00
Dayton, 3d St. Pres. ch. 269 73
Dresden, a friend, 14 00
Garrettsville, A. Daggen, 10 00
Greenwich Station, Luther Mead, 10, A. M. M. 4; 14 00
Hudson, Western Reserve College ch., add'l, 34.50; Miss'y Asso'n, of Western Reserve College, in part, 15.50; 50 00
Johnston, Rev. and Mrs. H. A. Merrill, 10; Mrs. M. A. Olds, deceased, 30c.; 10 80
Milan, Pres. ch., ann. coll., 61 00
Oxford, Teachers and Pupils of Western Female Sem'y, annual coll., to const. Rev. Alexander Young, Mrs. Sarah Young, and Elias Kumler, H. M., 300 00
Ripley, Pres. ch. 53 00
Ruggles, 1st Cong. ch. and so. 50.71, Rev. John McCutchan, 30; 80 71
Tallmadge, Rev. L. Shaw, 10 00
Wadsworth, friends, 10 80
Wauseon, Cong. ch. and so. 29 85
Windham, J. E T., avails of ring, 25 00—2,526 65
2,782 69

INDIANA.

Crawfordsville, Centre Pres. ch., to const. Rev. John Safford, H. M., 120 65
Montezuma, Pres. ch. 10 80
New Bethel, Pres. ch. 10 00
Plymouth, Pres. ch. 27 15
Putnamville, Pres. ch. 6.50; a friend, 5; 11 50
Terre Haute, Cong. ch. and so. 12 80—192 40

ILLINOIS.

Amboy, Cong. ch. and so. 76 00
Blue Island, Cong. ch. and so. m. c. 2 07
Chandlerville, Cong. ch. and so. 16 70
Charleston, a friend, 5 00
Chicago, 1st Pres. ch., in part, 475; Calvary Pres. ch. 227.11; New England Cong. ch., C. G. Hammond, to const. Mrs. C. G. Hammond, H. M., 100; S. 250; a friend, 120; a friend, 5; Rev. Jotham Sewall, 2; 1,179 11
Du Page, 1st Pres. ch., 10, Robert Strong, 25; 35 00
Fairbury, Pres. ch. 5 00
Freeport, 1st Pres. ch. 190 81
Gardner, 1st Pres. ch., and Rev. E. G. Moore, 5 00
Garnavillo, individuals, by Rev. G. M. Porter, 8 00
Jacksonville, Cong. ch. and so. 35 00
Joliet, Central Pres. ch., ann. coll., 64.25, less exc. 25c. 64 00
Lake Forest, Pres. ch., to const. S. J. Learned, A. L. Holt, W. C. Lake, and Mrs. Mary A. Ward, H. M. 600 00
Lena, N. S. Pres. ch., Spencer Rising, 3 00
Morris, Cong. ch. and so. m. c. 1 50
Morrison, Cong. ch. and so., 58.25, less exc. 25c.; 58 00
Pittsfield, Rev. William Carter, add'l, 5 00
Rockford, teachers and pupils of Female Seminary, 150 00
Toulon, Eliza M. Dewey, 5; a friend, 5; 10 00
Warsaw, 1st Pres. ch., of wh. from m. c., 2 mos., 4.85; 9 50—2,458 19

Legacies. — Princeville, Rev. Charles Cutter, by Mrs. Olive L. Cutter, to const. C. F. Cutter, H. M. 100 00
2,558 19

MICHIGAN.

Bellevue, Pres. ch. 10 07
Brighton, 1st Pres. society, Pleasant Valley, 12 85
Chesterfield, 1st Cong. ch. and so. 1 80
Detroit, Fort St. Pres. ch., in part, 258.41; M. W. Birchard, to const. J. T. Birchard, H. M., 100; 353 41
Eckford, Pres. ch. 8 72
Homer, Pres. ch., ann. coll., 56 00
Mt. Clemens, Rev. H. N. Bissell, 3 75
Nankin, a friend, 5 00
New Haven, 1st Cong. ch. and so. 2 80
Richland, 1st Pres. ch. m. c., 2 mos., 7 50
Springport and Tompkins, Pres. ch., ann. coll., 20 80
Tecumseh, H. C. Conkling, 25 00—507 70

Legacies. — Battle Creek, Josiah Millard, by C. M. Leon, Ex'r, 100, less tax and exc. 6.25; 93 75
601 45

MINNESOTA.

Blue Earth City, 1st Pres. ch., 18 85
Cottage Grove, 1st Cong. ch. and so., coll., 22 09
Fairbault, 1st Cong. ch. and so. (19.65, less exc. 15c.;) 19.50; Plymouth Cong. ch. and so. 14; 33 50
Lake City, Cong. ch. and so., m. c., 10 00
Monticello, Cong. ch. and so., m. c., since Jan'y 1st, 16 50
Plainview, Cong. ch. and so. 18 00
Rushford, Cong. ch. and so., m. c., 2 10
St. Paul, House of Hope, Pres. ch. annual coll. 90; Plymouth Cong. ch. and so., with prev. dona., by Sabbath-school, to support a native teacher, 14.90; 104 90
Shakopee, Rev. S. W. Pond, 10 00
Smithfield, Cong. ch. and so. 4 25
Stillwater, 1st Pres. ch., annual coll. 50 00—290 19

IOWA.

Cedar Falls, Cong. ch. and so. 5 00
Civil Bend, Cong. ch. and so. 8 50
Ottumwa, Cong. ch. and so. 13 00
Sherrill's Mound, Cong. church, Mrs. Elizabeth Blossom, 5 00
Tipton, Cong. ch. and so. 26 00
Winterset, 1st Pres. ch. 35 80—93 80

WISCONSIN.

Allen's Grove, Cong. ch. and so. 20 00
Cambria, Mrs. Nancy Williams, 8 50
Hartford, 1st Cong. ch. and so. 17 80

Kenosha, 1st Cong. ch. and so. 39 55
Koshkonong, Cong. ch. and so. m. c. 10 00
La Crosse, 1st Cong. ch. and so. 43 88
Leeds, Cong. ch. and so. 3 00
Lodi, Pres. ch. m. c., and s. s. collect's 5 90
Masomanie, Cong. ch. and so. 5.75; a student, 5; 10 75
Milwaukee, A. 20 00
Mondovi, Cong. ch. and so. 10 00
Plymouth, Charles W. Wilder, 6 00
Racine, J. K. Kilbourne, 5 00
Richmond, Jno. Clark, 2 00
Ripon, Mrs. H. H. Lemon, 1 00
Tafton, Cong. ch. and so. m. c., for July, 7 65
Trempealeau, Cong. ch. and so. 8 28
Waukesha, 1st Cong. ch. and so. 19 00
Whitewater, Cong. ch. and so. m. c. 5 71—243 52

MISSOURI.

Ironton, J. Markham, 5 00
Ogden, a friend, 10 00
St. Louis, Pilgrim Cong. ch. and so., for China, to const. Rev. WILLIAM C. MARTIN and WILLIAM G. WEBB, H. M. 200 00—215 00

KANSAS.

Emporia, 1st Cong. ch. and so. 23 70
Holton, Pres. ch., in part, 7 00
Irving, Pres. ch. m. c. 10 50—41 20

COLORADO.

Empire, Cong. ch. and so. 2 50

CALIFORNIA.

Benecia, Rev. C. T. Mills, 125 00
Grass Valley, Cong. ch. and so. 15, gold (less exchange), 20 06
Oakland, 1st Cong. ch. and so. 50, gold (less exchange), 66 88
San Francisco, Howard Pres. ch. (221.45 gold, less exchange), 295; Peter Carter, 2; 297 00—508 94

CANADA.

Province of Quebec.
Montreal, N. S. Whitney, 50 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, a missionary and wife,—thank-offering for being permitted to labor thirty years,—£5 sterling, 33 25
China, Foochow, Rev. L. B. Peet, as a thank-offering to God for the happy and hopeful death of dear Anna, 50 00
Turkey, Bitlis, Misses Ely, for school-house in Bitlis, in part, 186 25
West Africa, Gaboon, subscriptions on board the "*Laura Gertrude*," by Rev. A. Bushnell, 50 00
Zulu Mission, Natal, South Africa, Amahlongwa, m. c. 16.44; Esidumbini, m. c. 6.67; Ifumi, m. c. 3; Inanda, m. c. 20.87; Umtwalumi (m. c. 8.67, S. Goldstone, 67c.), 9.34; Umvoti, m. c. 30.04; 86 36—355 86

MISSION SCHOOL ENTERPRISE.

MAINE. — Bethel, 2d Cong. s. s. 10; Garland, Cong. s. s. 5; North Waterford, Cong. s. s. 5; Portland, High st. Cong. s. s., F. K. Swan's Bible-class, for school at Anderson-patti, Madura Mission, 45.08; Searsport, 1st Cong. s. s. 5; 70 08

NEW HAMPSHIRE. — Bath, Mrs. H. B. Deming's Infant class in Cong. s. s. 1; Gilmanton Centre, A. L., 1.10; Lancaster, Cong. s. s. 30; Stratham, Cong. s. s. 30; West Lebanon, Cong. s. s., Miss'y Asso'n (includ'g 5, from Primary class of "Little Lambs"), for school of Rev. W. A. Farnsworth, Western Turkey, 40; 102 10

VERMONT. — Bennington, Miss Anna Park's Infant class, for education of a Diarbekir girl at Harpoot, 25; Berlin, Cong. s. s., for a school of Rev. A. Hazen, Mahratta Mission, 30; Hardwick, Cong. s. s., for girl's school, Oodooville, Ceylon, 50; Swanton, Cong. s. s. 35; Westhaven, Cong. s. s. 2.50; Windsor, Cong. s. s. 28.76; 171 26

MASSACHUSETTS. — Ballardvale, Cong. s. s. 4; Billerica, Cong. s. s., for school of Rev. J. T. Noyes, at Kombey, Madura Mission, 13; Boston, Shawmut Mission s. s., for two students at Harpoot, 60; S. F. L., for girl's school, Aintab, 5; Framingham, Ellen Hyde, for Miss Proctor's school, Aintab, 40; Needham Plain, Chapel s. s. 15.22; Peabody, South Cong. s. s., for school at Palaiampatty, Madura, 50; Pittsfield, Mrs. Caroline A. Wilson, for Mrs. Edwards' school, Zulu Mission, 30; South Williamstown, Greylock Miss'y Soc., Greylock Institute, add'l, for Rev. C. Goodrich's school, China, 3.20; Springfield, 1st Cong. s. s., for schools of Misses Reynolds and Norcross, Eski Zagra, 140; South Cong. s. s. 100: 460 42

CONNECTICUT. — Kent, Cong. s. s., for a student at Harpoot, 30; Stamford, 1st Pres. s. s. 12.41; 42 41

NEW YORK. — Amsterdam Village, Ladies' Miss'y Soc., for Rev. L. D. Chapin's school, North China, 121; Franklinville, Pres. s. s. 9.60; New York, Chapin Miss'y Asso'n, for school of Rev. L. D. Chapin, North China, 100; Panama, Pres. s. s., for a theological student at Harpoot, 15; Parksville, Cong. s. s. 12; Sherburne, 1st Cong. s. s., to const. Mrs. FANNY L. REXFORD, H. M., 120.13; Southport, Pres. s. s. 5; Whitehall, Pres. s. s. 39.28; Wilson, Pres. s. s. 26; 447 99

NEW JERSEY. — Bloomfield, German Pres. s. s. 20 25

PENNSYLVANIA. — Germantown, Market Sqr. Pres. s. s. 29 61

TENNESSEE. — Greenville, Juv. Miss'y Soc., for a scholar in care Mrs. S. J. Rhea, Nestorian Mission, 25; Knoxville, 2d Pres. s. s., for Female Sem'y at Oroomiah, 50; 75 00

OHIO. — Conneaut, Cong. s. s., "Youth's Mission" Soc., 25; Fremont, Pres. s. s. 12; Oberlin, Mary Penfield, 10c.; Painsville, Teachers and Pupils in Lake Erie Female Sem'y (of wh. from senior class, for a girl in Miss Seymour's school, Harpoot, 30, middle class, for girl in Mrs. Bissell's school, Ahmednuggur, 25, junior class, for boy in Mrs. Lloyd's school, Zulu Mission, 50), 150; Springfield, Cong. s. s., for a catechist, 25; 212 10

INDIANA. — Crawfordsville, Centre Pres. s. s. 5; Plymouth, Pres. s. s. 1.49; 6 49

ILLINOIS. ———, monthly family coll., for Bhaja Ambaja, in Mrs. Bissell's school, 3; Anna, Pres. s. s. 1.75; Batavia, Cong. s. s., for Mrs. Bissell's school, Mahratta Mission, 34.14; Chandlerville, Cong. s. s. 20; Du Page, 1st Pres. s. s. 19.20; Galesburg, Rev. A. L. Chapin and wife, for Rev. L. D. Chapin's school, North China, 25; Jacksonville, Cong. s. s., for a pupil in care Rev. M. D. Sanders, Ceylon, 30; Knoxville, Pres. s. s., for Hohanness and Krekore, Harpoot Sem'y, 23; Morrison, Cong. s. s. 35; 191 09

MICHIGAN. — Homer, Pres. s. s., for support of a girl at Oroomiah, 28 00

IOWA. — Calmar, Cong. s. s., for school of Rev. C. C. Thayer, Central Turkey, 5; Magnolia, Cong. s. s., for a native teacher, 25; 30 00

WISCONSIN. — Superior, Pres. s. s. 2 66

CANADA. — Province of Quebec. Montreal, Mary C. Lyman, for two pupils in Female Sem'y, Oroomiah, 36 gold, 48 78

1,988 24

Donations received in July, 39,385 67
Legacies " " " 14,396 07

53,781 74

☞ **Total from Sept. 1st, 1868, to July 31st, 1869, 371,791.49**

Oberlin, Ohio, 150 copies "Isaiah with Notes, by Rev. Henry Cowles. D. D.," — from the Author.

THE GREAT WALL OF CHINA.

THE]

MISSIONARY HERALD.

VOL. LXV. — OCTOBER, 1869. — No. X.

THE GREAT WALL OF CHINA.

BY ALFRED O. TREAT, M. D.

THE Great Wall was commenced by Tsin-chi-huang-ti, about B. C. 220, and is said to have been completed within ten years. Every sixth man was obliged to engage in its erection, or send a substitute. The wall begins at the small town Shanhai-wei (lat. 40° 4′ north, and long. 120° 2′ east), on the coast of Liantung; it terminates in the western part of the province of Kansuh, near Chia-yu-kuan (lat. 40° north, and long. 99° east).

The dimensions of the wall vary in different parts. Where it crosses mountains it does not attain the height and breadth which it has on the lower lands. In the eastern sections, the average height is twenty feet, the breadth from fifteen to twenty-five feet. At different intervals, there are brick towers forty feet high, and forty feet square at the base, diminishing to thirty at the top. It is sufficient evidence of the original solidity of its construction, that it has remained so well preserved for so long a time, in a region of frosts and moisture.

Within the province of Chih-li there are two walls; the outer one is distant from Peking 140 miles, while the inner one is not more than 40 or 50 miles from the capital. This inner wall was erected by one of the emperors of the Ming dynasty, about four hundred years ago, and is in excellent condition. The drawing presents a view of the inner wall, at a small town styled Cha-tao, 45 miles from Peking. Through the gate, in the centre of the drawing, passes the traffic with Russia, and a large portion of that with Mongolia and Manchuria.

For many centuries the wall answered, to some degree, the purpose of its construction, namely, as a barrier against the incursions of the nomadic tribes of Mongolia; yet it is plain from the facts of history, that it availed but little against the attacks of their enterprising chieftains. At the present day, it is simply a geographical boundary, and except at the passes — where taxes are levied on merchandise passing through — nothing is done to keep it in repair.

THE FORMER OREGON MISSION.

A GREAT WRONG.

THE Editor of the Herald has received an article (editorial) from the *American Unionist*, published at Salem, Oregon, calling attention "to a great wrong that has been done" by Congress, through the agency of Mr. J. Ross Browne, to the memory of Messrs. Whitman and Spalding, and their wives, former missionaries of the American Board to the Oregon Indians; and speaking very strongly in condemnation of Mr. Browne's conduct, in "suffering himself to be made the mouth-piece for trumpeting forth a gross and malicious calumny against the most self-sacrificing band of Christian pioneers that ever braved the dangers of a pagan wilderness." He has also received reports and resolutions on the same subject (in like strong condemnation of the wrong committed), passed by several ecclesiastical bodies in Oregon — the "Oregon Presbytery of the United Presbyterian Church," the "Oregon Presbytery of the Cumberland Presbyterian Church," and the "Congregational Association of Oregon" — with the statement that like action had been taken by the Oregon Presbytery of the Old School; and would probably be taken also by the Oregon Methodist Conference. It is not needful to make room for a republication of all these documents in the Herald. The reports and resolutions adopted by the Congregational Association state, with sufficient distinctness, the wrong so properly complained of, and the actual facts of the case. It will be noticed that the paper is signed by Dr. Atkinson (whose address on the fruits of the Oregon mission was heard with so much interest at Norwich, last October) as Moderator, and by Mr. Walker, formerly connected with the mission, as one of the Committee.

REPORT AND RESOLUTIONS ADOPTED BY THE CONGREGATIONAL ASSOCIATION OF OREGON, AT THE MEETING IN SALEM, JUNE, 1869.

"Your Committee, to whom was referred Executive Document No. 38, of the 35th Congress, 1st Session, House of Representatives, respectfully report:—

"That they have carefully examined said document, and to their surprise find that, while published under the authority of the Congress of the United States, as though a report of J. Ross Browne, it contains only 12 pages of matter prepared by said Browne, and 53 other pages consisting of matter first published in a Roman Catholic newspaper in New York City, and afterwards issued as a pamphlet, prepared by a Jesuit priest by the name of Brouilette. This pamphlet purports to give a true account of the Protestant missions involved in the Indian massacre of 1847, in which Dr. Whitman and nineteen others lost their lives, and the missions were broken up.

"Your Committee find, from overwhelming evidence, from the testimony of different United States officers, civil and military, and from other citizens of most reliable credibility, that this portion of said Congressional document involved in it so many prominent and absolute falsehoods as to give a most erroneous impression to the whole, and to cast most fallacious and infamous reflections upon the characters of the devoted and faithful missionaries of the American Board there laboring at that time.

"It positively appears that this Jesuit priest, Brouilette, was, as he himself admits, present among the Indians at the time of the massacre, and at the very

place, and was actually baptizing the children of the murdering Indians while the outrage was going on, and in the presence of unburied bodies of the victims, and in hearing of the screams of the suffering prisoners; that Roman Catholic priests did carry arms and ammunition to the hostile Indians, and that when Captain Rogers intercepted this ammunition at the Dalles, the priests did vigorously threaten that all the Catholic Indian tribes, French and Hudson Bay men, would attack the little garrison and settlements if he dared to take the arms and ammunition.

"Your Committee believe, from evidence clear and sufficient to them, that the Roman Catholic priests did themselves instigate violence to the missions resulting in the massacre; and that this pamphlet, so most strangely published by Congress, with no rebutting statements accompanying it, was prepared by them to throw the blame of the massacre upon the American missionaries.

"Your Committee conclude by presenting for your adoption the following resolutions: —

"*Resolved*, That as members of the Congregational Association of Oregon, and long acquainted with the surviving members of the Oregon Mission of the American Board, we believe them to have been, and to be, persons of veracity and of sincere Christian devotion, and of unquestionable benevolence in their labors to civilize and Christianize the Indian tribes.

"*Resolved*, That their labors redounded immensely to the promotion of all American interests on this coast, if not indeed to the preservation of the country to the American Union.

"*Resolved*, That we learn with great satisfaction that the Rev. H. H. Spalding has collected authentic documents for a truthful history of the whole matter, conclusively refuting the foul statements of the Jesuits.

"*Resolved*, That we respectfully ask of Congress that, as this erroneous pamphlet of a foreign emissary of the Pope of Rome has, under their sanction, been given to the world, so a candid and truthful account of the matter thus treated of, which is now being prepared by an able committee of reliable American citizens, may also be published under their sanction, in a like Congressional document.

"*Resolved*, That from acquaintance with facts for the last twenty years, and other clear evidence, we believe that the missionaries, contrary to the statements made by Congress, did not abandon the mission at Lapwai, but were first forced away by the war; and that those who have since been anxious to return have been steadily excluded by Government officials, even to having their houses pulled down, and the agents of the Board threatened with violence if they persisted.

"O. DICKENSON,
I. V. BLAKESLEE,
ELKANAH WALKER,
} *Committee.*

G. H. ATKINSON,
Moderator of Oregon Association.

"ATTEST. CHESTER N. TERRY,
Clerk of Congregational Association of Oregon."

The resolutions passed by the Cumberland Presbyterians state their conviction that "the Roman clergy, then occupying the country, were the principal instigators of the Whitman tragedy," and that "the statements in the pamphlet referred to, concerning the Protestant missionaries in Oregon, are in the highest degree false and slanderous." Respecting Messrs. Whitman and Spalding they state, among other things, "to his [Dr. Whitman's] labors, more than to any

other one man, we are indebted for preventing what is now the State of Oregon and Territory of Washington, from falling into the hands of the British Government; to render which service to our Government and the cause of Protestantism, Dr. Whitman performed a journey across the continent in mid-winter. .... It affords us great pleasure to indorse what has been often affirmed by others, that Rev. H. H. Spalding and his amiable and and accomplished wife, now in heaven, have done more, through their labors as missionaries, to civilize and Christianize the Nez Perces tribe of Indians, than the Government has ever been able to accomplish by an outlay of vast sums of money. And further, that to their influence is mainly to be attributed the steadfast friendship of the Nez Perces, under all circumstances, to the white population, even when all the surrounding tribes — under Roman influence — were at war with the American people."

THE AWAKENED MISSIONARY ACTIVITY OF THE CHRISTIAN CHURCH.

THE interest now felt in evangelical efforts, both home and foreign, the multiplied forms of Christian activity, that are the glory of our time, date back to a period hardly beyond the memory of men now living. Eighty-one years ago, a young man whose heart the Lord had touched ventured to suggest to a company of clergymen, as a topic for discussion, the evangelization of the heathen world. So strange and unheard-of a theme drew down upon him the indignant rebuke, "Sit down, young man. When God wishes to convert the heathen, he will do it without your aid, or mine." At that time was it sadly true that darkness covered the earth, and gross darkness even the people of God, in reference to their great work — broken only here and there by the humble efforts of the Moravians, and some attempts in this country to reach the Indian tribes. Not a dollar given, not a man in the field from any of the great Christian bodies of England or America. Where then were our Bible, and Tract, and Home Missionary, and Freedmen's Aid, and Church Extension, and Home Evangelization Societies; where our City Missions, and Sabbath Schools, and Young Men's Christian Associations, and the hundred other organizations for the relief of human suffering, the religious elevation of the masses?

The Spirit of God has breathed upon his people, in harmony with the providence that has been opening the way for the triumphs of the gospel. The spirit that stirred the heart of young Carey was not to be put down, but was to make him one of the chosen leaders of the grand army of conquest. Forty-two missionary societies, representing almost every branch of the Christian church, and eighteen hundred missionaries, now vie with each other in the fulfillment of the Redeemer's last command, and in courting his special presence and blessing. The growth of interest in the cause of foreign missions, as expressed by the contributions of the church, is hardly less significant — in 1788, 0; in 1808, $100,000; in 1828, $1,000,000; in 1848, $2,000,000; in 1868, $5,000,000.

What a constituency of loving Christian hearts is here represented! A thousand closely printed pages will not suffice to record the names of the donors

of last year. Not many rich, not many mighty, but Christ's little ones, — in Alpine valleys, amid the glens and highlands of Scotland, from humble English and American homes, in town and city, — have given of the scanty savings of hard-earned toil; and better yet, have given of their sons and daughters, and when all else has failed, have given of their prayers and tears. Here is the hiding of that power which is being used for the redemption of the world.

And the results! Who shall estimate them? Eight thousand native preachers, in more than a hundred different languages, unite with the missionaries of many lands in repeating the story of the cross; and three hundred thousand disciples, gathered from almost every tribe of the children of men, bear witness to its saving power, and the blessed hopes it inspires. And then there are the Bible and a Christian literature in these many tongues; the undermining of heathenism; the despair of the popular faiths; the conviction that the truth is with us; and all the vast preparation for the final conquest!

MISSIONS OF THE BOARD.

Zulu Mission.

(Southeastern Africa, near Port Natal.)

LETTERS FROM MR. ROOD.

THE annual meeting of the Zulu mission was held at the Umvoti station, in May last, and Mr. Rood wrote respecting it: "It has been a very delightful meeting, one which makes us value the influence of such meetings more than ever before. Besides our business sessions, religious meetings of different kinds were held every day; some with the natives, conducted in their language, and some by the missionaries and their families alone, conducted in English. The spiritual fellowship we enjoyed together was very precious and refreshing."

The past year has not been one of special progress in this field. Some passages from another letter from Mr. Rood, dated June 7, though having special reference to his own field, at Amanzimtote, may be of interest to the reader, as bringing to view, somewhat, the present condition and prospects of the people generally, and of the mission work among them.

Station Report — Happy Deaths. "Our congregations have remained about the same as in former years, whereas they should have increased. Four or five families have removed from the station to other places. While this may seem a loss to us, we trust that, by the influence they will exert where they have gone, it will prove a gain to the cause on the whole.

"Two members of the church, of several years standing, have been removed, we trust, to the better land. Their end was peace. In regard to one we may say, her end was more than peace, it was triumphant happiness. It is wonderful to see how the gospel of Christ, when received into the heart, however blind and dark that heart may have been before, brings with it an unfailing trust, by which the possessor is able to meet every evil, and even the 'king of terrors,' without a fear. To be permitted to witness the departure of such a spirit makes the missionary feel that all his sacrifices and labors are not worthy of a thought.

"We have added but one member to our church during the year. Three or four others made application to be received, but we thought best to wait for fuller evidence of their fitness. There was some special religious interest early in the year, soon after the week of prayer, and more recently there have been a few cases of interest; but we have not been permitted to see what we so much need and long for, a deep and general awakening among the people. Our Sabbath-

school and the monthly concert have been sustained with a good degree of interest, and our day-school has also prospered. We hope this will do better still the coming year, as we have secured one of the graduates of the boys' seminary to take charge of it.

"We have usually had a good attendance at our weekly prayer-meetings, though I have noticed that the females have not been as regular as in some former years. Some of them have large families to care for, and feel that they have good reasons for their absence; but I fear they do not realize the influence of such absence on their own hearts, and on the state of religion in general. Individual responsibility; personal consecration to Christ; active service in his work; causing our light to shine brightly before men; these are topics upon which I have dwelt more frequently during the year past than ever before; but they are topics which the people seem slow to appreciate. I have occasionally held evening prayer-meetings in the dwelling-houses of the people, and I hope to do so more regularly, as I find them seasons of profit.

"Nembula and William [native helpers] have been very regular and faithful in the Sabbath services at their outposts during the year. The congregations at these places are not large; I think the average is between twenty and thirty, at times there are sixty or seventy. There are people enough in the vicinity of these places, if they were desirous to attend services, to make large congregations; but all novelty in assembling to hear the word of God is a thing of the past, and there is not the influence of custom, as among white people, to lead them to come together. On the other hand, custom would keep them away. Still there is a desire to show a friendly feeling, and therefore those who are near at hand will come, especially if the preacher goes to their kraals and invites them.

The People have heard the Truth. "Most of the adults in all this region, I suppose, know enough of the gospel way of salvation to lead them to see that to become Christians requires a new heart and a new life, — a life which differs very much from the one they now lead, — one that will require the cutting off of many loved customs and sins. They know enough to exercise an intelligent faith in Christ — that faith which is unto salvation. I every year more and more realize, that our great need in reference to our work, both at our stations and among the people of the kraals, is not so much *knowledge* as the presence of God's Spirit. We find that our strength and our labors, of themselves, are weakness, and our only help is in the strength and grace of one who is all powerful.

Call for a Native Laborer — Progress. "The natives living in the vicinity of Imbumbulu, a place about six miles distant from this station, where Nembula usually holds service on the Sabbath, expressed a wish, more than a year ago, to have a native missionary or teacher reside among them, and to have a day-school established for the education of their children. I have tried to find a man suitable to occupy the post as a missionary, but my efforts thus far have been in vain. I have now the prospect of securing the services of a young man who has just left the seminary, who will make a good teacher; but not being professedly pious he will not, of course, conduct the Sabbath services. Nembula will have charge of these as usual, and I shall also frequently visit the school, and hold services.

"I look upon that as a very important and inviting field. I doubt whether there are any people in the country, not residing on a mission station, who are more favorable to civilization, or to the reception of Christianity than they. In regard to civilization, I may mention that, so far as I know, they were the first tribe in the country to commence the purchase of plows and the training of oxen. There are now but few kraals in the whole tribe which do not own a plow and a few oxen. When I ride among them, I see in every direction fields of corn, beans, sweet potatoes, etc., cultivated by the plow. I have often seen several plows at work within sight from a single point. They also make for themselves sleds to draw ma-

nure, wood, etc., and some of them are beginning to purchase carts. A few months since, when riding in that direction, I met eight sleds drawn by oxen, coming from the bush loaded with wood. Certainly this is something new and strange among Zulus who, scarcely five years ago, made use of the pick only. It is the more strange, as all this work is performed by men who formerly did little but drink beer and make deadly forays upon each other — while the *women* were required to perform the main drudgery, both in the field and about the hut — and by those who are still living in their kraals. The proposal to have a school for their children came from themselves, and to prove their sincerity I asked them to aid in erecting a building for a school-house, and they have done so to some extent. The wattles have all been cut by them, they have loaned their oxen to draw the poles from the bush, and they gave encouragement that they would furnish the thatch; but as yet only about half the required quantity has made its appearance, and I fear I shall be able to get but little more from them.

"There are two or three other important places, centres of other tribes, but a short distance from this, where I hope to induce the people to favor the starting of schools much in the same way. Whether I shall find them ready for it this year I cannot say; but if not this year, I believe the time is not distant when they will call for them. In any case, these will be good outposts for preaching services, and I shall hope to make arrangements by which services may be regularly sustained at all these points.

Difficulties — A Scattered People. "The people among whom we labor live in a scattered manner over the country. There are no cities or even villages of Zulus, though sometimes their kraals are termed villages, for want of a civilized word by which to speak of them. The kraals are composed of huts varying from one to a dozen, the usual number being from four to eight. The population of these kraals varies from six individuals to fifty, ordinarily from fifteen to thirty, a large part being children. These kraals are scattered over the country, usually from half a mile to a mile apart, though sometimes we find several nearer together. There are no roads except foot-paths from one to another. Occasionally there is a more prominent foot-path, leading to some chief's kraal, or striking across the country to some tribe beyond. Wagon roads are rare, and chiefly confined to the districts occupied by English people.

"One of the difficulties in our work is to obtain assemblies of people to whom we may preach, especially on the week days. During the day, the people are usually absent from their kraals much of the time, scattered in different directions, so that itinerating is up-hill work. We may visit several kraals and find opportunity to speak to but few people. In comparison with some other fields, we find it somewhat difficult to reach the body of the people. It is like laboring in a rural district instead of a city or large village. But of course this has its advantages as well as disadvantages.

No Literature. "Another cause which retards our work is the fact that the people have no literature and no education. We have been obliged to commence at the bottom. Not only have we been required to reduce the language to writing, to make the books, and perform most of the teaching, thus far, but also to create the desire, so far as they have any, to be taught. The people not having been accustomed to the use of books feel very little the need of them, and as a body, are very indifferent on the whole subject of education. We see much improvement in this regard. Some of the people are beginning to realize the value of education, but there is still great indifference, and even aversion, on the part of the many.

Unfavorable Influences. "The circumstances of the natives of this colony differ very much from what they were in the earlier years of the mission, when they had little knowledge of English people and the English government. Their intercourse with the white people of the colony, during the last twelve or fifteen years, — and it is every year increasing, —

is making an impression upon them in different ways. It seems to quicken their mental powers, to increase the range of their thoughts and the amount of knowledge, to awaken a restless, trading, mercenary spirit, and, I may add, a selfish and proud spirit; and as much of their intercourse is with the lower class, and often with those who have little conscience, or regard for what is right and proper, the natives are often led to supplement their own heathen and vicious customs with the immoral and debasing practices of white men — dishonesty, lying, stealing, drunkenness, smoking, disrespect to superiors, indifference to the Sabbath and to religious instruction, etc.

Intellectual Traits. "No one intimately acquainted with the natives will dispute that they possess good intellectual abilities. They have good perceptive faculties, are quick to pick up items of knowledge, have wonderful memories, and their reasoning powers are good on subjects with which they are acquainted. But the sum total of their knowledge is very limited. They are exceedingly fond of reasoning, or rather discussing, however trifling the topic which may arise. Their views may be shallow, or even absurd, but the deficiency is supplied by declamation and positive assertion. The passion for hot and noisy discussion may properly be called a trait of character. It helps supply, though very poorly, the want of books and other means of gaining knowledge. How far this trait is favorable to the progress of Christianity among them is a question.... It requires much skill, and the glowing love of Christ in the heart, aided by the Holy Spirit, to make a serious impression upon the consciences of such men. Even native Christians, when conversing upon religious topics, are, I think, too apt to let the habit and the love of discussion interfere with the simple desire to know the truth. I have often noticed this with regret in the adult classes in the Sabbath-school.... This habit does not favor the growth of the gentle and childlike spirit with which we should receive the teachings of God's Word.

"Another thing we notice in the native character is a want of thorough independence and stability.... When we see, as we sometimes do, those who for a season, it may be for years, have given us comfort by their walk and conversation, yielding to temptation and led away more and more into sin; when we see church members of long standing still clinging to old superstitions, and to heathen views and customs; when we see members of the same church get angry with each other, and make use of furious language, and it may be come to blows; when we see a readiness to screen each other by prevarication, by concealing, or at least excusing wrong acts; when we see such things, we long to witness more frequent examples of stability and firmness. People sometimes complain of the uncompromising sternness of puritanism, but we would rejoice to see more of its spirit instilled into the hearts of the Zulus.

"To establish and propagate a pure Christianity among a people so full of superstition, so led about by fleshly appetites, with so many customs based upon the gratification of these appetites, and a people, at the same time, so grossly ignorant, will require much of courage and firmness, as well as love and zeal, on the part of missionaries not only, but of the members of the churches at home.

"I fear I have given too dark a coloring. I will endeavor to give some brighter touches soon, for there is much that is bright and encouraging in our work. The work is the Lord's, and by his truth and his Spirit it shall triumph."

LETTER FROM MR. TYLER, JUNE 10, 1869.

The following paragraph from a letter from Mr. Tyler, of the Esidumbini station, may fitly stand in connection with the foregoing, from Mr. Rood.

"In reference to my own station I would say, in reviewing the past year, that in some respects we have seen a decided change for the better. There has been a greater regard for the Sabbath, a more regular attendance on preaching, and a higher appreciation of educational privileges. This has been pleasing, but we have not seen that growth of piety in individual church members which we had

hoped to see. It is painful to contemplate the inclination, on their part, to imitate their heathen friends in indolence and quarrelsomeness. Some of the 'unfruitful works of darkness' they have abandoned, but alas, they are constantly pierced through and through by what the lamented Dr. Poor used to call 'the three long thorns in heathendom — the lust of the flesh, the lust of the eye, and the pride of life.' We received to church fellowship, at our last communion, four adults, on profession of their faith, and restored one suspended member. We have several young men on our station, heads of families, who pray daily, and have applied for baptism, but we have concluded to give them a year's trial before receiving them into the church."

GENERAL LETTER FROM THE MISSION.

The general mission letter, from which some passages will now be given, came to the hand of the editor after the preceding extracts from letters of individuals had been sent to the printer; otherwise this general letter might have taken the place of a portion of those extracts; but a more complete view of the case will be presented by using both.

Defective Christian Character. "Spiritual life in too many of our church members is languid, so much so as to awaken fear that what some of them once seemed to have was but a seeming. Heathenism personified, is Legion. A thousand of these demons may be cast out and many still remain. We have church members who have given us reason to hope that they are the children of God; they are clothed, and in some good sense, we trust, sitting at the feet of Jesus; yet we can see that they are not *wholly* in their right mind. Their darkness has been changed to twilight, not to perfect day. Like the blind man partially restored to sight, they 'see men as trees walking.' They see moral principles much in the same way. A positive commandment, requiring or forbidding a specified thing, they readily understand; but how things not specified are required or forbidden by the same commandment, they see very imperfectly. Hence they are not easily made to feel that they must abandon any old custom or personal habit which cannot be directly and roundly denounced as a sin, however many the sins and evils which have invariably followed, and will continue to follow, the allowance and practice of such custom or habit. To this defect in their moral vision we ascribe many of the imperfections seen in their Christian character."

Some of these "imperfections," and the apparently increasing influence of certain pagan customs are noticed, and the letter proceeds: —

"Now in view of what has been stated, must we say that we are at the beginning of a revival of heathenism? We feel some apprehension that it is even so; and that other demons, not dead but sleeping, may awake, and work to your and our sorrow. We are grieved, because the things we have named may greatly tend to deaden piety in our churches, and cause the impenitent to continue resting in their false security. This may be already manifest in the diminished number of added members during the last, as compared with the preceding year.

A Brighter Side. "You now have the dark ground of the picture we have to lay before you. There is a brighter side. In the first place, our church members are not altogether heathen. In some of them we see very little heathenism left, and of the most of them we have hope that they will be kept by the power of God, through faith, unto salvation; yet of some we have doubt, fearing that they will faint and fall by the way.

Native Helpers. "We have twelve native assistants, who labor in word and doctrine. Most of them labor with much regularity, and all are faithful men, superior in knowledge to those who hear them, and therefore able to teach others. Four of the twelve are regarded as home missionaries, and are located at some distance from any of our stations; the remaining eight are more immediately under the direction and control of individual missionaries. With God's blessing we hope, in no long time, to see a larger agency of this

kind at work in our field, which is, all over, 'white already to harvest.'

Seminaries and Schools. "This hope will be realized by the aid of our male seminary, in which all things are managed, and instruction is given, much to our present satisfaction. We already have some addition to our agency from this institution. A class of six graduated lately, and all are engaged as teachers in our schools; two of them as assistants to Mr. Ireland. Our male seminary is a garden-spot in our field; it will yield precious fruit, we have no doubt.

"The female seminary, with Mrs. Edwards at the head, is now fairly under way, with twenty-two pupils. Out of this school we expect much good to come for this life, and for the life hereafter. If mothers make the men, this institution must be set above all price. O, how many times have we sighed to see, on our several stations, even one intelligent native mother, with a good degree of womanly refinement; one who would be a pattern to others in the keeping of her house, and especially in the instruction of her children; one whose cleanly habits and proper bearing others would feel to be not above the attainment of a native woman. Some of us may live to see so great a sight, or at least a great improvement in those who will receive so much wise tuition and judicious training under Mrs. Edwards.

"But our hope for the spread of light, and the growth of seemly order, does not rest alone on our seminaries. We have before us a highly encouraging prospect in the hundreds of children growing up in our day and Sabbath-schools, and under the preaching of the gospel. It is impossible that these children should become a generation just like the heathen who live outside of such influences, in 'a land of darkness, as darkness itself.' We feel sure that the body of them will, in ten thousand ways, spread the light they are receiving, and thus will largely help to drive out an ancient, ugly brood of superstitions, the offspring of depraved minds in profoundest ignorance, and the cause of countless miseries. If we fail not in our duty to them, we may confidently believe that many of these bright and playful children will yet become Christians, and some of them preachers of righteousness, and wise to win souls for Christ.

Increasing Light. "The desire for instruction is so great and so widely spread among the people, as to make us wonder. How great the change! We do not mean that they are willing to pay much or anything for it. We mean that they are more than barely *willing* to be instructed, they *wish* it. Had we teachers of sufficient age and stability of character, with other necessary means, we might establish many schools, and add hundreds of scholars to the hundreds we already have.

"In this general survey of our work and field there is another fact worthy of notice. The knowledge of the way of salvation is not confined to our stations, nor to their near neighborhood. A great many of the heathen in the land have been told, many times, how they can be saved. Not a few of them, who are now far from us, have, at some time, lived on or near a mission station, where their attendance was frequent, if not regular. Our church members, wherever they go, are helping to spread the knowledge of divine truth. In no unimportant sense it may be said, 'the kingdom of God is come nigh' unto all this people. If their desire to enter this kingdom was equal to their knowledge of the way to do it, Christians among them would soon be counted by the thousand."

Madura Mission — Southern India.

CHEERFUL PAYING OF TITHES.

MR. CAPRON, of the Mana Madura station, in a letter dated April 24, mentions facts of interest in regard to the movements among the people under his charge in regard to tithes, and on the subject of temperance.

"Since my last I have had occasion to report the statistics of my stations for the annual letter, but in nothing did I find so much cause for rejoicing as in the advance in contributions, to be traced chiefly to the plan, adopted by a part of the people,

of giving a tenth to the Lord. This advance was from 36 to 115 rupees, or more than 200 per cent. This is an average of a little more than ten annas, or five eighths of a rupee, to every man, woman, and child of the congregations; and, what is of more importance, it is an average of at least a rupee to every member of the families who gave anything whatever in benevolence.

"In regard to the subject of the tenths, I have been much gratified to see how readily the native Christians accept this as the Bible plan of benevolence. They receive the proposition with as much apparent consent and approval as they receive the eighth and ninth commandments; and I have only the same fear that they will transgress the injunction to bring all the tithes into the storehouse, that I have that they will transgress the injunction to be honest and truthful; namely, that temptation will surprise them, and lead them to use what they had intended to give to the Lord, and what they would have given if some one had stood by at just the right time to ask it.

"The blind preacher's sermon was greatly enjoyed in my stations, and was of much service to us, though we had begun the habit of giving a tenth a year before.

"I mentioned in my annual report having given a good deal of time to the object of getting the people to pray in their families. I have also been urging the duty of reading the Scriptures, and of personal labor for the salvation of others.

TEMPERANCE.

"At our Local Committee meeting a new subject came up, and one of which few of us comprehended the full importance — the subject of temperance. All the catechists and other mission helpers present at the meeting, with one exception, were ready, or persuaded, to sign the pledge, though some quoted the example of English missionaries and of the bishop, and others remembered, regretfully, the injunction to Timothy about his 'often infirmities.'

"But from the meeting of the Local Committee we carried the reform to our congregations, and with very good effect. I was surprised to find how much of drinking there was among the Christians, and equally surprised to find how readily they signed the pledge, though I doubt not that nearly all intended to keep it in good faith. The habit of drinking Palmyra toddy is very common among some castes, and is no more thought of than the drinking of beer by Englishmen.

"We had most success with the temperance pledge where we had most success with the tenths. Only one young man of the congregation held out, and would not sign, though I plead with him a full hour, a Mohammedan neighbor sitting by to clinch my arguments and to add his good advice. I need not say that this young man is not a member of the church.

"There was, however, a member of the church who was drinking toddy, as he said, by the advice of a native physician, and who at first declined to give up the habit. It was a Sunday when the rest signed their names to the pledge, and that night this man drank again as usual. The next morning, soon after rising, he was suddenly struck down by some disease, and for some time lay as one dead. Some thought that he was dead. The chief man of the congregation was called, a man of much influence and a church member. 'This is no sickness,' said he; 'this is nothing else but the finger of God;' and every person in the crowd of Christians and heathen standing around fully believed what he said. He then kneeled down before them all, and earnestly and at length besought the Lord to have mercy and to stay his judgments. The answer to the prayer seemed to all to be as manifest as the providence which had smitten the man down. He soon caught breath slightly, and thence went on to recovery, and a few days later, when I came to the village, he gave up all his excuses and added his name to the pledge."

Eastern Turkey Mission.

TRAVELING IN TURKEY.

MR. PARMELEE, of Erzroom, having attended the annual meeting of the mission at Harpoot, gives the following account of his journey to and from that place:—

"I started from here on Friday, the 21st of May, taking with me only *one* traveling companion — a somewhat risky experiment in this land of robbery and outrage. We took no baggage except what the horses we mounted would readily carry.

Among Friends. "Saturday night found us at the village of Melikan, one of our out-stations, where we were very cordially greeted by our Protestant friends, and entertained in the most hospitable manner. On the Sabbath we held three services with the people, and engaged in much profitable conversation. Monday morning we forded, with great difficulty, the rapid and swollen stream that flows through the lovely Melikan valley — being forcibly reminded of Paul's 'perils of waters' — and struck directly up the face of the opposite mountain, soon finding ourselves floundering in fathomless drifts of snow, though the sun was exceedingly hot, and the glare from the snow blinding to the eyes. Fortunately I had provided myself with colored spectacles, which saved my eyes from what might otherwise have been serious injury. That night we were again among friends, at Geghi, where persecution has tried the brethren with its fierce fires; but their zeal and self-denial know no bounds. The next day we were climbing over mountains where the numerous by-paths of the flocks and herds sorely bewildered and led us astray. But in the absence of forests, which so generally delight the eye in mountain scenery in America, we were constantly refreshed by the sight of flowers, rich and beautiful, many kinds of which, growing here in the wildest profusion, are cultivated by you with the utmost care.

A Comfortless Night. "But alas, what strange and sudden contrasts one often meets in this land! Night found us in the midst of indescribable squalor and filth. Our room was separated from the stable by a thin wicker-work, plastered over with mud and cow manure. In one corner was a loom, next to that was the dairy department, and next to that the hennery. Fortunately one corner remained in which my camp-bedstead could be put up, while the family and my traveling companion arranged themselves for the night on the mud floor, as they could find unoccupied niches. My companion had scarcely laid down before he bounded to his feet, shouting, 'They will eat me up!' 'What will eat you up?' 'Why, *fleas*, of course.' Thankful that 'the fleas' could not *hop* quite so high as my bedstead I dropped to sleep, and arose in the morning refreshed — more determined than ever to stick to my traveling bedstead, whatever some people may say or think about the 'extravagance of missionaries.'

The Return — Superstition. "Six traveling days brought me to Harpoot. My return was even more rapid, occupying less than five days of travel, though I was fifty-six hours in the saddle. At a certain place we stopped at noon, under the trees by the village fountain, and my companion went into the village to procure some food for ourselves and horses. He soon returned, accompanied by a villager bringing barley for our horses and bread and buttermilk for ourselves. At the same time a bit of cotton string was thrown on the ground near me, which I was requested to tie on the arm of the villager's son, with my blessing, that he might be relieved of the chills and fever from which he was suffering. I endeavored to explain to them that the string could do no good, though we should always ask God to heal our souls and bodies from all their diseases. The father and mother seemed to accept my views, but begged that I would pray for their son, who stood by, violently shaking with the ague. I complied with their request, and prayed as earnestly as I could for the spiritual healing and enlightenment of the whole village. After prayer, inquiry was made for the string, which I had inadvertently taken in my hand and twisted

around my fingers. They seized it eagerly and tied it around the boy's wrist, and turned away evidently expecting an immediate and perfect cure. I looked after them sadly, pitying their superstition, and realizing more than ever how necessary were the operations of the Holy Spirit to bring them to a saving knowledge of Christ.

A Night out-of-Doors. "One night I was unable to find a village which was not deserted, the people having gone to the mountains to pasture their flocks and herds; so I was forced to stay out-of-doors all night. The cold night wind beat so fiercely about my head that sleep was out of the question, and so, piling high the brush on the fire, I sat musing till morning — listening to the clear warbling notes of the nightingale. Another night found me in a stable of the filthiest kind, and filled with every sort of animal, from a buffalo down to a flea. If I had not been exceedingly tired I could not have slept amid the quarrelings of the fowls and the hideous roars of the buffaloes; but as it was, they only served to rouse me to an early start in the morning."

In a more recent letter (dated July 14), Mr. Parmelee mentions a short tour among villages east of Erzroom, and remarks: "This tour gave me a little glimpse of the vastness of our field, of the painful degradation of the people, of their eagerness to buy and read the Word of God, and of their readiness to welcome teachers and preachers to labor among them. I was more impressed than ever before with the vast importance of our training-class, and of its remaining and laboring here."

CHAPEL BUILDING — LIBERALITY.

Mr. Williams, of Mardin, in a brief letter, dated July 13, mentions a noteworthy incident thus: "The little Protestant community of Karabash, numbering only six, all young men and without means, are trying to build a chapel. It will cost 4,000 or 5,000 piasters, and we help them 1,500. Brother Andrus was so interested in their mode of putting their own shoulder to the wheel, that he proposed to have me mention their case at the monthly concert here, and ask our people to help. I consulted the pastor. He thought they would give 200 piasters. I thought they might give 100. I told Mr. Andrus *he* must present their case. So after I had finished my missionary intelligence I turned to him, and he made his maiden-speech in Arabic, to the intense delight of the people. They assented to the proposition. The pastor said, 'Let us finish it up *now*,' and headed a subscription list with 20 piasters. About 110 to 115 persons were present (30 to 40 of them women, who gave 45). The total subscription was 678 piasters, or 170 days' labor! It has nearly all been paid in."

A BEGINNER'S EXPERIENCE.

Mr. Pond, who reached Mardin, Eastern Turkey, in December last, where he is engaged mainly, for the present, in the study of Arabic, writing on the 14th of July, gives a somewhat playful account of his experience; and readers of the Herald will not be unwilling to see some portions of his letter.

"Thanks! thanks! for that providential (and very prudential) appropriation for the seminary. This is the event I've been waiting for to set my pen running again. The good tidings we received in Diarbekir, homeward bound from annual meeting at Harpoot, whither we all had been, much to our profit and delight. Annual meeting is also another event to break, most acceptably, the monotonous, half-student life of a new missionary; monotonous indeed if the language to be acquired is like its own native desert — dry and immensely spread out, without beauty, or any such thing, save here and there a stopping-place for the eye of the professional philologist and the diligent Hebrew student.

"To the ear and to the eye, on the page written or printed, it is irksome and unsatisfying. In this particular experience I have the sympathy, to the full, of all the Mardin circle. You may say, — A nearer acquaintance may result in a different experience. But you must not forget Mr. W——, who has been at the language, to find some form or comeliness, these twenty-one years, and can find no more fitting symbol for it than to call it 'the language

of the camels.' The best that can be said of them is, that they have the poise of awkwardness.

"But you may desire to know how far we have become Arabs. My wife has less opportunity for study or conversation than I, and has begun to understand the text of a sermon and some isolated sentences, and can speak with the cook sufficiently to be comprehended without difficulty. He knows no English. We read daily with a native, who knows precious little of the grammar however, and Mrs. P. has acquired a very fair pronunciation, as compared with those who have studied a longer time.

"The teachers are gaining rapidly, having the whole charge of the school for the women. Their health is on the whole good for the first summer, in so warm a climate. As for ———, he had a fine start in America, and has not failed to improve it. Pronunciation is said to be good. Begins to 'to talk in meeting.'

"For myself, I have come to the comprehending, or perhaps better, the *apprehending* state, when the student can follow the train of thought accurately and pretty comfortably; but cannot comprehend the meaning of every articulation and word. Not messing at the same table as Mr. W. has been of disadvantage to me, specially as teacher we have literally none. . . .

"Gradually I am drawing the people into conversation, through my efforts to benefit them physically, by what little medical advice a layman like myself can give them. All station-business is done at the other house, as they have the use of their tongues; hence follows 'to him that hath,' etc. But the people, finding I can talk a little on most subjects that concern them, are making more frequent visits.

"Meanwhile I have made some use of my eyes, and can read almost any portion of the Gospels with little aid from the Lexicon; am beginning the 'Acts of the Apostles,' with my native to correct pronunciation; have some excellent grammars — German and French; and the scientific, literary knowledge of the twisted tongue is not in great arrears. I only mention my disadvantages to explain any possible want of progress for the past six months, not to complain, for perhaps all difficulties could not have been obviated; hence I am ready to overcome them, specially as thereby I'm to break the barrier between me and the people down. Not to be wholly idle, I have presumed to install myself in the mathematical chair of the Mardin school, and am engaged daily, from half-past 10 A. M. to 12, almost constantly, in conversation; of course limited more or less to one class of subjects. Half the class have already advanced — despite a month's interruption of a partial nature, during our absence at Harpoot and Diarbekir — to Interest and Partial Payments, and do, most of them, *better* than young men at home usually do.

"I am gradually putting on the harness, you see, and learning to use the uncouth weapons of an ancient date. Have been constrained to say a few words, at several different times, before a small meeting of natives, in Cullith and in Goely, near Mardin."

Syria Mission.

ZAHLY — PROGRESS — AN ERROR CORRECTED.

MR. BIRD wrote from Beirut, July 19: "I was at Zahly a week ago and found the state of things encouraging. There was a good roomful to hear me preach, in spite of the orders of the bishop that very day. The leaven is working slowly but surely, and I was glad to have over sixty attentive listeners where a year ago there was no regular preaching. If the gospel is received in Zahly, it will tell throughout the mountain. The avowed Protestants in the place are few, and most of them were out of town. It would be very hard for any of them to get patronage enough to maintain them in Zahly.

"There was a misstatement in the June Herald [page 205] about the Zahly painter, from the fact that *two* were confounded. The *uncle* became a Protestant years ago, and moved to Beirut, where he joined the church. He is now in the cotton business, I believe, in Egypt, and so far as I know, has done well. The later case is that of his nephew, a younger and more promising man, who joined our semi-

nary in January, united with the church in the spring, and entered the theological class when they commenced their studies in May. He appears unusually zealous and devout, and I trust the Lord has raised him up for his own work. He is one of the marked, uncommon cases of religious experience in the land. He was the champion of the Greeks in Zahly, and their saint, and their chagrin may be imagined. They want him to hold his tongue; but he says, 'I cannot but speak of the things which I have seen and heard.' His wife does not oppose him, but seems convinced of the truth of his views, and shows an interest in regard to her own salvation. Her father, though by profession still a Greek, is more than a 'Nicodemus,' coming openly and habitually *by day* to the preaching, and declaring that what he hears is the truth. He asserts that he can thus do much more for Protestantism than if he called himself a Protestant. He is, to say the least, one of the most influential men of his sect in the place. Miss Wilson and her school occupy his house, it being leased for the purpose, and his relations form a good portion of the school and congregation.

BHAMDUN—ADDITIONS TO CHURCH.

"Bhamdun having been left without a shepherd, we have taken on ourselves the responsibility of furnishing them with preaching. Suliba Jerwan has been there most of the Sabbaths of late. They are very urgent to have a church building erected, promising to do what they can. The remaining church members residing there have joined the Abeih church, by letter. They are seven in number — four of them males.

"Thus far, this year, twelve have joined our little church [at Beirut] by profession. Most of them have long been applicants. We expect to see several more before the close of the year; not that there is any special interest at present, but there are many cases of long standing.

"Some are manifesting more interest than heretofore in the question of self-support on the part of the native churches, several stating their intention to give one tenth of their income to the Lord."

WOMAN'S WORK.

LETTER FROM MISS SEYMOUR — HARPOOT.

Miss Seymour, of the Harpoot girls' boarding school, writing to the Secretary, June 25, thus refers to the work in which she is engaged: "I must tell you a little about *our* work — Miss Warfield's and mine. I think she wrote you last winter how much we enjoyed going to the near villages with these missionary brothers, to hold meetings with the women, and also to do what seemed still more profitable to them — talk with them individually. At one meeting, I had one hundred women present. Then again, we had requested our pupils, at the close of school last fall, to write to us during the winter of their work in the villages to which they were to go, as the wives of preachers or as teachers. These letters kept coming in all winter, and helped greatly to keep up our prayerful interest in our scholars, as well as to give us an opportunity to send back encouraging and loving words to them, which we knew they greatly prized. And it was useful to us also, in making us more skillful in writing Armenian.

"We have now 50 pupils in our school, 17 girls and 33 women. Twenty will graduate this fall. We shall be very glad if, each year, the school increases in pleasantness to us in the same ratio that it has already done so. We enjoy it now more than I can tell you. A very pleasant feature is this: every night, after school, the Christian *women* among the pupils assemble in one of the recitation rooms for a fifteen minutes prayer-meeting. Sometimes the fifteen is prolonged to thirty minutes, there seeming to be no place to break off; one confession of coldness, or expression of gratitude, or earnest prayer, following another in quick succession. And at the

same time, the girls, in three respective rooms, are sending up the voice of prayer for a blessing on our school. We think these meetings are productive of great good, in keeping each one alive and awake to her own spiritual condition. And we are earnestly hoping that God will give us that baptism of the Spirit we so greatly need.

"Another thing we have found most profitable. Last summer we visited all our pupils in their homes, and as we spent evening after evening in this way, we felt that we could not afford to do without the influence it gave us among them. In school hours we have little time to cultivate any social feeling between ourselves and them; but as we go to their houses, see their children, and understand their trials and circumstances, we feel better prepared to sympathize with them, and we know it greatly endears us to them. We have this year visited most of our scholars, — those who are sick several times, — and after vacation shall try to go the rounds again."

Miss Warfield, connected with the same school, wrote July 10: "Two years ago, when we came in sight of this Turkish kanakh (large house), it was one of the happiest moments of my life; and we can truly say, after these two years of labor, — the toils and difficulties of the new language, the watchings by sick-beds, the winter touring in cold and snow, and the summer fatigues and trials in school, — that it is indeed a *blessed* work, and we rejoice that our dear Father brought us here, and has given us strength for his service.

"I can indeed say it is *better, far better* than I *dared* hope when you first told me of the work, and asked me if I would like to have a part in it. I never enjoyed any teaching so much as this, though it is in a foreign tongue. The Bible lessons are the most delightful to me, and I have learned to prize its precious truths more since living in this land. I think the earnestness with which these women seek to understand its truths has awakened in me a new interest; and then I have been led to study it much more, and consequently to love it more."

THE GIRLS' SCHOOL IN BEIRUT.

Miss Everett wrote from Beirut, July 17: "Since your letter came our hearts have been rejoiced, O, so greatly rejoiced, by *the conversion of the oldest and most valuable of our assistant-teachers* — one who has been five years in the school, who has long well known the truth, and who for a year and a half has been passing through a severe conflict, out of which we feel she has assuredly come renewed in heart. She has asked for admission to the church, and has only been put off for a time, for prudential reasons. More than this, *two of our pupils* hope they have begun a new life in Christ Jesus, and so far as we are able to judge, they seem sincere. Being young, we cannot know how they will endure; but one of them has always been one of our most conscientious, reliable girls, and she has a brother whose influence is excellent upon her. Both of these pupils are from Protestant families, but the teacher's friends are all very decided Greeks."

RECEIPTS OF THE WOMAN'S BOARD,

FROM AUG. 1ST TO SEPT. 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Chesterfield. A thank-offering, $1 00

VERMONT.

Middlebury. By Mrs. Ladd, from Miss Martha Hough, to constitute herself and Miss L. Simmonds L. M's, 50 00

NEW HAMPSHIRE.

Stratham. Mrs. Olivia Lane, to constitute Mrs. Fannie D. Sinclair, L. M. 25 00

MASSACHUSETTS.

Boston Highlands. Eliot ch., annual subscription, add'l, by Mrs. Anderson, $14, also later, $2, 16 00

Boston. "A friend," 5 00

Chelsea. Broadway ch., Mrs. C. Powers, annual subscriber, $1; for A. B., from retrenchment in dress, $35; 36 00

Auburndale. From ladies, to constitute wife of Rev. Calvin Cutler L. M., $25; Mrs. N. A. Alden, to constitute herself L. M. $25; 50 00

Barre. Mrs. Arnold Adams, to constitute herself L. M. 25 00

North Chelmsford. Rev. and Mrs. B. F. Clark, to constitute Mrs. B. F. Clark L. M., $25; Fanny Munger's missionary-box, being pennies saved, $1; 26 00

Monson, Aux. Of wh. from Mrs. Dea. Porter, $25, to constitute Mrs. Hadassah Deney L. M., and $25 from Society, to constitute Mrs. John Packard L. M.; 68 00

Falmouth. "A friend," to constitute Mrs. James P. Kimball L. M. 25 00

Sale of jewelry, in part, 7 00

Webster. "A friend," to constitute Mrs. Parmenas Keith L. M. 25 00

Uxbridge, Aux. By E. L. Biscoe, 36 00
Upton. By "friends," to constitute Mrs. George P. Claflin L. M. 25 00
Newton Centre. Mary H. Cornelius, 3 00
Wellesley Aux. Soc. By Mrs. H. F. Durant, to constitute Miss Asa Baker, Mardin, Eastern Turkey, L. M. $25; by Mrs. A. D. Webber, to constitute Mrs. M. Watkins L. M., $25; by Mrs. N. Dana, to constitute Mrs. G. N. Dana, Boston, L. M., $25; by Mrs. C. B. Dana, to constitute herself L. M., $25; by annual subscription, used to constitute Mrs. E. G. Little, Miss M. S Webber, and Miss Hannah Rollins, L. M's, $75; 175 00
Winchester. To constitute Mrs. Stephen Cutter, Mrs. Henry Cutter, and Mrs. N. W. C. Holt, L. M's, 75 00
Cambridgeport. Mrs. Russell L. Snow, to constitute herself L. M. 25 00
Andover. Miss Sarah A. Dole, to constitute herself L. M. 25 00
Marshfield. Mrs. Sarah L. Bourne, to constitute herself L. M. 25 00
South Boston. Phillips ch., Miss Mary Lincoln, to constitute herself L. M. 25 00

CONNECTICUT.

East Haddam. Mrs. Sarah B. Parsons, to constitute herself L. M. 25 00
Colchester. Mrs. William Stebbins, 1 00
West Woodstock. Mrs. H. E. Carpenter, 5 00

NEW YORK.

Syracuse. Mrs. Hibbard, $2; Mrs. Britton, $1; 3 00
Penn Yan. Mrs. Charles C. Shepperd, to constitute herself L. M. 25 00
Buffalo. Westminster ch., Aux. By Mrs. F. Gridley, Treasurer, 75 00
Watertown. Mrs. James K. Bates, annual subscription, 2 00

PENNSYLVANIA.

Philadelphia. "L. A. C.," a monthly subscription, 25 00

DELAWARE.

Glasgow. Mrs. Ed. Webb, to constitute Miss Mary E. Webb, L. M. 25 00

OHIO.

Cincinnati. Mrs. B. E., wife of Rev. B. P. Aydelott, to constitute herself L. M. 25 00
Edinburg. Mrs. M. A. Bingham, 2 00

$981 00
For Quarterlies, 26 00

Total, $1,007 00

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM SEPT. 4TH TO SEPT. 7TH, 1869.

Mrs. J. V. Farwell, 376 Wabash Avenue, Chicago, *Treasurer*.

ILLINOIS.

Chicago. 2d Pres. ch., $90.00; 1st Cong. ch. $15; Mrs. C. G. Hammond, L. M., $25; 130 00
Evanston. Ladies' Aux. Society, 80 10
Galesburg. Ladies of 1st Cong. church, 122 60
Lake Forest. Ladies of Pres. church, 25 00
Lawrence. Missionary Circle, 1 00
Princeton. Mrs. Abby P. Converse, in part, to constitute L. M. 10 00
Canton. Mrs. Harriet S. Vittum, to constitute herself L. M. 25 50
Unknown. "Fruits and Flowers," 5 00

MICHIGAN.

Jackson. Woman's Miss'y Soc., for salary of Miss Dean (of wh. from Mrs. Eliza Page, to constitute Mrs. Henry Kellogg, L. M., $25), 100 00
Kalamazoo. Female Sem'y, to constitute Misses Amelia and Jane Smeed L. M's, 68 25
Southfield. 1st Pres. s. s., in part, to constitute Miss Anna Jeffrey L. M. 3 00

WISCONSIN.

Beloit. Benjamin Brown, to constitute Mrs. Lucy A. Brown L. M. 25 00
Fox Lake. A. B. S. 2 00
Friendship. Mrs. S. A. Harrison, 50
Geneva. Woman's Miss'y Society, 13 00
New London. Woman's Miss'y Society, 5 00
Milwaukee. Spring st. Cong. ch., for salary of Miss Pollock, 25 00
Oconomowoc. Woman's Miss'y Society, 7 44
Stone Bank. Sarah Drummond, 50
Wauwatosa. Woman's Miss'y Society, 21 00
West Salem. Ladies of Cong. ch., to constitute Mrs. Hannah Benton L. M. 25 00
Whitewater. Woman's Miss'y Society, for Miss Pollock's salary, 40 00

IOWA.

Algona. Woman's Miss'y Society, 2 25
Decorah. By Mrs. E. D. Adams, $1.25, Mrs. C. L. Dibble, $1.25, Society, $7.50, 10 00
Denmark. Woman's Miss'y Society, 12 50
Fairfield. Woman's Board of Missions, 21 10
Marshalltown. Cong. Woman's For. Miss'y Soc. $35; by Mrs. M. S. Rogers, $10; 45 00
Muscatine. Young Ladies' Miss'y Circle, to constitute Miss Ella Woodward L. M. 42 70
Newton. Woman's Miss'y Society, 4 59
Oakfield. Miss Jennie McCowen, 1 00
Polk City. Young Ladies' Bible-class, 50
Tabor. Ladies, 11 00
Toledo. Woman's Board of Missions, 11 25

MINNESOTA.

Faribault. Ladies of Plymouth Cong. ch., by Mrs. J. K. Greene, to constitute Mrs. Dr. Stevens L. M. 25 15
Montecello, 4 55
Red Wing. Rev. D. E. Wells, to constitute Mrs. Wells L. M., for support of girl in Mrs. Bissell's school, 25 40

OHIO.

Painsville. Ladies' Miss'y Society, 33 00

MISSOURI.

Kidder. Woman's Miss'y Society, 5 00

NEW YORK.

Brooklyn. Miss H. A. Dickinson, in part, for L. M. 5 00

Total, $944 88

MISSIONS OF OTHER SOCIETIES.

BASLE MISSIONARY SOCIETY.

THE forty-fifth report of this Society was submitted to the annual meeting, held in the city of Basle, June 30th, 1869, by Inspector Josenhaus. The items of expenditure for the previous year were as follows: For the Missionary Institution at Basle, 69,922 francs; for cost of administration, etc., 87,621 francs; for the African mission, 220,035 francs; for the East India

mission, 377,700 francs; for the China mission 63,052 francs; for other laborers, 9,953 francs. As the disbursements were 4,767 francs greater than the receipts, the debt advanced to 173,753 francs.

The number of European laborers actually in the field was 153; of whom 93 were men; but how many of these had received ordination, the report does not state. The native agency is as follows: Native deacons, 3; itinerant preachers, 4; catechists and evangelists, 90; male teachers and helpers, 54; female teachers, 28; heathen teachers, 25. The additions to the congregations during the year were 510, the number reported by the African mission alone having been 372. The candidates for baptism were 123 in India, 110 in Africa, 71 in China.

REFORMED (DUTCH) CHURCH.

The Gospel Field, published by the Board of the Reformed Church, for September, contains letters from India and China which so well express the feelings of missionaries generally under circumstances like those referred to, that the republication of extracts in the Herald cannot be amiss, and may help to avert from our own missions similar embarrassments. Dr. W. W. Scudder, of the Arcot mission, India, wrote April 5th:—

"I cannot tell you, my dear brother, what a gloom has settled down upon us all since reading your letter of February 9th, regarding the appropriations for this year. Our current expenditure, owing to the natural expansion of our work, is considerably larger than that of last year. . . . Fearful inroads must be made in our work in order to cut it down to the appropriation, namely, $22,500 gold.

"I really do not know what we can do, or where we can begin the work of destruction. Everywhere there are importunate calls upon us for expansion. Our field seems rapidly ripening for the harvest. We are just bearing the first-fruits of our labors into the house of our God. It is trying, very trying, just as we are bringing them in, to think that we must hang up our sickles and leave the harvest to perish for want of gathering.

"I do not blame the Board. I know they have done all in their power to avert the evil and to help us. They have staggered long enough under a fearful debt. We cannot expect them to give what they do not possess. Their inability, however, does not remedy our difficulty.

"There is a feeling through the mission that we are laboring in vain and spending our strength for naught. We are willing to work to the utmost of our strength, and to test that strength far beyond the limits of prudence, but there must be the hope of success to inspirit us. If we are under the conviction that we shall not have the pecuniary means to bring in the harvest, our spirits must flag and our hands must fall wearily at our sides. That conviction is pressing itself upon us, and we are ready to take up Hezekiah's lamentation, 'the children are come to the birth, and there is not strength to bring forth.' I must acknowledge that I have not, in all my missionary experience, been so extremely discouraged as I am now. Year after year, I have been hoping that matters would brighten, but they become darker and darker.

"If we reduce our work, so as to bring it within $22,500, we must dismiss a large number of helpers, or disband some of our schools, or abandon many of our village congregations. Which shall we do? Alas, alas, to do either is ruin! Then all aggressive work is out of the question, when we cannot retain even what we have. I have poured out my complaint to the Lord, and I must to you also, my brother. There is a sort of relief in giving expression to the griefs of our burdened hearts."

Mr. Davis, of the Amoy mission, China, wrote June 10:—

"When Mr. Rapalje, Mrs. Davis, and myself left America last January, the time was the week of prayer. The night before we sailed Christians met to pray, especially for missions. Our own church prayed for its missionaries to start on the morrow for Japan and China. Many petitions were offered that China might be open to receive the gospel. With cheered hearts we came hither. We expected those prayers would be answered. God has heard them.

"Hardly were we settled in China when

tidings like these reached our ears: From the west comes, The persecution of the Chha-thau-po people has ceased! The Christians are invited back, and the heathen have entered into bonds not to disturb the Christians in their worship of God. Thus a door to a large portion of country is open to admit the gospel.

"This good news is scarcely told, when from the north comes the cheering word, The Tong-an difficulty is nearly settled; and not only is that important city open to the truth, but a large region beyond is ready to listen to the doctrines of Jesus.

"The echo of our thanksgiving has hardly died away, when from the large island of Quemoy, on the east, is borne a message for missionaries and native helpers to come and teach the many thousands there of a Saviour.

"While our hearts are yet thrilling with joy at these glad tidings, the chilling message from the church at home falls on our ears, 'Do not spend one dollar more than your appropriation.' What can it mean? Is our beloved church halting on the field of battle? When the foe is retreating, will she stand still and suffer him to regain strength and courage? Does she mean to bid her forces stay the pursuit? What will be the report borne to the Captain of our Salvation? Have we been mocking God? Our prayers are before him. As he is answering them, shall our halting, our neglect to take advantage of them, cause those prayers to remain before God as empty, mocking words? God is doing his part, shall we refuse to do ours? To stand still now is to lose the victory so nearly won! A short delay may tell fearfully in the future.... What must we, what can we do? The finger of God's unerring providence points to these millions. We turn our eyes wistfully to America, our hearts go anxiously to the Mercy-seat."

MISCELLANY.

A FAREWELL GATHERING.

On Wednesday P. M., September 8th, there was a gathering of great interest at the lecture-room of Park Street Church, Boston. Several companies of missionaries, connected with the American Board, were to sail soon for different fields of labor, and it was thought best to hold one general farewell meeting, not for formal "instructions," but for informal religious services and Christian social converse. At the opening, Dr. Clark, Secretary of the Board, stated that in all, within the months of September and October, 29 persons, male and female, were expecting to take their departure for foreign fields — on the 11th of September a company of 8 for the several missions in Turkey; by the first steamer for China, 7; by the second steamer for China, 6 (two of whom, Mr. and Mrs. Greene, would probably commence a mission in Japan); and within the month of October, 4 would leave for the Madura and two for the Mahratta mission, India, one for Ceylon, and one for Central Turkey. Of the whole number, twenty go out as new laborers and nine return to their fields after visits to this country. Seventeen of the number are women, and six are young ladies, going to engage in educational and other efforts for their own sex. Another fact indicates the comprehensive character of this missionary work. The 29 persons represent ten States of this Union, and 4 are children of missionaries, from as many different fields: Maine, 1; New Hampshire, 4; Vermont, 1; Massachusetts, 4; Connecticut, 2; New York, 4; Ohio, 3; Illinois, 4; Wisconsin, 1; Pennsylvania, 1; Sandwich Islands, 1; Ceylon, 1; Madura Mission, 1; Mahratta Mission, 1. One (Mr. Greene, going probably to Japan) is the son of a former Secretary of the Board, and grandson of another Secretary — Mr. Evarts.

The lecture-room was well filled, notwithstanding the rain; the religious exercises, conducted by Dr. Clark, were opened by singing a single verse — "Come, Holy Spirit," and prayer by Dr. Wood, of New

York. Brief remarks were made by Rev. Dr. Anderson, Mr. Harding, missionary to the Mahrattas, Mr. Wilder of the South African mission, Mr. Greene, Mr. Bushnell, of the Gaboon mission, and Mr. Treat, of the Home Department. Prayers were offered by Rev. Drs. Laurie, Hooker, and Thompson, and by President Blanchard, of Illinois; and the audience sang — one verse on each occasion — "Jesus shall reign"; "From Greenland's icy mountains"; and "Waft, waft, ye winds, his story."

The addresses by the missionaries were all cheerful and hopeful, and they expressed themselves as glad of the opportunity to serve the Master in distant lands. The advice from those not missionaries was, that they should keep close to Christ and lean on him. Mr. Treat gave an encouraging account of the condition of the finances of the Board. The formal part of the meeting lasted about an hour, after which nearly an hour was spent in social converse, giving a large number of those present opportunity to form the acquaintance of the missionaries. Then, by invitation of Deacon Farnsworth, the missionaries and their personal friends partook of a collation; and not the least interesting feature of an occasion long to be remembered was the presentation of a beautiful bouquet to each member of the mission circle, by the officers of Park Street Church.

THE PREPARATION.

But a small part of the results of missionary labor can be expressed by statistics. They belong rather to the work of preparation; and the men whose labors may seem less successful, and attract less public admiration, may still be doing a work equally essential to the final victory. The moral change that passes over a heathen mind, or a heathen community, before it is prepared to accept the gospel, is far greater than can well be realized by those who have lived from infancy in the very atmosphere of Christian truth.

The character of this change, and much of the work already accomplished on mission ground, especially in the older fields, as India and Western Asia, is well expressed in a paper by Rev. W. Ashmore, of the Baptist Missionary Union, in the August number of the *Chinese Recorder*, published at Foochow. In the closing paragraphs of his article, Mr. Ashmore says: —

"*First*, There is a distinct work going on in individual minds, — that is, in the minds of those who, as regards a certain spiritual independence, are in the providence of God disintegrated from the mass of minds around them. In them we see the various parts of that complex moral change called conversion carried on rapidly, from beginning to consummation. The work thus done soon becomes visible; for such persons make an open profession of faith, and are received into the church. It is quite common for careless observers to regard them as exhibiting the sum total of missionary progress. But they who generalize in such an inconsiderate manner fail in a just comprehension of the subject. For,

"*Second*, There is a gradual work going on in compact masses of mind, by which the above-mentioned process of conversion is being repeated very slowly, but on a grander scale. There is the same loss of confidence in idolatry, taking possession of a community as it takes possession of individuals, and this followed by the same dim conception of the truth; but in this case the segments of the circle are very much larger, and require correspondingly more time to be traversed. Missionary congregations are proverbially fluctuating and uncertain. The number that can be induced to repeat their visits to the chapel sufficiently often to enable them to comprehend an outline of the whole truth is comparatively small. They come and go like the particles of water in a cauldron. They hear perhaps a truth or two distinctly, and then are gone. Another group collects to hear the same truth, or some other one, and then likewise disappears. So that as regards the general body of hearers, the missionary's work is not so much to fill a few minds with many truths, as to leaven many minds with a few truths. One man of a village can tell his neighbors that at the chapel they teach that there is but one God, and that idols

are vanity; and he may have been impressed with nothing beyond this. Another man has got hold of another idea, that there is to be a resurrection and eternal judgment. Another, that Jesus died on the cross as an atonement for sin. Here are some of the essential elements of faith. Here are some of the prismatic rays which, when supplemented and combined, form pure white light. We admit that until this concentration takes place no decisive results can follow. But if we are to believe in 'the conservation of force,' we are to believe also in 'the conservation of light.' It was a favorite speculation of Sir James Stephenson, that the coal formations were the stored up light and heat of some of the earlier periods of creation. So now there is much pure light being absorbed into the general comprehension throughout towns and villages. For we do know that people very often exchange with each other, in the way of conversation, the fractions of truth they have learned at different times and in different ways about Christianity. So that all those things are confluent towards the formation, in the general mind, of a more distinct and correct conception of what Christianity is, what it proposes, and what it demands. And from this prepared soil we shall have reason to look, in due time, for a remunerative harvest.

"Lest this should be deemed a visionary way of self-encouragement, we must adduce the first Christian church organized at Jerusalem. 'The number of the names together were about a hundred and twenty,' we are told in the Scriptures. No one will for a moment suppose this 'hundred and twenty' comprised all the results of the teaching of the Saviour and of his Apostles for three years. That it was not so is evident from what took place just after, when thousands who had been 'made ready,' were converted in a day. Neither does the 'number of the names' on church rolls disclose all the results of missionary labor now.

"Every one is familiar, perhaps, with the case of Rammohun-Roy, in India. Although he never became a Christian, he himself, and many adherents, renounced the polytheism of the day and sought refuge in a pure and lofty theism. Here his progress stopped. It required time for the logical sequences of his doctrine to incubate in the public mind. At the present time, a modern believer in him — Keshub Chunder Sen — has taken up the subject, and has pushed it on decidedly further in the direction of simple Christianity. A similar case is that of the late king of Siam. Before his ascension to the throne, he filled the office of the high-priest of Buddhism, which, it is well understood, is a religion of atheism. Pressed by the arguments of missionaries, he too, together with an influential portion of the priesthood, abandoned his atheism, and admitted the existence of a God, whom he then styled the 'superintending agency of the universe.' It is true that 'he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.' Although these persons have not progressed far enough to see that God is 'the rewarder of them that diligently seek him,' is it not something that they have been led to accept the first half of the proposition, and believe that 'GOD IS?'

"Missionary operations in China proper can hardly be said to date back of the opening of the treaty ports in 1842. This was only twenty-seven years ago. He who would guage the results of this brief period must take not only the number of professed Christians, amounting to thousands; he must also take the census of the tens of thousands who have accepted particular portions of the truth, and who begin to 'see men as trees walking;' and then of the hundreds of thousands into whose minds there has implanted itself the first suspicion they ever dared to entertain that idolatry is a cheat and a lie; and finally he must calculate the vantage weight of the present more correct and respectful public sentiment concerning Christianity, as compared with that entertained twenty or twenty-five years ago. Missionary expectations were then looked upon with a smile of quiet contempt, as something that would be barren of result, and be given up in weariness. It is not so now. Christianity is recognized by themselves as something that must be taken into account when measuring the forces that will

sway the future of the empire. The leverage gained by this improvement in public sentiment is of itself worth a generation of patient waiting."

WORK AMONG THE CHINESE AT HONOLULU.

REFERENCE has been made in the Herald more than once, of late, to the missionary work among the Chinese at the Sandwich Islands. The Honolulu *Friend*, of August 2, makes the following pleasant statements: —

"This good work among the Chinese portion of our community is both interesting and encouraging. Since the latter part of May, Sabbath evening services have been regularly held in the Bethel, Mr. Aheong having had on every occasion an attentive congregation, varying from about sixty to one hundred in number. On account of many of his hearers coming from various parts of China, he has always preached in two different dialects, so that all might comprehend. 'The truth as it is in Jesus' has been plainly set before them. To accommodate all present, Mr. Aheong presents his text in three different languages — English, Hawaiian, and Chinese. In connection with the Sabbath service, a Tuesday evening prayer-meeting has been held in the Bethel vestry; average attendance about eighteen. Several have taken part in speaking and praying, and it is encouraging to know that light seems dawning on several minds. One has declared his desire 'to be one of God's people.' At a late prayer-meeting, one present arose and addressed his countrymen on the benefits they were receiving, and the need of giving something towards helping the Hawaiian Missionary Board. Accordingly, at the following Sabbath evening service, many came forward and cheerfully gave for the cause, $12.70 having been presented from willing hearts.

"Two evening free schools for Chinese are in progress in Honolulu. Several of the scholars manifest an eager desire to learn to read the English language, and are doing uncommonly well. A very intelligent young man entered one evening as a new scholar, wholly unacquainted with the alphabet, and in a little more than half an hour he had learned it completely.

"The efforts put forth to instruct them are much appreciated by the scholars. One Saturday evening, a few weeks ago, two of the pupils attending the school in the Bethel vestry appeared at the teacher's cottage, with a large basket well stocked with cakes and fruit, wishing to express, in more than words, their gratitude for having a school to attend during their few leisure hours.

"The school is opened and closed with prayer. On one occasion the teacher was called away on urgent business, and left the exercises of the evening to be conducted by a friend, who was about to commence without prayer, when one of the scholars earnestly said, 'You peach,' 'you peach,' — meaning 'you pray,' which accordingly was done. This little incident shows that one heart there realized the propriety of looking above for help. The means used for the moral and spiritual improvement of the Chinese among us will, we trust, be blessed of God. 'Despise not the day of small things,' echoes from the sacred volume. The little pebble dropped on the bosom of the ocean sends out an influence extending all around. So the little pebbles of truth, falling on ears and hearts unused to such, will doubtless exert a goodly influence, further than ever we can see. This confidence is strengthened by the words of Him who has said, 'For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

HAWAIIAN MISSIONARIES FOR MICRONESIA

THE Honolulu *Commercial Advertiser*, of July 10, states: "The fine Missionary Packet *Morning Star* sailed on Thursday afternoon, the 8th of July, for Micronesia,

some three thousand miles westward of this port, taking fifteen passengers; among whom were Rev. J. F. Pogue, delegate of the Hawaiian Board, and five native missionaries with their wives and children. This is the largest number of Hawaiian missionaries that has ever left this port for a foreign mission. The farewell meeting at Kaumakapili Church, on the 7th, was one of unusual interest. The building was densely crowded with natives, whose interest in their departing friends was deep and sincere. Besides a charge to the missionaries from Dr. Gulick, each of them delivered an address, overflowing with Hawaiian eloquence and warmth. During the meeting, the company of missionaries and their wives, ten in all, stood up and sang, for the first time in Hawaiian, the beautiful hymn commencing, —

"Yes, my native land, I love thee,
All thy scenes I love them well;"

which has recently been translated by Rev. L. Lyons. It was one of the most touching scenes ever witnessed here, and few in the vast audience could suppress their emotions. Again, as the vessel left the Esplanade, the same company stood on the quarter-deck and repeated the hymn, a crowd of several hundred having accompanied them to the wharf to witness their departure. The brig will be absent about seven months, and during that time is expected to make explorations further to the westward than have yet been attempted. As war existed in the Gilbert Islands at the last accounts, her return with news from that quarter will be looked for with interest."

BIBLIOGRAPHICAL.

TAH'-KOO WAH-KAN: *or the Gospel among the Dakotas.* By STEPHEN R. RIGGS, A. M., Missionary of the A. B. C. F. M., and author of the Dakota Grammar and Dictionary. With an Introduction, by S. B. TREAT, Secretary of the A. B. C. F. M. Boston: Congregational Sabbath School and Publishing Society. 16mo. pp. xxxvi and 491.

THIS little volume, neat and attractive in its appearance, is well worthy of a thoughtful perusal by "all who love the Lord Jesus, and with faith and patience pray and wait and work for the coming of his kingdom," to whom it is "affectionately inscribed" by the author. For thirty-two years Mr. Riggs has been faithfully laboring for the good of the Dakotas. Thoroughly acquainted with the people and with the mission work among them, he has given many facts which will be new to most readers respecting the "land and the people," their "language," their "every-day life," their "amusements," their religious views (or views of the mysterious and supernatural), and "worship"; and then a history of the mission; the hardships, trials, perils — by no means slight — and successes of the missionaries; the story of that fearful outbreak of pagan and savage violence in 1862, and the noble conduct of the Christian Indians; of the wonderful work of grace which followed, and of subsequent labors and results — organized Dakota churches, Dakota preachers, Dakota pastors.

The author says in his Preface: "This book is the child of necessity. For several years past, friends of the mission have been asking for some account of the strange work of the Lord among the Dakotas. In 1867, the Synod of Minnesota, by a resolution, requested the missionaries to prepare and publish a history of this work." A committee of the Synod, after a careful examination of the manuscript, reported: "We cordially recommend it to the Synod as a work full of interesting and instructive narrative, facts, and incidents, and as eminently fitted to illustrate the power of the gospel among the Indians."

Mr. Treat, in his Introduction, says of the author and his book: "With the materials accessible to him, he might have constructed a more popular work; indeed, with the materials which he has actually used, he might have made a more thrilling narrative. But he has chosen to be thoroughly honest. He has preferred to understate many things, so that he might be sure not to overstate them. . . . Incidents that might have taken their place as gems in our sensational literature, he has set forth with the utmost simplicity. And that marvelous work of grace in 1862–63, which the God of missions was pleased to inaugurate so unexpectedly and so

strangely, and which may almost claim a separate chapter in the annals of the Church, he has described as if he were unconscious (though he was by no means unconscious) of the value and significance of his own record."

The Introduction is of no little value; presenting important facts in connection with the general work of missions among the aborigines of this country, the obstacles encountered in this work, and the success which has attended it.

BLIND HOHANNES—REMINISCENCES.

A MISSIONARY from Eastern Turkey, now in the United States, writes: "By a recent letter from Bitlis, we were informed of the death of 'blind Hohannes'; and now, from the August Herald, we have learned more particulars respecting that event. We were about to say 'sad event,' but how can it be called sad, when for him it was a joyful exchange? Though we mourn for his afflicted friends and the people of his charge, how can we help rejoicing for him, that he was able to accomplish so much in his lifetime, and that now he has gone to his reward—that his sightless eyes have been opened upon glories far surpassing anything to be seen in this lower world.

"We well remember the first time we met our dear departed brother. It was at Mashkir, an out-station of the Arabkir field. That was, I think, his native place; at any rate he was then residing there, keeping a small shop. We wondered how he could attend to his business, make change for his customers, and avoid being cheated. He satisfied our curiosity, showing us how he could readily know the value of almost any coin by the sense of touch.

"He was then a member of the church in Mashkir, and one day as he called to see us, some of the brethren present informed us of his remarkable knowledge of the Bible and wished us to test it. A large Armenian Bible was brought, a few verses were read, and he was requested to tell where they were found. His answer was quite satisfactory. Then other portions were read, and the same question was proposed respecting them. We were astonished to find that he could mention the book, and oftentimes the chapter and verse, correctly. That first interview was about twelve years ago, and since then his knowledge of the Scriptures had doubtless been increasing weekly, and perhaps daily, until his death.

"And we are glad to know, that his sermon at Harpoot on the subject of 'Tithes,' reported in the Herald of October last, has interested Christians in this and in other lands. A friend residing in San Francisco wrote us that he was much pleased with it and that it would accomplish much good. A gentleman who does business in Boston, soon after it appeared in the Herald, informed us that he had read it ten times—nine times at home and once in the monthly concert. We were not much surprised to learn, that about that time an unusually large contribution was made to the Board by the society of which he was a member.

"We well remember our departed brother. It seems as though we could see him now, dressed as usual in the style common to the Armenians of that region, with his long robe, reaching from the neck nearly to the feet, his girdle about his waist, his jacket, and red cap or 'fez,' with its long black tassel. His face, though pitted with the small-pox, from which in early life, probably, he suffered the loss of his eyes, bore marks of intelligence and cheerfulness; and when he was engaged in conversation, was often lighted up with a smile. His voice was deep, full, and clear, and now we seem almost to hear it, in earnest prayer or exhortation. Others there were among our native brethren who resembled him in faith, in zeal, and love for God's Word, but none of them could equal him in his knowledge of that Word. He has gone, but he still lives; his light still shines. 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.'"

PROGRESS AND CHANGES AT FOOCHOW.

MR. DOOLITTLE, who joined the Foochow mission in 1850, — nineteen years ago, — and has been for a few years past at Tientsin, in the North China field, having returned to reside at Foochow, wrote from that place May 31: "Many and great changes have taken place here during the last nineteen years. Among the most striking of these is *the progress of the missionary work*. *Then*, and for six years after, there was not one convert, *i. e.*, baptized convert here. *Now*, in this city and surrounding country, there are more than 900 baptized Chinese, in connection with the three missions established. There are now six boarding-schools for girls and boys, and young men having the ministry in view — three for boys and three for girls. There are five or six brick or stone-built churches on main streets in the city and suburbs, about sixty chapels and preaching-places in the city and country, about forty native helpers, and over sixty organized churches or Christian societies, scattered over a tract of country reaching more than fifty miles to the north, and sixty to the south; and from one hundred miles west, to the sea-shore on the east.

"Every year there are sixty or seventy millions of pounds of tea sent to other lands from this port. In 1850 not a single pound was sent. The trade in cotton piece-goods, and in woolens, has also largely increased, and so has, I am sorry to say, the trade in opium. Within one mile of my present residence there are over ten princely merchant palaces where, even sixteen years ago, there was nothing but miserable hovels or low rice fields."

TESTIMONY OF AN ENGLISH CONSUL.

IN a postscript to a recent letter, Mr. Parmelee, of Erzroom, writes: —

"You may be interested in the following extract from the Report of Mr. J. G. Taylor, English Consul resident in this city, and whose consular territory is nearly co-extensive with that of the Eastern Turkey mission. After giving a tabular view of the present state of the work, taken from the Annual Report of the American Board for 1868, he goes on to say: —

"'The community [of Protestants] contributed to various objects of Christian benevolence, including pastors' salaries, education, and general charities, six thousand seven hundred and sixty dollars in gold, an advance of one thousand dollars on 1867. The sale of four thousand and four hundred volumes of the Scriptures, and of more than eight thousand volumes of other books, is one of the best evidences of the awakened interest of the people, when one considers that the above sales were all effected in one year, and amongst a class which has only lately been taught to read.

"'Amongst the Nestorians, in addition, there are twelve out-stations, occupied by twenty-four native preachers, teachers, and catechists. They are under the superintendence of the American missionaries stationed at Oroomiah, in Persia. The Patriarch, Mar Shimon, through the British Vice-Consul at Mosul, Mr. Rassam, and some of the Nestorian bishops, lately sent a petition to the late Archbishop of Canterbury, in which they profess to be left in great spiritual destitution, oppression, and ignorance, despite the efforts of the American missionaries, and implore the aid of the high-church party. This movement has distracted the minds of the people and is devoid of sincerity, being simply a clap-trap to secure pecuniary aid or relief, through foreign interference, from political oppression. As such, I would emphatically indorse the words of the American Report, that "no aid or encouragement be given to a movement thus likely to disturb and embarrass the Christian work in progress."

"'The most interesting feature connected with the progress of Protestantism, and a proof of the sincerity of its members, consists in the efforts made by the different communities to become self-supporting, and independent entirely of extraneous aid. Such efforts are the more meritorious, as the Protestant is the poorest community in the country, while its taxes — from the sectarian revenge of the creeds its members have seceded from — are heavier than those paid by any other.'"

THE GOLD REGION IN SOUTH AFRICA.

WITH reference to recent gold discoveries in South Africa, Mr. Tyler writes: "I will just say, it would be extremely unwise for any American or European to leave his home with the expectation of making his fortune by digging gold in the wilds of Africa, without more satisfactory reports than those which have been received. Natal adventurers who have returned from the diggings are able to show specimens of gold obtained on *reefs* (no alluvial gold has yet been found), and shafts have been discovered which were sunk in olden times, but by whom is at present a matter of conjecture. Herr Mauch, the intrepid German explorer, whose representations of the gold fields attracted such attention in England and Australia, and who has lately been rewarded by the Royal Geographical Society with a gold medal, in recognition of his services to the cause of science, maintains that the gold fields will pay provided proper machinery be used for crushing. This traveler made a bold attempt to penetrate the ruins of the supposed *Ophir* of Scriptures, but was unsuccessful. For some reason not yet apparent, the Matabele tribe has kept out all foreigners from that locality for many years, and Herr Mauch well knows that death will be the penalty of any attempts to enter, unless he has permission from the reigning powers of the country. The whole region is at present in an unsettled state, but notwithstanding the difficulties in the way of explorers and gold-diggers, I think it will not be long ere the problem is settled as to whether the site of ancient 'Ophir' is really discovered, and whether gold is to be found in paying quantities in South Africa."

A MONTHLY CONCERT AT SEA.

MR. BUSHNELL, of the Gaboon mission, returned recently, on a visit to the United States, in the brig *Laura Gertrude*. He writes respecting the early part of the voyage (he was subsequently confined by severe illness): "We had worship morning and evening, and twice on the Sabbath, in the cabin, attended generally by all who could be spared from duty on deck. The first monthly concert evening I lectured on missions; and at the close proposed that we should see how much we could raise towards constituting the captain's wife an honorary member of the American Board. At worship the next evening it was announced that the passengers and six of the crew had subscribed one hundred dollars for the purpose proposed; which amount would be paid on our arrival in New York."

WORDS OF ENCOURAGEMENT.

A FORMER missionary of the Board, now preaching in Delaware, sending to the Treasurer a small sum from the monthly concert of his church, adds, from "the pastor and family, their special contribution in the time of need, $25," and writes: "Be assured, dear brother, love will prevail, — it is a mighty power, — the Treasury will be sustained, and your balance-sheet will be another hallelujah chorus to our dear Lord.

"But O, there ought to be no such shallow places in the river of Christian benevolence. Our beloved society should be borne forward on a stream ever widening and deepening, from month to month and from year to year. You ought not to have to tug her off the sand-banks in this way every year. But you are not toiling alone. Many, many earnest, loving hearts are buoying her up at the throne of grace, and Jesus, the Great Captain, is aboard and in command."

THE TREASURY.

AGAIN may the officers and all the friends of the Board at home, and especially its beloved missionaries abroad, say, "The Lord hath done great things for us, whereof we are glad." The receipts for the month of August were even greater than in August of last year — $146,228.73. The *donations* were, indeed, less, by about $12,000, than last year, but the *legacies* were $15,552 more. The whole income from the churches, for the year now closed, has been — from donations, $424,457.96

(last year $453,260.77), and from legacies, $93,562.26 (last year $73,903.44); total, $518,020.22 (last year $527,164.21). And so, again, in the final settlement of the year's accounts, there is but a small balance against the treasury, — $5,925.41, — and all may enter hopefully, as well as gratefully, upon another year of effort for a cause so manifestly dear to our churches, so worthy of yet more abundant liberality.

ARRIVAL.

A BRIEF note from Dr. West, who sailed from New York, with his family, returning to Sivas, Western Turkey, announces "safe arrival at our Eastern home" on the 7th of July.

EMBARKATION.

ON Saturday, September 11, the following persons left New York by steamer, for Liverpool, on the way to Turkey. Rev. Lucien H. Adams, and Miss Myra A. Proctor, of the Central Turkey mission, returning to their fields; Rev. Henry Marden, and Mrs. Mary L. (Cristy) Marden, of New Boston, N. H., going to the same mission; George C. Reynolds, M. D., of Chicago, Ill., and Mrs. Martha W. (Tinker) Reynolds, of Lyme, Conn., going to Eastern Turkey; Miss Ardelle Maria Griswold, of Morristown, Vt., designated to Cesarea, and Miss Minnie C. Beach, of Granville, Ohio, designated to Philippopolis, Western Turkey. Mr. Marden is a graduate of Dartmouth College and Andover Theological Seminary, and Dr. Reynolds, of Williams College and the Medical School of New York University.

DEATHS.

AT Mardin, Eastern Turkey, August 1, Hattie, daughter of Rev. Theodore S. and Mrs. Julia H. Pond, aged two years.

At Constantinople, August 3, an infant daughter of Rev. George F. and Mrs. Helen M. Herrick, of the Western Turkey mission.

DONATIONS RECEIVED IN AUGUST.

MAINE.

Aroostook county.		
Alva, Cong. ch. and so.		10 00
Cumberland county.		
Auburn, High st. Cong. ch. and so.	81 50	
Brunswick, Cong. ch. and so.	160 00	
Falmouth, 1st Cong. ch. and so.	25 00	
Gorham, Cong. ch. and so. 122.42; Mrs. Sally Landon, deceased, by Rev. Wm. Warren, Dist. Sec'y, 7;	129 42	
Gray, Cong. ch. and so.	5 78	
Minot, Cong. ch. and so.	30 00	
North Yarmouth, Cong. ch. and so.	20 00	
Portland, High st. Cong. ch. and so., ann. coll., in part, 300; 3d Cong. ch. and so. 81; St. Lawrence st. Cong. ch. and so. m. c. 37; 2d Cong. ch. and so. (9.10, less exp. 10c.), 9; W. W. Thomas, to const. BYRON GREENOUGH, H. M., 100; Mrs. Eliza Q. Goodenow, 20; three ladies, 17; William Oxnard, 4; a widow's mite, 2;	570 00	
Saccarappa, Cong. ch. and so.	38 00	
South Freeport, Cong. ch. and so., coll. 34, m. c. 3.50,	37 50	
Westbrook, 2d Cong. ch. and so. 16.38, less exp. 15c.	16 23	
Yarmouth, Central Cong. ch. and so. 92.35; Mrs. Mary Chase, 10;	102 35	1,215 78
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so.	88 57	
New Sharon, Cong. ch. and so.	18 00	
Strong, Cong. ch. and so., add'l,	7 00	
Temple, Cong. ch. and so., of wh. for Turkey, 3,	13 50	127 07
Hancock county.		
Amherst and Aurora, Cong. ch. and so. m. c. 5, Rev. H. S. Loring, 7,	12 00	
Bucksport, Elm st. Cong. ch. and so.	75 00	
Deer Isle, 1st Cong. ch. and so.	12 35	
Ellsworth, Cong. ch. and so.	52 00	151 35
Kennebec county.		
Augusta, South Cong. ch. and so.	88 70	
Gardiner, Cong. ch. and so., for the debt,	21 26	
Hallowell, a friend,	6 00	
Monmouth, Cong. ch. and so.	11 00	
Waterville, Cong. ch. and so.	10 00	
Winthrop, Cong. ch. and so.	41 12	128 08
Lincoln county.		
——— a Friend,	10 00	
Bath, Central Cong. ch. and so.	162 00	
New Castle, 1st Cong. ch. and so. 11; 2d ditto, 8;	19 00	
Rockland, Cong. ch. and so., with s. s. dona., to const. Mrs. MARY T. STARRETT, H. M.	70 00	
Thomaston, Cong. ch. and so., ann. coll.	70 45	
Topsham, Cong. ch. and so. 48.76; S. P. Benson, 25;	73 76	
Union, Cong. ch. and so.	16 00	
Warren, Cong. ch. and so., to const. Rev. W. H. BEARD, Freedom, Me., H. M.	50 00	
Washington, Calvin Starrett,	30 00	

Wiscasset, Cong. ch. and so., ann. coll., for support of Miss I. C. Baker, Mardin, Turkey, 60 00
Woolwich, Cong. ch. and so., ann. coll. and m. c. 36 00—597 21
Oxford county.
Andover, Cong. ch. and so. 28 50
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, 1st Cong. ch. and so. (of wh from a member, 20, ditto, 10), 79.34; a friend, 5; 84 34
Brewer, 1st Cong. ch. and so. 46 57
Dedham, Cong. ch. and so. m. c. 50 00
Hampden, Cong. ch. and so. 40 55—221 46
Piscataquis county.
Garland, Cong. ch. and so. 12 00
Union Conf. of Churches.
Bridgton, Cong. ch. and so. 16 70
Brownfield, Cong. ch. and so. 4 25
Lovell, Cong. ch. and so. 30 00
North Waterford, Cong. ch. and so. 33 00
Sweden, Aaron Woodbury, 1 00
Waterford, Cong. ch. and so. 59 00—143 95
Waldo county.
Belfast, 1st Cong ch. and so. 15 00
Sandy Point, Cong. ch. and so. 65 25
Searsport, 1st Cong. ch. and so. m. c., for the debt, 25.50; 2d ditto, 17; 42 50—122 75
Washington county.
Machias, Centre st. Cong. ch. and so. m. c. 26; "Machias," 20; 46 00
Milltown (St. Stephen, N. B.), Cong. ch. and so., to const. S. H. Hitchings, and H. F. Eaton, H. M. 250 00
Whiting, Cong. ch. and so. 6 00—302 00
York county.
Acton, Cong. ch. and so. 7 50
Alfred, Cong. ch. and so. 40 80
Biddeford, Pavilion Cong. ch. and so., add'l, 25 00
Lyman, Cong. ch and so. 25 00
Saco, 1st Cong. ch. and so., Benev. Society m. c. 13.90; Mrs. Philip Eastman, 20; 33 90
South Berwick, Cong. ch., of wh. from a member, 5. Sarah W. Wentworth, of Berwick, 3.25, 8 25
Wells, 1st Cong. ch. and so. 50 00
York, 1st Cong. ch. and so. 44.50; 2d ditto, 15.50; 60 00—250 45

3,810 60

A friend, 20 00

3,830 60

Legacies.—Yarmouth, Mrs. Elisabeth R. Burbank, 75 00

3,405 60

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Alstead Centre, Cong. ch. and so. 29 68
East Jaffrey, Cong. ch. and so. 14; avails of watch and key, 8; 22 00
Fitzwilliam, Mrs P. Wright, 10 00
Gilsum, Cong. ch. and so. 2 00
Harrisville, Cong. ch. and so. 8 00
Hinsdale, Hiel Proctor, 20 00
Keene, 1st Cong. ch. and so., extra coll. for the debt, 135; 2d Cong. ch. and so. (of wh. from m. c. 11.38, E. Livermore, with prev. dona., to const. G. K. Livermore, H. M. 50), 61.38; 196 38
Marlboro, Cong. ch. and so. 30 11
New Alstead, Mary Fay, 5 00
Rindge, Cong. ch. and so. 11 00
Roxbury, Brigham Nims, 10 00
Sullivan, Cong. ch. and so. 25 00
Walpole, Cong. ch. and so., to const. Rev. L. Dickerman, H. M. 75 00
Winchester, Cong. ch. and so. 72 10—516 27
Coos county.
Colebrook, Cong. ch. and so. m. c. 27 00
Grafton county.
Bath, Cong. ch. and so. 18 00
Danbury, Cong. ch. and so., add'l, 2 00
Enfield, Cong. ch. and so. 5 60
Haverhill, Cong. ch. and so., add'l, 41 00
Lebanon, Cong. ch. and so., by Rev. C. A. Downs, 70 00
Lyme, Cong. ch. and so. (of wh. from m. c. 25), with prev. dona., to const. Mrs. Harriet S. Steele and Mrs. D. W. Dimick, H. M. 160 00
Plymouth, Cong. ch. and so., August coll. 15 40
Wentworth, Cong. ch. and so. 44 20
West Lebanon, Cong. ch. and so. 100; a thank-offering, 10; 110 00—466 20
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 43.13; G. F. Stevens, 10; 53 13
Bennington, Francis M. Whittemore, deceased, 25; Mrs. C. P. Whittemore, 2; M. E. and K. A. Duncan, 1 each; 29 00
East Wilton, Cong. ch. and so. 27 00
Francestown, Shadrach Seavey, 17 00
Goffstown, Abel Manning, for the debt, 10 00
Greenfield, Rev. and Mrs. Partridge, 1 33
Hancock, Cong. ch. and so. 30 00
Hollis, Cong. ch. and so. 70; a friend, 2; 72 00
Lyndeboro, Cong. ch. and so. 39 05
Manchester, a friend, 20 00
Mason, 1st Cong. ch. and so. 16.27, Rev. D. Goodwin and family, 15, 31 27
Mason Village, Cong. ch. and so. 16 30
Milford, Cong. ch. and so., to const. Henry Gilson, H. M. 200 00
Nashua, Olive st. Cong. ch. and so. 164.88; 1st Cong. ch. and so., extra coll. for the debt, 113; Pearl st. Cong. ch. and so., add'l (of wh. m. c. 13.16), 62.76; 340 64
New Ipswich, Cong. ch. and so., add'l, 17 00—903 72
Merrimac co. Aux. Soc. Geo. Hutchins, Tr.
Concord, South Cong. ch. and so. m. c. 70 64
Fisherville, Almon Harris, 10 00
Franklin, Cong. ch. and so. (coll. 45, m. c. 9 38, Asa B. Closson, 50), to const. Asa B. Closson, H. M. 104 38
Hopkinton, Cong. ch. and so. 24 00
New London, Mrs. Eliza Trussell, by Rev. George W. Gardner, 15 gold, 20 40
Pittsfield, Cong. ch. and so. 67 95
Salisbury, Cong. ch. and so. 50 00—347 82
Rockingham county.
Candia, a "Friend of Missions," 2 00
Exeter, 2d Cong. ch. and so. 100; 1st Cong. ch. and so. m. c. (51.54, less exp. 25c.), 51.29; a friend, through Dr. Anderson, 5; 156 29
Greenland, Cong. ch. and so. 103 75
Hampton, Cong. ch. and so., annual coll. 45 00
Kensington, Cong. ch. and so. 10 00
Kingston, Mrs. Patten, 1 00
Newmarket, T. H. Wiswall, 10 00
Plaistow (and N. Haverhill, Mass.), Cong. ch. and so., annual coll. and m. c. 76 00
Portsmouth, North Cong. ch. and so. 109.87, less express, 25c. 109 62
Salmon Falls, Cong. ch. and so. 10 00
Seabrook and Hampton Falls, Cong. ch. and so. 30 00
Stratham, Cong. ch. and so. 62.50, less express, 25c. 62 25
Windham, "Windham," 1 00—616 91
Stratford county.
Gilmanton, from a Life Member, 10 00
Gilmanton Iron Works, Cong. ch. and so. 5 00
Laconia, Cong. ch. and so., for the debt, 10 00
Meredith Village, Mrs. Sarah B. Norris, 5 00
Milton Mills, Union Cong. ch. and so. 11 00
Ossipee, Cong. ch. and so. 16 00

Rochester, Cong. ch. and so., to const. Rev. A. F. Marsh, H. M. 60 00
Sanbornton, Cong. ch. and so. 53 00
Tamworth, Cong. ch. and so. 45 00—215 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Acworth, Cong. ch. and so. 21 50
Lempster, H. T. Fuller, 10 00
Meriden, Cong. ch. and so., annual coll. 116.60, less express, 35c. 116 25
Newport, Cong'l ch. and so., to const. Perley S. Coffin and William Emerson, H. M. 170 59—318 34

8,410 76

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.
Middlebury, Cong. ch. and so. m. c., special coll. for the debt, 65 50
Orwell, Cong. ch. and so., extra coll. 22 48
Vergennes, Cong. ch. and so., August coll. 42 00—129 98
Bennington county.
Arlington, Charles Redfield, 10 00
Bennington Centre, 1st Cong. ch. and so. (ann. coll., of wh. 50, to const. Rev. J. W. Beach, Windsor Locks, Conn., H M., 342.15, m. c., 8 months, 32.99), to const. C. W. Swift, S. L. Robinson, and C. R. Sanford, H. M. 375 14
Dorset, Cong. ch. and so. 56 00—450 14
North Bennington, a friend, 9 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Barnet, Cong. church, a friend, for the debt, 2 00
Lower Waterford, F. R. Carpenter, 10 00
Lyndon, Cong. ch. and so. m. c., add'l, 34 87
Molndoes Falls, Cong. ch. and so. 9 40
Peacham, Ezra C. Chamberlin, 20 00
St. Johnsbury, North Cong. ch. and so., special collection for the debt, 615.21; South Cong. ch. and so. 52.50; T. Fairbanks, add'l for the debt, 500; "Friends of Missions," 500; Moses Kittredge, to const. M. H. Kittredge, H. M., 100; Mr. Chandler, 5; 1,772 71
St. Johnsbury Centre, Cong. ch. and so. 20 00
St. Johnsbury East, Cong. ch. and so. m. c. (add'l), 3 months, 20 00—1,896 98
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, College st. church, D. M. Phelps, 20; Job Lyman, for the debt, 10; 30 00
Colchester, Cong. ch. and so. 10 00
Jericho, David Hutchinson, 5 00
Jericho Centre, Cong. ch. and so. 43 50
Milton, P. Herrick, 1 00
Williston, Cong. ch. and so. 33 20—122 70
Essex county.
Guildhall, Cong. ch. and so. 11 60
Franklin co. Aux. Soc. C. B. Swift, Tr.
Highgate Centre, Cong. ch. and so. 10 00
St. Albans, 1st Cong ch. and so., (of wh. from Gyles Merrill, (to const. Martin A. Seymour, H. M., 100); with other dons., to const. John L. Chandler, William Wright, Lavina Brigham, and Florence Lyman, H. M. 445 24—455 24
Grand Isle county.
South Hero and Grand Isle, Cong. ch. and so. 50 00
Lamoille county.
Hyde Park, 2d Cong. ch. and so. 25 00
Stowe, Cong. ch. and so., for support of Abraham — student at Marsovan, 50 00—75 00
Orange county.
Bradford, Cong. ch. and so. 100, less express, 30c. 99 70
Chelsea, Cong. ch. and so., add'l — two individuals, add'l, 1 00
Newbury, Cong. ch. and so., coll. and m. c., add'l, with prev. dons., to const. George Burroughs, H. M., 73.34; Rev. H N. Burton, for the debt, 5; 78 34
Wells River, Cong. ch. and so. 59 75
Williamstown, Cong. ch. and so. 21 50—260 29
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. and so., of wh. m. c., balance, 14, Mrs. Richmond, 1, 15 00
Craftsbury, Cong. ch. and so., add'l, extra, 22 35
Derby Centre, Mrs. E. A. McPherson, 10 00
Greensboro, Cong. ch. and so. 19 93
West Charleston, Cong. ch. and so., annual coll. 75 10—142 38
Rutland county. James Barrett, Agent.
Benson, Cong. ch. and so., add'l, 2, friends, 2, 4 00
Brandon, Cong. ch. and so., special coll. for the debt, 116 43
Clarendon, Cong. ch. and so., coll. 98.35, m. c. 34.46, to const. Emeline Hosford, H. M. 132 81
Pawlet, Cong. ch. and so., add'l, 36 00
Pittsfield, Cong. ch. and so., add'l, 25 00
Pittsford, C. W. and wife, 10 00
Rutland, a friend, 10; Cent System, 3 65; 13 65
West Haven, Cong. ch., Dea. Hunt, 20 00
West Rutland, Lorenzo Sheldon, 20 00—377 89
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, J. Wood, 20 00
Berlin, Cong. ch. and so. 35 90
Montpelier, Cong. ch. and so., coll. 166 30, m. c. 22.15, 188 45
Northfield, Cong. ch. and so. 15 60
Roxbury, Cong. ch. and so., for the debt, 30 00
Waitsfield, Louisa M. Bailey, 5; E. A. Fisk, for the debt, 1; 6 00—295 05
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central Cong. ch. and so. m. c. 139.89; C. F. T., 50; 189 89
Dummerston, Cong. ch. and so. 21 35
East Westminster, Cong. ch. and so. 46 15
Fayetteville, Cong. ch. and so. 8 62
Grafton, Cong. ch. and so. 43, less express, 45c. 42 55
Putney, Cong. ch. and so. 19 55
Townshend, Cong. ch. and so 50 00
West Brattleboro, Cong. ch. and so. 35.20; Clark Jacobs, 50; 85 20
West Westminster, D. Goddard, 10; a friend, 5; 15 00
Wilmington, Cong. ch. and so. 6 00
Windham, E. H. I. 3 00—487 81
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville, of wh. from Mrs. Roswell Haskell, 20, Rev. S. S. Arnold, Newton Gage, Perry Haskell, Mrs. P. Haskell, Allen Murray, George Weston, 5 each, Miss C. A. Allison, 1, Mrs. Whitcome, 1, Emma P. Murray, 50c., Louis V. Haskell, 50c. 53 00
Chester, a friend, for the debt, 5 00
Hartford, White River Cong. ch. and so., 185, less express, 40c. 184 60
Ludlow, Cong. ch. and so. m. c., for the debt, 15 00
Rochester, Cong. ch. and so., add'l, to const. Rev. T. S. Hubbard, H. M., 11; "Friend of Missions," extra, 2; 13 00
Royalton, Cong. ch. and so., annual coll. 32, m c. 8 78; 40 78
Springfield, Cong. ch. and so., add'l, 14 15; a friend, 5; 19 50
Weathersfield Centre, Cong. ch. and so. 7 53
White River Junction, Mrs. E. Lincoln, 10 00
Windsor, Cong. ch. and so. m. c., 2 months, 11 00

Woodstock, 1st Cong. ch. and so. m. c. 11 00—870 41

5,126 97

B. 150 00

5,276 97

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so., add'l, 51 75
North Falmouth, Cong. ch. and so. 28 25
Orleans, Cong. ch. and so. 30 00
Provincetown, 1st Cong. ch. and so. 21 25
South Wellfleet, 2d Cong. ch. and so. 10 00
Truro, 1st Cong. ch. and so. 30 00
Wellfleet, 1st Cong. ch. and so. 70 00
West Barnstable, Cong. ch. and so. 8 65
Yarmouth, 1st Cong. ch. and so. m. c. 50 00—399 90

Berkshire county.
Adams, Cong. ch. and so. 175 00
Alford, Cong. ch. and so. 5 00
Becket, North Cong. ch. and so. 50 00
Lee, Cong. ch. and so., of wh. from Harrison Garfield, to const. JANE M. GARFIELD, H. M., 100; 750 00
Monterey, a widow, 1 00
New Marlboro, 1st Cong. ch. and so., annual coll. 112.85, m. c. 23.15, to const. S. W. WRIGHT, H. M. 136 00
North Adams, 1st Cong. ch. and so. 161 40
Peru, Cong. ch. and so. 88 85
Pittsfield, 1st Cong. ch. and so., ann. coll. (of wh. from W. G. Harding, to const. G. C. and M. C. HARDING, H. M., 200), 1,059; two ladies, 35; Prof. John Tatlock, for the debt, 10; 1,104 00
Sheffield, 1st Cong. ch. and so. 115 45
West Stockbridge Centre, friends, by Rev. Lewis Pennell, 27 20
West Stockbridge Village, Cong. ch. and so. 24, less express, 40c. 23 60
Williamstown, 1st Cong. ch. and so., annual coll. 219.30; Faculty and Students of Williams College, additional, 27; 246 30—2,633 30

Boston and vicinity.
Boston, of wh. from C. A. Torrey, for support of Rev. P. O. Powers, 500; James Fisher, 500; M. and M. H. Day, 200 each; Gardner Edmands, 200; Alvan Perry, to const. Mrs. SARAH A. S. PERRY, H. M., 100; N., add'l, 100; E. W. N., 65; Alvah Kittredge, 50; J. H. Ward, 50; a friend, 30; T. S., add'l, 25.50; a member of Essex st. church, 25; Mrs. James F. Baldwin, add'l, 25; C. B. B., 25; S. L. R., 20; a friend, 10; X., 10; "Willing heart," 10; a friend, 10; William Norton, 10; a friend, 9; a lady, 6; a friend, 5; "To help," 5; a friend of missions, 5; S. S. P., add'l, for the debt, 5; L. B. Horton, 5; Cash, 5; a friend of missions, for the debt, 5; a friend, 2; John Chips, 2; a lady, 1; 6,891 75
Chelsea, Broadway Cong. ch. and so. m. c. 33.77; Winn. Cong. ch. and so. (of wh. from Martha I. Chittenden, 5; m. c. 25.50), 30.50; a friend, 3; 67 27—6,959 02

Brookfield Asso'n. William Hyde, Tr.
Brookfield, S. G. W. Benjamin, 10 00
North Brookfield, Miss Persis Howe, for the debt, 5 00
Southbridge, a member of the Cong. church, 100 00
Sturbridge, Cong. ch. and so., special coll. for the debt, 25 00
Ware, a lady, 3 00—143 00

Essex county.
Andover, South Cong. ch. and so. m. c. 149.24; Theol. Sem'y Chapel congregation, 74.82; a friend, 15; 239 06
Lawrence, Lawrence st. Cong. ch., add'l, a friend, 5 00
North Andover, Trin. Cong. ch. and so. 18 75—267 81

Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury and Salisbury, Union Evan. ch. and so. 10 50
Amesbury and Salisbury Mills Village, Cong. ch. and so. 45 80
Bradford, Cong. ch. and so. 52 80
Byfield, "a thank-offering," 5 00
Haverhill, North Cong. ch. and so. 212; West Cong. ch. and so. 45; 257 00
Ipswich, South Cong. ch. and so. m. c. (170.25, less c't, 25c.), 170; 1st Cong. ch. and so., add'l, 19.51; 189 51
Newbury, 1st Cong. ch. and so. 66 00
Newburyport, Prospect st. Cong. ch. and so. (annual coll. 134.39, m. c. 75.92), 210.31; Whitefield Cong. ch. and so., add'l, 18.32; Mrs. Sarah W. Hale, for the debt, 100; Mrs. T. C. Tyler, 50; S. E. Bassett, 30; Mrs. Z. P. Banister, add'l, 10; "The widow's mite," 5; 423 63
West Amesbury, Cong. ch. and so., annual coll., to const. W. H. HASKELL, A. A. NICHOLS, and J. D. PIKE, H. M. 325 00
West Newbury, 2d Cong. ch. and so. 27 88—1,402 62

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Danvers, 1st Cong. ch., "a thank-offering," 12; a friend, for China, 2, for the debt, 10; 24 00
Lynn, Central Cong. ch. and so. 100; North Cong. ch. and so. 40; Tower Hill Chapel ch. m. c. 10; Miss F. A. Robbins and sister, 20; 170 00
Manchester, Cong. ch. and so., coll. 63.85, m. c. 10.50, friends, for the debt, 50; 124 35
Middleton, Cong. ch. and so. 25 00
North Beverly, Cong. ch. and so. 126, less c't, 25c. 125 75
Peabody, Cong. ch. and so., add'l, 107 88
Salem, South Cong. ch. and so. (ann. coll. 655.75, m. c. 70), to const. J. P. TILTON, J. T. CARTER, IRVING STONE, and C. H. HAYWARD, H. M., 725.75; Crombie st. Cong. ch. and so., to const. Rev. HUGH ELDER, H. M., 350; Rev. S. M. Worcester, D. D., deceased, — from sales of "Life of Samuel Worcester, D. D.," 2.75; 1,078 50
Topsfield, Cong. ch. and so. 138; Abby E. Cleaveland, 15; 153 00
West Boxford, Cong. ch. and so. 55 00—1,868 48

Franklin co. Aux. Soc. L. Merriam, Tr.
Ashfield, Cong. ch. and so., to const. Rev. WEBSTER WOODBURY, H. M. 55 85
Charlemont, Cong. ch. and so. 30 00
Coleraine, Cong. ch. and so. 8 00
Conway, Asa Howland, 10 00
Deerfield, Ortho. Cong. ch. and so. 39 00
East Charlemont, Cong. ch. and so. 20 00
East Hawley, Cong. ch. and so. 10; "East Hawley," 5; 15 00
Greenfield, 1st Cong. ch. and so. 65.26; 2d ditto (m. c. 22.44, Rev. Samuel H. Lee, 25), 47.44; W. B. WASHBURN, to const. himself H. M., 100; 212 70
Leverett, Cong. ch. and so. 33 00
Montague, 1st Cong. ch. and so., add'l, m. c. 68 65
New Salem, Cong. ch. and so. 12 50
Northfield, Trin. Cong. ch. and so. 32 15
North Orange, Cong. ch. and so. 13 00
Shelburne, M. A. Anderson, 1 00
South Deerfield, Cong. ch. and so., to const. CHARLES PHELPS, H. M. 100 00
Sunderland, Cong. ch. and so. 100 00
Wendell, Cong. ch. and so. 5 00
West Hawley, Cong. ch. and so. 18 65
Whateley, Cong. ch. and so. 56 00—880 50

Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Agawam, Cong. ch. and so. 70 00

Chester, Cong. ch. and so. 16 75
Chicopee, 1st Cong. ch. and so. (coll. 87.50, m. c. 51.20), 188.70; 2d ditto, add'l, 130; 2d ditto, add'l, 118.75; 387 45
Chicopee Falls, a friend, 2 00
East Granville, Cong. ch. and so. 28 10
East Longmeadow, Cong. ch. and so. 71 00
Holyoke, 2d Cong. ch. and so., add'l, 115.91; 1st ditto, 17; 132 91
Huntington, 2d Cong. ch. and so., coll. 70.90, m. c. 31.60, 102 50
Longmeadow, Cong. ch. and so. (Gents Benev. Asso'n, 107, Ladies' ditto, 59.35, m. c. 41.43), 207.78; Miss L. Booth, to const. Mrs. M. B. Haralson, H. M., 100; 307 78
Ludlow, Cong. ch. and so. 65 68
Mittineague, Cong. ch. and so. 80 68
Monson, Cong. ch. and so. (coll. 178.26, m. c. 46.74), 225; A. W. Porter, 600, a friend, 10, 835 00
Palmer, 2d Cong. ch. and so., to const. Rev. B. M. Fullerton, H. M. 60 50
South Wilbraham, Cong. ch. and so. 111 98
Springfield, South Cong. ch. and so. 344; North ditto, to const. Joseph Stone, George W. Ray, T. M. Brown, and C. S. Hurlburt, H. M., 452.10; Olivet ditto, add'l, (of which from Arthur, 30), with previous dona., to const. Horace Kibbe, Henry Collins, and W. A. Spooner, H. M., 200; "friends," 2,000; 3,496 10
Westfield, 2d Cong. ch. and so. (of which special coll. for the debt, 108.14), 222.27; 1st ditto, 154.67; Mrs. Mary A. Dickinson, for the debt, 100; Mrs. H. Holland, 5; 481 94
West Springfield, Cong. ch. and so., to const. J. N. Bodg, H. M. 127 00—6,877 32

Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, 2d Cong. ch. and so. 23.50; Prof. J. H. Seelye, 50; Rev. L. P. Hickok, D. D., L.L. D., 30; Prof. E. S. Snell, 10; Leavitt Hallock, 5; 118 50
Belchertown, Cong. ch. and so., in part, 187 00
Chesterfield, Cong. ch. and so. 40 00
Cummington, Village Cong. ch. and so. 41 80
East Hampton, 1st Cong. ch. and so. 155 27
Florence, Sidney Strong, of 1st Cong. church, extra, for the debt, 20 00
Granby, Cong. ch. and so., of wh. from m. c. 93.33, 119 49
Greenwich, Cong. ch. and so. 75 00
Hadley, Russell Cong. ch. and so. m. c. 62.98; 2d Cong. ch. and so. 58; 120 98
Hatfield, Fanny Graves, 10 00
Haydenville, Cong. ch. and so., to const. C. D. Wait, H. M. 155 00
Huntington, a friend, 40 00
Middlefield, Cong. ch. and so. 127 25
Northampton, 1st Cong. ch. and so. (coll. add'l 10, m. c. 168.45,) 178.45; Edwards Cong. ch. and so. (coll. add'l 100, m. c. 53.65) 153.65; three friends, 1500; anonymous, for the debt, 500; Mrs. David Sanders, for the debt, 20; 2,352 10
Plainfield, Cong. ch and so. 69.41, T. Hood, for the debt, 10; 79 41
South Amherst, Cong. ch. and so. 15 10
Southampton, Cong. ch. and so. 66 00
South Hadley Falls, 1st Cong. ch. and so. (Rev. R. Knight), 128 00
West Hampton, Cong. ch. and so. 86 45
Williamsburgh, Cong. ch. and so. 261 68
Worthington, Mrs. William Rice, proceeds of her handiwork in her 85th year 30 00—4,174 08

Middlesex county.
——— a friend, 10 00
Auburndale, Deanie Walker, for the debt, 1 00
Bedford, Trin. Cong. ch. and so. ann. coll. 46.60, m. c. 22.13, less c'f't. 25c. 68 48
Billerica, unknown, 2 00
Cambridge, Shepard Cong. ch. and so. (of wh. from m. c. 169.64,) 890.24; R. P. 100; 990 24
Cambridgeport, Stearns Chapel, m. c. 8 mos. 32.99; 1st Cong. ch. and so. m. c. 2 mos. 31 87; 64 86
Concord, 2d Cong. ch and so. add'l, 177 05
East Somerville, a friend, 4 00
Framingham, Hollis Evan. ch. and so. (of wh. m. c. 47.50; Dea. Temple and wife, 2.50) 119; Rev. Clark Carter, to const. himself H. M. 50; 169 00
Holliston, S. T. 1 00
Lexington, Hancock Cong. ch. and so m. c. with other dona's to const. W. W. Baker, H. M. 36 40
Lincoln, 1st Cong. ch. G. and J. Hartwell, 20 00
Lowell, 1st Cong. ch. and so. 182; Kirk St. Cong. ch. and so. add'l, 100; Appleton St. Cong. ch. and so. add'l, 52.45; High St. Cong. ch. and so. add'l, 33; a friend of missions, extra, for the debt, to const. Rev. G. F. Stanton, Fitchburg, H. M. 50; Mary L. Shedd, 5; 372 46
Medford, Mystic Cong. ch. and so. add'l, with prev. dons. to const. B. F. Hayes, H. M. 11; Mrs. Warner, 1; 12 00
Natick, 1st Cong. ch. and so. m. c. with prev. dons. to const. Rev. J. H. Jones and Nathaniel Smith, H. M. 147 45
Needham, two friends, 15 00
Newton, E. S. Lummus for the debt 5 00
Newton Centre, Cong. ch. and so. add'l, a friend, 1; a friend, 50; 51 00
Saxonville, Cong. ch. and so. 125 20
Somerville, Broadway Ortho. ch. and so. (Winter Hill) to const. Samuel Oakman, H. M. 100 00
South Malden, Cong. ch. and so. 50; a friend, for the Male Sem'y, Oroomiah, 25, ditto for the debt, 3; 78 00
South Natick, John Eliot Cong. ch. and so. 84 30
Sudbury, Cong. ch. and so. 24 75
Wakefield, Cong. ch. and so. 352 00
Waltham, Trin. Cong. ch. and so. add'l, 80 20
Waverly, Rev. Daniel Butler, 10; Mrs. D. Butler, 5; 15 00
West Newton, 2d Cong. ch. and so. add'l, 25 00
Winchester, Cong. ch. and so. add'l, 85 13
Woburn, Cong. ch. and so. ann. coll. and m. c. 651.13; North Cong. ch. and so. 10; 661 13—3,777 65

Middlesex Union.
Ashby, 2d Cong. ch. and so. Aug. coll. 9 72
Groton, Union Cong. ch. and so. coll. 123 75
Groton Junction, John Spaulding, 50 00
Lancaster, Ev. Cong. ch. and so. (ann. coll. 60), 70 00
Leominster, Ev. Cong. ch. and so. 39 72
Littleton, Ortho. Cong. ch. and so. 117 60
Townsend, Rev. G. H. Morse, 8 00
Townsend Centre, a friend, add'l for the debt, 2 00—415 79

Nantucket county.
Nantucket, 1st Cong. ch. and so. 6 50

Norfolk County.
Brookline, Harvard Cong. ch. and so. add'l (of wh. from a friend, 25, E. add'l, 25) 181; Rodulphus and Mrs. Abby G. Stevens, for native helper in Eastern Turkey, under care Rev. C. H. Wheeler, 50; "A friend of Missions," 10; 241 00
Canton, Evan. Cong. ch. and so. 33 25
Dedham, 1st Cong. ch. and so. m. c. 49 00
Dorchester, 2d Cong. ch. and so.

add'l, of wh. from a friend add'l, 100, 555 00
Dover, Cong. ch. and so. add'l, 5 00
Franklin, Charles S. Bassett, 15 00
Jamaica Plain, Central Cong. ch. and so. m. c. 12 00
Longwood, a friend, 20 00
Medfield, 2d Cong. ch. and so. 62 72
Sharon, Cong. ch. and so. add'l, 19 74
Stoughton, a friend, 25 00
Walpole, Ortho. Cong. ch. and so. add'l, 33 01
West Medway, Cong. ch. and so. 143; Mrs. C. H. Torrey, 2; a friend, 35c. 145 35
West Roxbury, South Evan. ch. and so. m. c. 23 98
Wrentham, 1st Cong. ch. and so. of wh. from m. c. 8.50, Julia Haws, 10; 53 50—1,293 50

Old Colony.
New Bedford, North Cong. ch. and so. 300.86; Trin. Cong. ch. and so. 143; Pacific Cong. ch. and so. to const. G. B. Hathaway, H. M. 100; 543 86
Palestine Miss'y Society, E. Alden, Tr.
———, a Missionary's widow, 5 00
Abington, 1st Cong. ch. and so. of wh. 100 to const. Sarah F. Phipps, West Medford, H. M. m. c. 78; 288 00
Braintree, Ladies' Palestine Miss'y Soc'y of 1st Cong. ch. and so. with prev. dona. to const. T. B. Vinton H. M. 87; South Cong. ch. and so. m. c. 18.35; 100 35
Cohasset, 2d Cong. ch. and so. 127 94
East Abington, Mrs. Dorinda Shaw, 14 00
North Bridgewater, 1st Cong. ch. and so. 100 00
North Weymouth, Pilgrim Cong. ch. and so. 15 00
South Weymouth, Union Cong. ch. and so. of wh. from Josiah Reed to const. H. B. Reed, H. M. 100; 219 25
Weymouth, 2d Cong. ch. and so. 88 50—968 04

Plymouth county.
Campello, Cong. ch. and so. add'l, with prev. dona. to const. George Sawyer, H. M. 57 00
Chiltonville, two friends of missions, 5 00
Kingston, 2d Cong ch. and so. 17 00
Marshfield, 1st Cong. ch. and so. add'l, 20 00
North Carver, Cong. ch. and so. m. c. 9 44
Plymouth, 2d Cong. ch. and so. add'l extra coll. for the debt 28 00—136 44

Taunton and vicinity.
Berkley, Trin. Cong. ch. and so. 60 00
Dighton, Central Cong. ch and so. 42 00
Fall River, Richard Borden, 500; towards the debt, 50; 550 00
Norton, Trin Cong. ch and so. 32 90
Rehoboth, Cong. ch. and so. 35 00
Somerset, Cong. ch. and so. add'l, 2 69
Taunton, Winslow Cong. ch. and so. 51 42
West Attleboro', 1st Cong. ch. and so. 38 00—812 01

Worcester co. North Aux. Soc. C. Sanderson, Tr.
Ashburnham, 2d Cong. ch. and so. ann. coll. 26.76; C. M. Proctor, 8; Rev. J. D. Crosby, 2; 36 76
Gardner, 1st Cong. ch. and so. 380 00
Hubbardston, Amasa G. Davis, 25 00
Petersham, Solomon F. Towne, 5 00
South Royalston, 2d Cong. ch. and so. 24 66—471 42

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. add'l, special coll. for the debt, 37 86; less c'ft. 50c. 37 36
Boylston, Cong. ch. and so. 20 00
Douglas, 1st Cong. ch. and so. 10 00
Rutland, Cong. ch. and so. m. c. 12 50
Shrewsbury, a friend, 5 00
Webster, 1st Cong. ch. and so. of wh. extra for the debt, of wh. a friend, 30; J. Hetherington, jr. 12, 92 00
Worcester, Central Cong ch. and so. add'l (of wh. from m. c. 123, Mrs. Baker, 5, Mrs. Barnard, 4,) 182; Plymouth Cong. ch. and so. 102.05; Union Cong. ch. and so. m. c. 83.01; David Whitcomb, 1,000; 1,367 06—1,543 92

Worcester co. South Conso'n. W. C. Capron, Tr.
Grafton, Evan. Cong. ch. and so. to const. J. W. McKenzie, H. M. 100 00
Milford, A. G. Underwood, 20 00
Upton, Cong. ch. and so m. c. 5 00
Westboro' Ev. Cong. ch and so. 172 84
Whitinsville, Cong. ch. and so. ann. coll. 1,636.75, m. c 641.10; to const. Isaac T. Pierce, J. M. Pollock, Joseph Bardsley, L. C. Fletcher, E. S. Clark, T. S. Low, Solon Bryant, A. F. Whitin, G. M. Gibbs, Stewart Little, Thomas Brewer, C. R. Carr, H. W. Chamberlin, D. S. Peck, J. M. Remington, Mrs. H. A. Armsby, Miss Emily M. Fletcher, Kittie S. Clark, and Katie W. Lasell, of W., and E. T. Batchelor, San Francisco, Cal. H. M. 2,277 85—2,575 69

87,675 80

A friend, 400 00
Thank offering of a returned Missionary, 10 00
"A poor widow, two mites to help the Board out of debt once more," 2 00—412 00

38,087 80

Legacies. — Boston, Jonas H. Lane, by M. W. Richardson, 500 00
Northampton, Josiah D. Whitney, by J. L. Whitney, Ex'r, 100 00
North Bridgewater, William Jameson, by J. R. Perkins, Ex'r, 75 00
West Stockbridge, Benjamin Cone, add'l, by H. W. Taft and G. J. Tucker, Trustees, 400 00
Whitingsville, E. W. Fletcher, add'l, by P. W. Dudley, Ex'r, to const. Rev. Lauren Armsby, Faribault, Minn., Mrs. Eliza L. Armsby, Oberlin, Ohio, and J. W. Fletcher, Cambridge, Mass., H. M. 300 00—1,375 00

39,462 80

RHODE ISLAND.

Barrington, Cong. ch. and so., annual coll. 400; a few ladies at a female prayer-meeting, 2; 402 00
Bristol, Cong. ch and so., annual coll. 176.85, m. c. 3 months, 12, Ladies' Society, 53.75; 242 60
Little Compton, United Cong. ch. and so., semi-annual coll. 27.78; Rev. G. F. Walker and Miss Ardelia Wilbor, 1 each, extra, for the debt; 29 78
Newport, a friend, 1 00
North Scituate, Cong. ch. and so., annual coll. and m. c. 22 00
Pawtucket, Cong. ch. and so. m. c. 75.28; a family offering, add'l, 50; 125 28
Providence, Beneficent Cong. ch. and so., extra coll., 224.90; Charles st. Cong. ch. and so. 44.05; Elmwood Cong. ch. and so. 17; Richmond st. Cong. church, a friend, 6; Geo. H. Corliss, 500; Mrs. A. M. Wheaton, 5; E. W. Carpenter, 5; 801 95
Tiverton, Cong. ch. and so. 51 00
Watch Hill, friends, by Rev. A. Bushnell, 2 00—1,677 61

Legacies. — Barrington, Mary Ann Tiffany, by Rev. Francis Wood, Adm'r,

100; Sarah Tiffany, by Rev. Francis Wood, Ex'r, 70.00, 170 00

1,847 61

CONNECTICUT.

Fairfield co. East Aux. Society.
Bridgeport, 1st Cong. ch. and so., add'l, 55 70
Danbury, Cong. ch. and so., Eli T. Hoyt, to const. HATTIE HOTT AVERILL, H. M. 100 00
Redding, Cong. ch. and so. 87 75
Stratford, Cong. ch. and so. (coll. 115, m. c. 41), to const. Mrs. SARAH A. TALBOT, H. M., 156; G. Loomis, 3; a friend, 2; 161 00—954 45
Fairfield co. West Aux. Soc. A. B. Beard, Tr.
Darien, Cong. ch. and so. 67 88
Fairfield, Cong. ch. and so., add'l, Mrs. A. H. Kellogg, 20 00
Greenwich, 2d Cong. ch. and so., add'l, 52, m. c. 74.36; Mrs. Webb, 20; 146 36
North Stamford, Cong. ch. and so. 50 00
Norwalk, Rev. A. B. Collins, 10 00—294 24
Hartford co. Aux. Soc. E. W. Parsons, Tr.
——, a friend, 10 00
Bristol, Mrs. L. Beckwith, Tr. 1 00
Broad Brook, G. E. T. 2 00
Buckingham, Cong. ch. and so., add'l, 26 00
Collinsville, Cong. ch. and so., less 25c. express, 29 75
Enfield, Charles T. Knight, 5 00
Farmington, 1st Cong. ch. and so. m. c. — 9 months — 43.92, an ex-minister, add'l, for the debt, 15; 58 92
Hartford, Central Cong. ch. and so., add'l (of which from m. c. 52.90, S. S. Ward, 100, L. Church, 100), 252.90; Asylum Hill church, add'l, C. C. Lyman, 200; Theol. Sem'y, add'l, 100; Pearl st. Cong. church, Rev. Jonathan Brace, D. D., 20; Roland Mather, 100; Daniel Phillips, extra, 100; James B. Hosmer, add'l, extra, 100; William L. Bemis, 50; Laura T. Butler, 10; Mrs. H. L. Olmsted, 8; Mrs. Fiske, 2; 942 90
Manchester, 2d Cong. ch. and so., to const. Mrs. CHARLOTTE D. HILLIARD and Mrs. EMERET M. SCOTT, H. M. 197 50
Marlboro, 1st Cong. ch. and so. 23 50
New Hartford, North Cong. ch. and so., annual coll. 97 00
Poquonnock, Cong. ch. and so 41 63
South Windsor, Cong. ch. and so. 82 30
Suffield, Ladies' Foreign Miss'y Soc. 79 00
Unionville, 1st Cong. ch. and so., to const. E. N. GIBBS, H. M. 138 50
West Hartford, Charles Boswell, to const. EDWIN HALL and HENRY BUTLER, H. M. 200 00
West Suffield, Cong. ch. and so. 16 50
Wethersfield, Rev. Mark Tucker, D. D. 5 00
Windsor, Cong. ch. and so. 50 00—2,006 50
Hartford co. South Consociation.
Cromwell, M. White, for the debt, 5 00
New Britain, Rev. Charles Nichols and family, 25; Mrs. M. M. Davis, 5; 30 00
Southington, Franklin Pratt, for station of Rev. J. E. Pierce, Eastern Turkey, 5 00—40 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so., of wh. from Rev. H. A. Russell, 15; 68 76
Goshen, Edward Norton, 20; W. T. D., add'l, extra, 10; 30 00
Kent, Cong. ch. and so. 100 00
Litchfield, Mrs. D. L. Parmelee, 50 00
Morris, S. A. Whittlesey, 5 00
New Milford, Henry Joes, extra, 10; a friend, for the debt, 10; 20 00
Norfolk, a friend of missions, to const. JAMES HUMPHREY, West Norfolk, H. M. 100 00
Northfield, Cong. ch. and so. 81 36
Plymouth, George Langdon, 50 00
Sharon, 1st Cong. ch. and so. 215 00
Watertown, John De Forest, 100 00
Winsted, 1st Cong. ch. and so. 84 75
Woodbury, North Cong. church, R. J. Allen, add'l, extra, 10 00—914 87
Middlesex Asso'n. John Marvin, Tr.
Clinton, Cong. ch. and so., add'l, 46 87
East Hampton, 1st Cong. ch. and so., in part, 100 00
Higganum, a friend, for the debt, 3 00
Old Saybrook, Cong. ch. and so., special coll. for the debt, 50 00
West Chester, Cong. ch. and so. 30 00—229 87
New Haven City. F. T. Jarman, Agent.
Ansonia, Cong. ch. and so. 131 00
New Haven, 3d Cong. ch. and so. 115.05; West Cong. ch. and so. 50; North Cong. ch. and so. (of wh. m. c. 15.65, J. L. Ensign, 15), 30.65; 1st Cong. ch. and so. m. c. 10.23; Davenport, Cong. ch. and so. m. c. 9.47; Samuel Miller, add'l, extra, 100; Rev. W. Patton, D. D., 50; J. M. B. Dwight, 15; a friend of missions, 10; ditto, 5; 395 40—526 40
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
East Haven, Cong. ch. and so. 85 25
Fair Haven, 2d Cong. ch. and so. 40 00
North Branford, a friend, 50 00
North Haven, Cong. ch. and so. m. c. 90 00—265 25
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Bethany, Cong. ch. and so. m. c. 5 12
Birmingham, Cong. ch. and so. m. c., for the debt, 29 87
Milford, 1st Cong. ch. and so., August m. c. 29 55
West Haven, Cong. ch. and so. 58 58—123 12
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Colchester, E. W. Day, for the debt, 10; a widow's mite, 2.25; 12 25
Franklin, "Cash." 7 00
Fitchville, Mrs. Fanny Raymond, to const. Mrs. SOPHIA I. CRUFT, H. M. 100 00
Groton Bank, Cong. ch. and so. 133 00
Lebanon, Individuals of 1st Cong. ch. and so., for the debt, 28 00
Mohegan, Cong. ch. and so. m. c. 25 10
Montville, N. B. BRADFORD, to const. himself and Mrs. ELIZA G. FITCH, Uncasville, Conn., H. M. 200 00
New London, 2d Cong. ch. and so. (of wh. m. c. 10.72), 764.82; 1st Cong. ch. and so. m. c. 45.22; Asa Otis, 1,000; Rev. R. McEwen, D. D., and wife, extra, 100; Robert Colt, 100; A. F. Prentis, 50; 2,060 04
North Stonington, Cong. ch. and so., to const. JOHN P. WILLIAMS, Jr., H. M. 110 00
Norwich, Broadway Cong. ch. and so. (of wh. from a friend, extra, 500, m. c. 22.95), 522.95; Greeneville, Cong. ch. and so., ann. coll., 131; 1st Cong. ch. and so. m. c. 14.54; 2d Cong. ch. and so. m. c. 10.75; William Williams, for the debt, 100; 779 24
Preston City, Cong. ch. and so. 10 00
Sprague, Hanover Cong. ch. and so. 36 35
Stonington, 2d Cong. ch. and so. (ann. coll. 124, m. c. 74.06, = 198.06, less prev. ack'd, 48.60), to const. G. C. SMITH and S. B. STANTON, H. M. 149 46—3,650 44
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Bolton, Cong. ch. and so., ann. coll. 25 25
Columbia, Cong. ch. and so., ann. coll. add'l, N. P. Little, 1 00
Hebron, Cong. ch. and so., add'l, 4 50
Mansfield, Cong. ch. and so. m. c. 5 00

Mansfield Centre, Cong. ch. and so. m. c., of wh. for the debt, 25, 40 00
North Coventry, a friend, 5 00
Rockville, a friend, 10 00
Stafford, 1st Cong. ch. and so. 3 00
Stafford Springs, Cong. ch. and so. m. c. 136 16
Willington, Cong. ch. and so., for the debt, 10 00— 239 91
Windham co. Aux. Soc. Rev. N. F. Hyde, Tr.
East Woodstock, Rev. E. H. Pratt, for the debt, 10 00
Killingly, Dayville Cong. ch. and so. 25 00
Plainfield, Charles Byles, 10 00
Scotland, Cong. ch. and so., coll. and m. c., to const. Rev. E. B. Bingham and Rev. H. B. Mead, H. M. 100 00
South Killingly, Cong. ch. and so. 18 50
Thompson, S, 3 00
Voluntown and Sterling, Cong. ch. and so. 36 75
Westford, Cong. ch. and so., add'l, 11 00
Windham, Cong. ch. and so., to const. Rev. A. F. Kieth, H. M. 107 00
Woodstock, 1st Cong. ch. and so., balance of coll. 5, m. c. 73.65; 78 65—394 90

9,039 95

A friend, 5 00
E. H. 5 00—10 00

9,049 95

Legacies.—East Haven, Mrs. Eliza Dodd, by D. W. Havens, Ex'r, 200, less tax, 12; 188 00
Hartford, Mrs. Mary A. Warburton, in part, by N. Shipman and H. A. Perkins, Ex'rs, 8,400; Nancy S. Bacon, by S. F. Francis Bacon, Ex'rs (600, less tax, 36), 564; 8,964 00
West Hartford, Fanny Selden, by Edward Selden, Ex'r, 300 00—9,452 00

18,501 95

NEW YORK.

Auburn and vicinity. H. J. Brown, Agent.
Unknown, 2 00
Buffalo and vic. H. Stillman, Agent.
Buffalo, North Pres. ch. (of wh. from Mr. and Mrs. M. Butler to const. Florence L. Butler, H. M., 100), 1,048.59; 1st Pres. ch. 506.56; Mrs. Hadley 10; J. Newland 10; 1,575 15
North Evans, Cong. ch. and so. of wh. from J. M. Claghorn, A. Shepard, W. H. Ingersol, Mrs. Susan Walden, Mrs. Catharine Myer, Rev. E. Jones, and Mrs. H. S. Jones, 5 each, Etta Jones, deceased, 2; others, 10; 47 00—1,622 15
Geneva and vicinity. W. H. Smith, Agent.
Geneva, Pres. ch. m. c., 6 mos. 28 65
Monroe co. and vic. Wm. Alling, Agent.
Rochester, Central Pres. ch., m. c. 1,023.59 (less prev. ack'd, 684.14); 344 45
New York and Brooklyn, Agency of the Board, Bible House,—
Of wh. from Madison Sq. Pres. ch. add'l (of wh. from Z. S. Ely 1,500, J. R. Hills to const. himself H. M., 100, A. R. Wetmore, 100) 1,700; Church of the Covenant, add'l (of wh. from W. E. Dodge, 1,000, Mrs. Dodge, 500, B. F. Butler, 150), 1,650; Cumberland st. (Brooklyn) Mission sch. for the debt, 1000, Cumberland st. Pres. Chapel (Brooklyn), 28.71; Clinton Ave. (Brooklyn) Cong. ch. and so. add'l (A. S. Barnes 500, C. C. Woolworth 50), 550; 1st Pres. ch. (Brooklyn), add'l, Mrs. Fisher Howe, extra, 250, W. S. Griffith, 75, Mrs. Griffith, 10), 335; Central Cong. ch. and so. (Brooklyn) (m. c. 311.60, Mrs. G. Hallock, 5), 316.60; Park Pres. ch. m. c. 210; Plymouth Cong. ch. (Brooklyn), Mr. and Mrs. J. W. Hayes, 100; Spring st. Pres. ch. m. c. 88; 14th St. Pres. ch. add'l J. H. Drake, 50; Brick Pres. ch., W. A. Blakemore, 50; Lafayette Ave. Pres. ch. (Brooklyn) m. c., 27.32; Elm Pl. (Brooklyn) Cong. ch. and so. add'l, Rev. W. H. Whittemore, 20; Park Cong. ch. (Brooklyn), Rev. G. D. Pike, 10; Mercer st. Pres. ch., Dry Dock Mission, 6; Madison Sq. Pres. ch. Mission, Mrs. A.'s family, additional, 5; 14th St. Scotch Pres. ch., additional W. C. Hunter, 4; John D. Dix, 1,000; a friend, 500; a "Friend of Missions," 100; Lucius Hopkins, add'l, for the debt, 100; J. T. Leavitt, 75; W. C. Conant, 50; Mrs. Carrie S. Hixon, 25; Charles Bell, 25; Rev. E. R. Atwater, 25; an Honorary Member, 25; S. W. Hopkins, 25; a friend (Brooklyn), 25; W. C. Hunter, 10; a friend, 10; Mrs. Mary S. Rice, 6.89; a friend, 5; offering of thanks for admission to Home for Aged Women, 3.80; 8,160 82
Oneida co. Aux. Soc. J. E. Warner, Tr.
Sauquoit Pres. ch. 13 94
Whitesboro' Pres. ch. 60 00—73 94

10,232 01

Addison, Mrs. C. L. Barton, 1 00
Albany, 2d Pres. ch., 653.40; 4th Pres. ch. add'l (of wh. from James McKinney, 10), 85; a Steward, 20; 758 40
Albion, Pres. ch. 80 80
Almond, Pres. ch. add'l, for the debt 22 10
Ashland, Pres. ch. m. c., 5.12; Rev. Timothy Williston, add'l, for the debt, 5; 10 12
Auburn, 2d Pres. ch. to const. C. F. Goss and Mary Arnett, H. M., 255 20
Bainbridge, 1st Cong. ch. and so. 30 00
Baldwinsville, Pres. ch. to const. Rev. E. B. Parsons, H. M., 60 00
Barre Centre, Pres. ch. 27 75
Barrytown, Rev. J. J. Buck, 5 00
Beekmantown, Pres. ch. and so. m. c. 4 31
Berkshire, 1st Cong. ch. and so. 46 10
Binghampton, 1st Pres. ch. 688 25; Rev. and Mrs. Peter Lockwood, 35; T. D. L. 5; 728 25
Brighton, Cong. ch. and so. 28 93
Brockport, N. and A. Y., for the debt, 20 00
Buffalo, Westminster Pres. ch., F. Gridley add'l, extra, 10 00
Burdett, Pres. ch. 23 48
Campbell, Pres. ch. 38 00
Canaan Centre, Pres. ch. 50 00
Canaan 4 Corners, Cong. ch. and so. 25.70; Rev. G. W. Warner, 25; 50 70
Castile, Cong. ch. and so. 24 50
Catskill M'ts, C. T. 5 00
Casenovia, 1st Pres. ch. (of wh. from John Hobbie to const. Miss A. M. Payson, Foochow, China, H. M., 100;) 255 77
Centreville, Pres. ch. for the debt, 5 40
Chenango County, S. M. 10 00
Cherry Valley, Pres. ch. 112 00
Clifton, Pres ch., E. C. Bridgman, 40 00
Clymer, Cong. ch. and so. 15 00
Cooperstown, Pres. ch. ann. coll. and Fem. Miss'y Soc. to const. Miss Anne W. Phinney, H. M., 316.10; Rev. C. S. Stewart, D. D., 100; m. c. 164.90; 581 0
Corfu, 1st Pres. ch. and soc. 50

Corning, 1st Pres. ch. coll. 180 31
Cornwall, Canterbury Pres. ch. 26 49
Cornwall Landing, Pres. ch. coll., of wh. to const. Rev. CYRUS HAMLIN, Bellows Falls, Vt., H. M., 50; 101 70
Cortland, Simeon Lucas, thanks off. for bountiful crops, 19 00
Coventry, 1st Cong. ch. and so. 10 00
Coxsackie, M. Lusk, 10 00
Crown Point, 1st Cong. ch. and so. to const. C. F. DIKE, sen'r, Crystal Lake, Ill. H. M. 180 00
Cuba, Pres. ch. 50 00
Delhi, 2d Pres. ch. coll. 33 08
Denton, Pres. ch. coll. in part, 36 50
Deposit, 1st Pres. ch. and so. 20 80
Dundee, Pres. ch. and cong. with dona. from Eddytown, to const. Rev. C. M. TERRY, Clymer, N. Y., H. M. 28 15
Dunnsville, W. G. Davis, to const. IRVIN VAN ORKIN, H. M. 100 00
Durham, 2d Pres. ch. to const. Rev. S. H. FELLOWS, Wauregan, Conn., H. M., 50; 1st Pres. ch. m. c. 20; 70 00
East Avon, Pres. ch. 21 00
East Bloomfield, Cong. ch. and so. coll. 70.21; m. c. 18.07; W. C. Tracy, for China, 100; Myron Adams, 20; Mrs. Myron Adams, 5; 213 28
East Palmyra, Pres. ch. 21; Rev. A. H. Lilly, 10; 31 00
Eddytown, Pres. ch. 26; Mrs. Hester Ayres, Himrods, 11; 37 00
Florida, 1st Pres. ch. ann. coll. 82 00
Fort Covington, 1st Pres. ch. 40 00
Franklin, Maggie Fitch of West Brook, 1 00
Franklinville, Pres. ch. coll. add'l, 32 00
Fredonia, Pres. ch. 195 33
Freedom Plains, Pres. ch. coll. 26 00
Fulton, 1st Pres. ch. ann. coll. 300 00
Gaines, Rev. R. S. Egleston, 5 00
Gates, Pres. ch., Rev. C. E. Furman, 5 00
Geneseo, District No. —— through Rev. F. De W. Ward, D. D., 4 37
Genoa, 1st Pres. ch., 70; 1st Free Cong. ch. and so., add'l, extra, 10.40; 80 40
Gloversville, friends, to const. ROSALIA L. and LILLIAN T. BELDEN, H. M., 100 00
Gouverneur, Enos Wright, with prev. dona. to const. S. J. WRIGHT, Denmark, Iowa, H. M., 70 00
Gowanda, Pres. ch. 21.13; Mrs. Frances W. Cowles, 10; 31 13
Groton, Cong. ch. and so. 18 00
Guilford, 1st Cong. ch. and so. 40; a friend, 110.36; 150 36
Hammondsport, Pres. ch. 19 00
Hannibal, Cong. ch. and so., S. W. Brewster and John Watson, 10 each, 20 00
Haverstraw, Central Pres. ch. coll. 90 00
Homer, Cong. ch. and so. of wh. from J. M. Schermerhorn, 250; 515 00
Howells, Cong. ch. and so. 36.22; Mrs. Jane Stickney, 3; 39 22
Irvington, Pres. ch. coll. add'l, of wh. from J. T. Terry, to const. F. A. SCHAUFFLER, Cons'ple, Turkey, H. M., 300; CYRUS W. FIELD, to const. himself H. M., 100; 690 50
Ithaca, 1st. Pres. ch. coll. 231.85; J. B. Williams to const. AUGUSTA N. WILLIAMS, H. M., 100; 331 85
Jamestown, Cong. ch. and so. 69 57
Jordan, Pres. ch. 25 00
Keeseville, Pres. ch. ann. coll. 70 78
Knowlesville, Pres. ch. 84 00
Lakeville, Genesco, 1st Pres. ch. 21 42
La Salle, Pres. cong. by Rev. H. P. Bogue, 10 00
Lewiston, Pres. ch. 25 00
Lowville, a friend, 6 00
Malone, a friend, 5, gold, 6 65
Marathon, Pres. ch. 13.55, less exc. 10c., 13 45
Mendon, Pres. ch. 40, Rev. Dwight Scovel, 25, Mrs. Elmira Scovel, 25, 90 00
Meridian, Pres. ch. 45 00
Middletown, Pres. ch. coll. 161 00
Millville, Pres. ch. to const. Mrs. ABBIE T. WILDER, of Zulu Mission, H. M., 100 00
Milton, Pres. ch. ann. coll. 72 00
Moira, 1st Cong. ch. and so. 40 00
Montgomery, 1st Pres. ch. coll. 60 00
Moravia, Cong. ch. and so. 24 07
Moriah Centre, F. L. Reed, 5 00
Newark, Pres. ch. of wh. coll. 50.19, m. c. 20.48; A. F. Cressey, 30; J. A. Miller, 10; H. L. Fairchild, 10; 120 67
Newark Valley, Cong. ch. and so. 46 25
New Hampton, Rev. O. M. Johnson, 50 00
New Lebanon, Cong. and Pres. ch. 40; Mrs. J. B. Peabody of Pres. ch. 10; Mrs. S. C. Wheaton, 5; saved for the Board, by not using tea, coffee, and sugar, 6 mos., 5; a friend, 5; 65 00
Newport, Mrs. S. E. Jarvis, 5 00
New Rochelle, Pres. ch. 65 51
Newstead, Pres. ch. 11 50
Nineveh, Pres. ch. ann. coll. to const. Mrs. W. H SAWTELLE, H. M., 112, less exc. 50 cts. 111 50
North Bergen, Pres. ch. 56 00
North Walton, Rev. S. N. Robinson, 10 00
Norwich, 1st Cong. ch. and so., of wh. from Isaac S. Newton, 50; Darwin Davis, 10; 162 51
Ogden, Pres. ch., Rev. H. Dyer, 5; Mrs. Mary A. Dyer, 5; 10 00
Oneida, F. F. Judd, 10; Mrs. Judd, 5; 15 00
Orient, Cong. ch. and so., Rev. T. A. GARDNER, to const. himself H. M., 50 00
Oswego, Cong. ch. and so. 64 68
Otisville, Pres. ch. 20 00
Otto, 1st Cong. ch. and so. 23 71
Ovid, Pres. ch., 100 00
Owego, 1st Pres. ch. m. c. 36.29; Mrs. Jared Huntington, 50; 86 29
Palmyra, A friend, 8 00
Panama, Pres. ch. 15 00
Parishville, Rev. B. Burnap, 10 00
Patchogue, Cong. ch. and so., coll. 20 00
Peekville, E. Westen, 25 00
Pekin, Abigail Peck, extra, 2 00
Penn Yan, C. C. Sheppard, to const. CHARLES S. PATTESON, H. M. 175 00
Perry Centre, three friends, 6 50
Pittsford, Pres. ch. 20 00
Pleasant Valley, Pres. ch. coll., 32 00
Pompey, Mrs. Lucy Childs, for the debt, 5 00
Port Jervis, Pres. ch. m. c. 20 00
Port Richmond, T. L. Goodwin, 10 00
Potsdam, 1st Pres. ch. 29 42
Poughkeepsie, Pres. ch. m. c., 17.59; Mrs. C. M. Hovey, 20; "A workingman," 5; 42 59
Prattsburg, Pres. ch., add'l, of wh. from Lucius Waldo, 30; 31 50
Rensselaer Fall, Cong. ch. and so. 7 10
Ripley, 1st Pres. ch., 19.11; 2d Pres. ch., 18.46; 37 57
Rochester, Brick Pres. ch., add'l, 127.22; William Slocumb, 5; 132 22
Rome, Rev. Selden Haines, 25; "Additional," 10; 35 00
Salem, Pres. ch., 152 00
Salisbury Mills, Richard Caldwell, 5 00
Saratoga Springs, Cong. ch. and so. 222 09
Sayville (L. I.), Cong. ch. and so., of wh. from m. c. 10; Rev. E. D. Kinney, 5; 15 00
Schaghticoke, Rev. J. H. Noble, D. D., 20 00
Somerset, Rev. L. B. Rogers, for the debt, 5 00
South Hartford, Pres. ch. 27 19
South Wales, Pres. ch. m. c. 4 00

Springfield, Pres. ch. and Cong. to const. Mrs. CAROLINE G. SANBORN, H. M., 141; Rev. S. J. Tracy, 50; 191 00
Stockholm, J. R. 5 00
Strykersville, Cong. ch. and so. 16 00
Tarrytown, Sanford Cobb, 50 00
Tomhannock, Pres. ch. 20 00
Trumansburg, Pres. ch., 33.50; H. Camp, 50; 83 50
Union Centre, J. F. Brown, 1 00
Upper Aquebogue, Cong. ch. and so. 18 00
Vernon Centre, Pres. ch., Mrs. David Mason, 10 00
Victory, Pres. ch. 7 00
Wading River, Cong. ch. and so. 10 00
Waterville, Pres. ch. 108 10
Waverly, Pres. ch., add'l, 9 00
Washingtonville, 1st Pres. ch., m. c. 31 57
West Aurora, Cong. ch. and so. 25 00
West Bloomfield, Cong. ch. and so. of wh. from Mrs. B. P. Hall, 100; 149 60
Westernville, Pres. ch., to const. JOHN B. PARMELEE, H. M., 180 00
Westfield, Pres. ch. of wh. from Mrs. S. H. Hungerford to const. E. A. SKINNER, H. M., 150; Mrs. L. M. Sherman, 20; Mrs. M. M. Cowden, 30; Miss Hannah W. Patterson, 15; H. Tiffany, 5: Rev. L. A. Skinner, 20; E. A. Skinner, 5; Chas. P. Skinner, 5; 250 00
West Mendon, 1st Pres. ch., at Honeoye Falls, 30 00
Whitehall, 1st Pres. ch., ann. coll., 63.50, m. c. 28.31; 91 81
Whitney's Point, Cong. ch. and so. (of wh. coll. 44, Female Miss'y Soc., 17.25), to const. Rev. C. A. WETMORE, Norwich, N. Y., H. M., 61 25
Williamstown, Rev. H. N. Millerd, 3 00
Woodhaven, Cong ch. and so., coll. 8 02
Yonkers, 1st Pres. ch. m. c. 22 43—11,856 80

22,068 81

Legacies.—East Bloomfield, Isaac J. Baldwin, by Josiah Porter, Ex'r, 500 00
Livonia, Betsey Clark, by Henry Dixon, 167.23, less exc. 42c., 166 81
Newport, Laura Sweezy, by Rev. C. Burgess, Panama, N. Y. 50 00
Salem, T. R. Weston, add'l, for the Gaboon Mission, by E. G. Atwood, Ex'r, 20 00—736 81

22,825 12

NEW JERSEY.

Belvidere, 2d Pres. ch., 6 mos. coll. 136 00
Bloomfield, Pres. ch., add'l (of wh. from Amzi Dodd, 100; Z. B. Dodd, with prev. dona., to const. EDWARD OAKES, H. M., 50, Rev. D. H. Temple, 50), 718.10; "Omitted in the August coll.," 5; Luther Clark, to const. FANNY A. PACKARD, H. M. 100; Rev. J. S. Gallagher, 50; 873 10
Branchville, 1st Pres. ch. 25 00
Caldwell, Pres. ch. coll. 110, m. c. 40, 150 00
Deckertown, Mount Retirement, E. A. Stiles, to const. NETTIE K. HARTWELL, Unionville, N. Y., H. M. 100 00
Dover, Pres. ch., to const. JAMES H. NEIGHBOR, E. N. K. TALCOT, DAVID JENKINS, and Mrs. R. F. ORAM, H. M. 400 00
Elizabeth, 3d Pres. ch., ann. coll. 180, F. B. C., 7, 187 00
Englewood, Pres. ch. coll. 400 25
Hanover, Pres. ch. coll. 56 68
Jersey City, 1st Cong. ch. and so., to const. W. W. INGERSOLL, H. M. 146 32
Mendham, Pres. ch. coll. 56 82
Montclair, Pres. ch., of wh. from a lady, 20, Walter Wolf, 50c. 521 42
Morristown, South st. Pres. ch. 525 39
Newark, 6th Pres. ch., 50; Roseville Pres. ch., add'l, 41; South Park Pres. ch., "cash," 5; 96 00
North Vineland, Cong. ch. and so. 9 00
Orange, 2d Pres. ch. coll. (of wh. from Geo. W. Snow, to const. Rev. HENRY F. HICKOK, Rev. ALFRED YEOMANS, and Mrs. LIZZIE T. HICKOK, H. M., 200; Mrs. M. O. Halsted, to const. S. BREWSTER WILEY, H. M., 100), 1,235; 1st Pres. ch. (of wh. from J. C. Bailey, 50, Mrs. J. C. Bailey, 10), 1,122.50; 2d Valley Cong. ch. and so. (of wh. earned by a young man in a Bible-class, 1), 23.60; John C. Baldwin, 1,000; 3,381 10
Parsippany, Pres. ch. coll. 112.18, m. c. 38.40, Troy Female Benev. Soc. 42, 190 58
South Orange, 1st Pres. ch. coll. 220; Rev. D. G. Sprague, 10; 230 00
Vineland, 1st Pres. ch. 15 30
Wantage, 1st Pres. ch. 55 00
Whippany, Pres. ch. coll. 28 59
Woodbridge, Mrs. Maria H. Strale, 5 gold, 6 75—7,540 30

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 20 00
Philadelphia, Walnut st. Pres. ch. 480.17; Green Hill Pres. ch. 74.10; Tabor Pres. ch. 8.60; Rev. A. Barnes, 100; Geo. R. Kellogg, 30; 692 87
Pittsfield, Pres. ch. 4 00
Reading, 1st Pres. ch. 114 00—830 87
Allentown, 1st Pres. ch. 113 61
Belle Valley, Pres. ch. 10 00
Bethany, Pres. ch. 15 00
Brompton, Pres. ch. 15 00
Carbondale, Mrs. Alice Few, 5 00
Dunmore, Pres. ch. coll. 10 00
Farmington Hill, Hattie D. Close, 1 00
Franklin, 1st Pres. ch. 46 40
Great Bend, Pres. ch. 19 00
Harbor Creek, Pres. ch. 38 00
Harford, Cong. ch. and so., add'l, 21 60
Harrisburg, 1st Pres. ch., of wh. from J. W. Weir, 300; H. C. Fahnestock, 100, J. A. Weir, 50, Mrs. J. S. Kerr, 35, D. McCormick, 30, D. Fleming, 30, Rev. T. H. Robinson, 32, Mrs. E. E. Haldeman, 30, Mrs. H. Gilbert, 20, Mrs. C. Briggs, 20, Mrs. Dr. Riley, 15, J. A. Miller, 15, Mrs. J. S. Haldeman, Miss R. T. Briggs, Mrs. S. E. Dixon, Miss A. Crain, and A. K. Fahnestock, 10 each, S. D. Ingram, P. K. Boyd, Mrs. E. Fisher, John Roberts, Mrs. Dr. De Witt, W. S. Shaffer, Dr. Fleming, R. J. Fleming, A. Sloan, Mrs. M. C. Orth, 5 each; others, 23; m. c. 33.82; 833 82
Hawley, Charles S. Judd, 2 50
Honesdale, a friend, add'l, 25; a friend, 10; 35 00
Hyde Park, Rev. A. L. Clark, 5 00
Lawrenceville, 1st Pres. ch. 10 00
Lewistown, F. I. Hoffman, 10 00
Lock Haven, G. B. Perkins, 7 23
Manchester, Pres. ch., to const. Rev. JOSEPH VANCE, H. M. 50 00
Montrose, Pres. ch. coll., add'l, 200; m. c. 7; 207 00
New Milford, Pres. ch. 13 00
Newtown, a "N. S. Presbyterian," 50 00
North East, Pres. ch., in part, 14 50
Northumberland, Ladies of 1st Pres. ch. 10 00
Philadelphia, 1st Pres. ch., Mrs. E. P. Wilson, extra, for the debt, 100; J. C. McCurdy, to const. DAVID MITCHELL, Delta, Pa., H. M., 100; J. M. Van Harlingen, 100; "L. D. J.," 50; M. I. M., 10; 360 00
Pittsburg Welch Independent ch. 30 00
Providence, Pres. ch. 25 00
Scranton, F. E. Nettleton, 15; Mary Brainerd, 5; 20 00
Titusville, 1st Pres. ch., annual coll. 34 32
Wattsburg, 1st Pres. ch. coll., add'l, 64 06
Waymart, Pres. ch. 25 00
Wellsboro', Pres. ch. 22 00
York, Pres. ch., of which from Samuel Small, 150; Mrs. Samuel Small, 100;

David E. Small, 125; Philip A. Small, 20; Samuel Small, Jr., 15; Jacob Huber, 15; Mrs. Gen'l Spangler and family, 10; John H. Small, 10; Henry S. Meyers, 10; Sue Small, 10; Henry Welsh, E. H. Weiser, Miss Durkey, John L. Mayer, Miss Kurtz, Mrs. Stain, J. W. Kerr, Samuel S. Hersh, Sallie Small, and Annie Small, 5 each; m. c., 39.11; 600 00—2,721 04

3,551 91

DELAWARE.

Glasgow, Pencader Pres. ch., m. c., 10.44, Pastor and family, special cont., 25; 35 44
New Castle, Fem. Aux. Soc., 31 50
Wilmington, Brainard Miss. Soc. of Central Pres. ch., add'l, for sup't of native pastor in Peking, No. China, 50 00—116 94

MARYLAND.

Frederick City, E. H. Rockwell, add'l for the debt, 50 00

DISTRICT OF COLUMBIA.

Washington, 4th Pres. ch., m. c., 5 mos., 148.96; Daniel W. Hall, deceased, 8,000; 8,148 96

Legacies. — Washington, Daniel W. Hall, 12,812 92

20,961 87

GEORGIA.

Atlanta, 1st Cong. ch. and so. and s. s., ann. coll., 52 65

TENNESSEE.

Greeneville, R. M. McKee, 5 00
Philadelphia, Mrs. S. G. Cleveland, 25; Rev. Thomas Brown, 5; 30 00
Rogersville, Rev. P. D. Cowan, 2 00—37 00

KENTUCKY.

Louisville, a friend of missions; 5 00

OHIO.

By Wm. Scott, Agent, Cincinnati.
Cincinnati, Welch Cong. ch. and so., 41.88; 3d Pres. ch. m. c. 17.40; P. Van Deursen, add'l, 10; a friend, 3; 72 28
College Hill, Mrs. McMillan, 50; Miss H. N. Wilson, 5; 55 00
Hanging Rock, 1st Pres. ch. 11 35
Portsmouth, Pres. ch. coll. 487 10
Walnut Hills, Lane Sem'y ch., add'l, 10 00—635 73
Ashtabula Pres. ch. 88 50
Berlin Heights, 1st Cong. ch. and so. 17 00
Birmingham, Cong. ch. and so. 5 10
Bowling Green, Pres. ch. 13 25
Burton, individuals for the debt, 8 00
Cambridge, Cong. ch. and so. 7 50
Canton, Pres. ch., Peter Housel, 25 00
Chardon, Pres. ch., 4 00
Chatham Centre, Orin Shaw, 3 17
Cincinnati, 1st Ortho. Cong. ch. and so. add'l, 100; Rev. H. A. Tracy, 25; Rev. W. T. Richardson, 5; 130 00
Circleville, 1st N. S. Pres. ch., m. c. extra, 9 52
Cleveland, 2d Pres. ch. (of wh. from D. P. Eells, to const. JEREMIAH ENSWORTH, H. M., 100), 608; 1st Pres. ch. add'l, 45.37; University Heights, Cong. ch. and so., 36.35; Welsh Cong. ch. and so., 1.25; T. T. Seelye, to const. JAS. W. SEELYE, Chicago, Ill., H. M., 100; E. F. Gaylord, 20; Mrs. M. H. Severance, 25; Mrs. S. L. Severance, 10; C. H. Randall, 5; Mrs. S. C. Adams, 2; a friend, 5; 857 97
College Hill, 1st Pres. ch., of wh. from coll., 72.20; Rev. C. E. Babb, 20; John R. Davey, 25; J. C. C. Halenshade, 25; B. A. Hunt, 15; 157 20
Columbus, 2d Pres. ch. m. c., to const. Mrs. H. C. MCVAY, Reynoldsburg, H. M., 110 26
Conneaut, Cong. ch. and so. 50 00
Delaware, Welsh Cong. ch. and so. 20 00
Delaware county, Porter Pres. ch. 21 71
Elyria, members of 1st Pres. ch. 31 40
Farmington Centre, Pres. ch. 12 00
Florence, Cong. ch. and so. 14 90
Four Corners, Cong. ch. and so. 6 47
Freedom, Cong. ch. and so. 21 10
Gustavus, 1st Cong. ch. and so., 6; Elam Linsley, 1; 7 00
Harmar, Cong. ch. and so., of wh. from Douglas Putnam, 100, 152 23
Hartford, Cong. ch. and so. 25 00
Hudson, Cong. ch. and so., m. c. 26 66
Ironton, Pres. ch., 75; a friend, 23.60; W. F. Wilson, extra, 5; 103 60
Jersey, Pres. ch., m. c., 5.50, a lady, extra, to prevent debt, 10; 15 50
Kent, 1st Cong. ch. and so. 38 84
Kinsman, 1st Pres. and Cong. ch. and so., m. c. 25 00
Lenox, Cong. ch. and so., of wh. from coll., 4.25, Mrs. Creasy, 2, Mrs. A. D. Olds, 1, Nelson French, 1; 8 25
Margaretta, Cong. ch. and so. 11 65
Marietta, Cong. ch. and so., m. c., and s. s. colls. since Jan'y 20; 4th st. Pres. ch., m. c., 4 mos, 8.81; 28 81
Marysville Cong. ch. and so., coll., 19 25
Maumee City, G. L. and Mrs. Weed, 25 00
Mesopotamia, Cong. and Pres. ch. and so. 8 75
Middleport, Pres. ch. 74 60
Milan, 1st Pres. ch. add'l, 20 00
Mt. Gilead, Rev. Henry Shedd, 3 00
Newark, Pres. ch. 151 00
Newburgh, Pres. ch. 42 02
Newbury, Cong. ch. and so., for the debt, 10 00
New Richmond, 1st Pres. (N. S.), ch. 7 00
Norwalk, 1st Cong. ch. and so. 4 00
Oberlin College and ch., coll. in part, 100 00
Painesville, 1st Cong. ch. and so. and sab. sch., of wh. proceeds of pincushion made by Minnie Bateman, invalid of fourteen years in suffering, 10; 70 00
Parma, Cong. ch. and so. 9 50
Piqua, 2d Pres. ch. 30 00
Putnam, Pres. ch. m. c., of wh. special coll. for the debt, 70.75; 101 00
Radnor church, by G. Edwards, Sec'y, 5 40
Richfield, Mrs. Israel Shaller, 5 00
Ripley, Rev. D. E. Bierce, for the debt, 5 00
Ruggles, Cong. ch. and so., 15, W. C. Gault, 30; 45 00
Sheffield, Cong. ch. and so., of wh. from Robbins Burrell, 10, W. H. Root, 10; 33 25
South Amherst, 1st Cong. ch. and so., 7.47; E. French, 50; 57 47
Springfield, 1st Cong. ch. and so. 51 00
Sullivan, Rev. C. C. Baldwin, for the debt, 5 00
Tallmadge, Benevo't Asso'n, ann. coll. 189 81
Toledo, 1st Cong. ch. and so. ann. coll., 526.23 (of wh. from J. H. Whitaker with prev. dona. to const. C. H. WHITAKER, H. M., 50; C. H. Whitaker, 50; W. W. Griffith, 50; T. P. Brown, 10); less prev. ack'd, 416.23, 110 00
Twinsburgh, Cong. ch. and so. 100 00
Warren, Pres. ch. add'l, to const. Mrs. ELIZABETH W. CUTLER, Constitution, O., H. M., 133 00
Wayne, Cong. ch. and so. add'l, 25 00
West Farmington, Cong. ch. and so. 28 80
Weston, Pres. ch. 10 55
Windham, Cong. ch. and so. coll., 65, m. c. 20; 85 00—3,615 99

4,251 72

Legacies. — Columbus, D. T. Woodbury, add'l, by J. J. Person, Exr., 2,350 00

6,601 72

INDIANA.

Bourbon, Pres. ch. 3 15
Clinton, Pres. ch. 5 40

Coffee, Rev. S. Ward, 5 00
Danville, Pres. ch. of wh. 50 to const. Rev. W. J. Lee, H. M. 80 00
Delphi, Pres. ch. add'l with prev. dona. to const. Rev. C. W. Wallace, H. M. 12 00
Edinburgh, Pres. ch. 13 75
Greencastle, Pres. ch., J. S. Jennings and wife, 20, Rev. H. M. Walker, 5; 25 00
La Gro, 1st Pres. (N. S.) ch. 2 25
Lima, Pres. ch. 20 00
Mishawaka, Pres. ch. 9 00
Mitchell, Pres. ch. 18 50
Orland, Cong. ch. and so. 18 00
Perrysville, Pres. ch. 5 11
Pisgah (Cass. county), Pres. ch. 3 00
Rockville, N. S. Pres. ch. 18 00
Salem, Pres. ch. and friends, 31 55
Shelbyville, Pres. ch. 5; 1st German Pres. ch. 5; 10 00
Southport, Rev. Horace Bushnell, jr., 10 00
Terre Haute, Pres. ch. 18 00
Thorntown, 2d Pres. ch. 30 00
Toronto, Pres. ch. 5 60
Wabash, 1st Pres. ch. to const. Rev. F. A. Wilder, H. M. 60 00
West Creek, Lake Prairie Pres. ch. with sab. sch. coll. to const. Rev. E. H. Post, H. M. 38 00—441 81

ILLINOIS.

Aurora, S. B. Dyckman, 50 00
Bloomington, 2d Pres. ch. 105 10
Bowensburg, N. Cooke, 50 00
Brighton, Cong. ch. and so. 43 00
Bristol, Cong. ch. and so. 30 00
Bunker Hill, Cong. ch. and so. 12 25
Byron, 1st Cong. ch. and so. 20 20
Carbondale, Pres. ch. ann. coll., 9.20, m. c., 11.55; a friend, 5; 25 75
Chicago, 2d Pres. ch. add'l, 500; New England Cong. ch. and so. (coll. 194.72, m. c. 64.96), 259.68; 1st Pres. ch. add'l, 190; 8th Pres. ch. coll. and m. c., 129.42; Olivet Pres. ch. to const. Emma L. Ely, H. M., 100; 9th Pres. ch. m. c. by W. F. Ostrom, 66.18; Plymouth Cong. ch. and so., 40.50; South Cong. ch. and so., 28.05; Mrs. F. W. Fiske, 3; 1,316 83
Concord, 1st Cong. ch. and soc. with prev. dona. to const. J. F. Pratt and D. W. Fairbank, H. M. 129 00
Duquoin, Pres. ch. 11 00
Farmington, Cong. ch. and so. with prev. dona. to const. Mrs. J. W. Newell, H. M., 51 30
Fulton, Pres. ch., add'l, special coll. for the debt, 11 05
Galesburg, 1st Cong. ch. and so., by Dea. Sears, 82 00
Granville, Cong. ch. and so. m. c., 2 mos. 11 50
Greeneville, 1st Cong. ch. and so. 13 00
Griggsville, Cong. ch. and so. 56 45
Kewanee, a friend add'l, 2 00
Lacon, Pres. ch. m. c. 2 30
Lake Forest, Pres. ch. m. c. 20 00
Lena, Pres. ch. 15 31
Lisbon, Cong. ch. and so. 27 00
Mendota, Cong. ch. and so., ann. coll., 10.10, m. c. 2.50; 12 60
Moline, Cong. ch. and so. 90 00
Naperville, 1st Cong. ch. and so. m. c. 7 50
Oak Park, Ind't Church (of wh. from J. W. Scovill, 25; Rev. S. J. Humphrey, 25;) with prev. dona. to const. Rev. M. W. Fairfield and J. E. McNeill, H. M. 100 31
Old Duquoin, Pres. ch. 7 35
Perry, 1st Pres. ch. add'l, 5 90
Pittsfield, 1st Cong. ch. and so. 74 75
Polo, Ind't Pres. ch. 45 00
Port Byron, Cong. ch. and so. 6; a friend, 3; 9 00
Prairie City, Cong. ch. and so. 7 75
Rantoul, H. K. Copeland, for the debt, 5 00
Rockford, Mrs. E. R. Emerson, 5 00
St. Charles, Jno. Lloyd, 5 00
Tamaroa, Pres. ch. and so. 4 00
Tolono, William Keeble, 5 00
Tonica, Cong. ch. and so. in part, 21 50
Toulon, Cong. ch. and so. 25 00
Tuscola, Pres. ch. 55.40, less exc. 20c. 55 20
Waltham, Pres. ch. 30 50
Warren, Pres. ch. 32 00
Wataga, Cong. ch. and so. 43 10
Waukegan, Cong. ch. and so. 75 00
Waverly, Cong. ch. and so. with prev. dona. to const. G. H. Thayer and H. M. Miller, H. M. 185 00
Wheaton, Cong. ch. and so. add'l, 1 00—2,937 50
Legacies. — Chicago, William H. Brown, by S. L. and C. B. Brown, Ex'rs, add'l, 1,318 25
4,255 75

MICHIGAN.

Ada, Pres. ch. 6 00
Almont, Cong. ch. and so. 39 25
Bay City, a friend of missions, 100 00
Benton Harbor, Cong. ch. and so. 31 50
Blissfield, 1st Pres. ch. 5 75
Buchanan, Pres. ch. 27 46
Charlotte, Mrs. B. Landers, 7 00
Corunna, Mr. Barber, 1 00
Detroit, 1st Cong. ch. and so. (annual coll. 334, m. c. 52.60, less for Heralds, 46), to const. Newell Avery, J. E. Oxnard, and Mrs. Emily C. Baker, H. M., 340.60; Fort st. Pres. ch., August m. c. 35.25; 2d Cong. ch. and so., add'l, S. M. F. 5; M. E. L. 1; 381 85
East Gilead and Bethel, Union Cong. ch. and so. 7 25
Fentonville, 1st Pres. ch. 32 10
Hillsdale, 1st Pres. ch. coll. 60 00
Hopkins, Cong. ch. and so. 4 60
Jackson, 1st Cong. ch. and so. (of wh. Jos. Swift, annual contrib. 10), to const. F. W. Kirtland and Alfred Bailey, H. M. 250 00
Lansing, 1st Pres. ch., in part, 35 00
Lapeer, Pres. ch. annual coll. 29 00
Linden, Pres. ch. 5 25
Marquette, 1st Pres. ch. (of wh. from M. S. Maynard, 25, J. W. Edwards, 35, S. P. Ely, 10, A. Kidder, 10, H. S. Little, 10; 150 00
Marshall, Rev. C. Clark and wife, 12 00
Milford, United Pres. and Cong. ch. 64 00
Niles, 1st Pres. ch. 101 40
North Star, 1st Pres. ch. 9 30
Olivet, Cong. ch. and so. 60, Olivet College, Miss'y Soc. m. c. 35, 95 00
Palmyra, 1st Pres. ch. 8 00
Richland, 1st Pres. ch. m. c. 2.60, Josiah Buell, extra, 20, 22 60
Saginaw, Pres. ch. 5.67, less expenses, 13c. 5 54
Utica, Cong. church, add'l, 3 00
Ypsilanti, D. B. Greene, add'l, extra, 40 00—1,533 85

MINNESOTA.

Alexandria, Cong. ch. and so. 13 00
Austin, Cong. Union ch. and so. 25 00
East Prairieville, Cong. ch. and so., add'l, for the debt, 4 18
Faribault, Plymouth Cong. ch. and so., John Steguer, 5; 48 60
Mantorville, Cong. ch. and so. 11 15
Minneapolis, H. D. Cunningham, 5 00
Neepigon, A. Fisher, 5 00
Owatonna, 1st Cong. ch. and so., quarterly coll. 5 25
Rochester, Cong. ch. and so. 11, a friend, for Turkey, 1, 12 00
St. Paul, 1st Pres. ch., D. W. Ingersoll, special, for the debt, to const. Henrietta S. Ingersoll, H. M. 100 00
Sauk Centre, Cong. ch. and so. 10 00
Shakopee, 1st Pres. ch. 12 20
Traverse des Sioux, Pres. ch. and congregation, annual coll. 16 35
Winona, Cong. ch. and so. 28 56—291 28

IOWA.

——, a returned missionary, 5 00
Algona, 1st Cong. ch. and so. 20 75

Anamosa, Cong. ch. and so. 16 80
Bentonsport, Cong. ch. and so. 48 25
Big Rock, Cong. ch. and so. 11 00
Bowen's Prairie, Cong. ch. and so. 13 25
Bradford, Cong. ch. and so. 7 00
Brooklyn, Pres. ch. 22 00
Burlington, Mrs. Jos. Everall, 5 00
Cedar Rapids, 1st Pres. ch. 28 00
Central City, Cong. ch. and so. 6 00
Chester, 1st Cong. ch. and so., August m. c. 12 75
Danville, Cong. ch. and so. 15 00
Davenport, Cong. ch. and so. 20 50
Denmark, Cong. ch. and so. 87 91
Des Moines, Plymouth Cong. ch. and so. 88 43
Dubuque, Cong. ch. and so., to const. CHARLES A. METCALF, H. M. 100 00
Durant, Cong. ch. and so. 16 00
Garnavillo, Cong. ch. and so. m. c., for the debt, 5 00
Glenwood, Rev. L. S. Williams, for the debt, 5 00
Grinnell, Cong. ch. and so. 35 00
Independence, S. Packard, 10; a friend, add'l, 3, 13 00
Iowa City, Cong. ch. and so. 33 00
Marshalltown, 1st Pres. ch. 30 00
Mason City, L. G. Parker, 5 00
Montrose, Pres. ch., in part, 18 00
New Liberty, unknown, 5 00
Newton, Wittemburg Cong. ch. and so., add'l, 7 00
Orford, Cong. ch. and so. 31 50
Sioux City, Cong. ch. and so. 30 45
Vinton, Pres. ch. 28 40
Waverly, Rev. N. K. Cross, 5; E. Johnson, 5; 10 00—779 99

WISCONSIN.

Allen's Grove, Cong. ch. and so., add'l, 5 00
Beloit, 1st Cong. ch. and so. 275.25; B. Durham, 10; Benjamin Brown, 10; Rev. A. G. Dunning, extra, for the debt, 9; 304 25
Big Springs, Rev. J. M. Hays, 10 00
Boscobel, Cong. ch. and so. m. c. 6 00
Cato, 1st Pres. ch. m. c. 6 14
Columbus, Mrs. Rachel Smith, 10 00
Fort Howard, Cong. ch. and so., of wh. from Rev. D. C. Curtis, 5, 26 15
Geneva, Pres. ch. 64 25
Janesville, T. H. Little and daughter, for the debt, 5 15
Kenosha, 1st Cong. ch. and so., add'l coll. 1 50
Lake Mills, Cong. ch. and so. m. c. 2 85
Lancaster, Cong. ch. and so. 13.45; a friend, 5; 18 45
Lodi, 1st Pres. ch. m. c. 2.50, "R," 10, 12 50
Menasha, Cong. ch. and so. 50 00
Milwaukie, Spring st. Cong. ch. and so. 55 74
Monroe, Cong. ch. and so. 15 00
Oconomowoc, Cong. ch. and so. 14 00
Plymouth, Cong. ch. and so. 17 00
Rosendale, Cong. ch. and so. 53 85
Rural, 1st Pres. ch. 10 00
Somers, Pres. ch. 34 04
Sparta, H. Rice, 10 00
Stone Bank, Pres. ch. 2 75
Stoughton, Cong. ch. and so. 12 00
Tafton, Cong. ch. and so., August m. c. 5 70
Wanpun, Cong. ch. and so. 28 50
Wauwatosa, Cong. ch. and so. 34 67
West Salem, Cong. ch. and so. 27 00
Wilmot, Cong. ch. and so. 5 75—848 24

MISSOURI.

Brookfield, Wm. Atkinson, 25 00
Hannibal, 1st Cong. ch. and so. 22 00
Kidder, a friend, 10 00
St. Joseph, Rev. J. Crane, 5 00—62 00

KANSAS.

Albany, 1st Cong. ch. and so. 10 00

NEBRASKA.

Little Papillion, Cong. ch. and so., m. c., 2 mos. 6 30
Omaha, a friend, for the debt, by Rev. Reuben Gaylord, 25 00—31 80

OREGON.

Astoria, Cong. ch. and so., m. c. 8 00
Portland, 1st Cong. ch. and so., of wh. from m. c., 14, Mrs. Amory Holbrook, 20; 34 00—42 00

CALIFORNIA.

Benicia, Cong. ch. and so., m. c. 10 00
Fort Jones, I. Titcomb, 15, gold, 20 00
Oakland, 1st Cong. ch. and so., 50 gold, less exc. 66 29
Sacramento, Cong. ch. and so., coll., 49.40, m. c., 62.60, gold, 136 00
Santa Cruz, Cong. ch. and so., 80 gold, less exc. 89 77—272 06

CANADA.

Province of Ontario.
Belleville, Pres. ch. (12.33 silver), 15.51; M. Sawyer (7 silver), 8.80; 24 31
Ottawa, Cong. ch. and so. 53 91
Paris, Cong. ch. and so. 53 00—131 22
Province of Quebec.
Montreal, Zion Cong. ch. and so., of wh. from Mrs. Henry Lyman, 54.80; Abby J. Savage, 27.40; Rev. H. Wilkes, D. D., 10.96; Charles Alexander and James Baylis, 10 each; a friend, 8.22; William Moodie, Thomas Fraser, A. Spaulding, Theodore Lyman, D. Butters, 6.85 each; William McDougall, 5.48; H. J. Gear, J. C. Barton, James Linton, George Winks, D. Lewis, McLachlan, Bros., & Co., 3.42 each; R. C. Jamieson, Alfred Savage, Robert Mills, John Leeming, 3.42 each; John Wood, P. W. Wood, Robert Dunn, J. Popham, 2.74 each; Wm. Nivin, James McClure, P. H. Burton, S. W. Boyd, D. T. Irish, 1.37 each; Mrs. Robert Craig, 68c.; 213 86
Stanstead, Cong. ch. and so., 4, Rev. John Rogers, 5; 9 00—222 86

354 08

FOREIGN LANDS AND MISSIONARY STATIONS.

Choctaw Nation, Choctaw Missionaries, 20 00
Syria, Abeih, m. c., 13.75; Tripoli (m. c., 7.69; A. Yanni, 7.31), 15; 28 75
Switzerland, Lausanne, Rev. W. A. Nichols, thank offering, 50 00
Turkey, Edinjuk church coll. 5 94—104 69

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Chelsea, — "Avails of retrenchment in dress," 35 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer, 944 88

$979 88

MISSION SCHOOL ENTERPRISE.

MAINE. — Amherst and Aurora, Cong. s. s. 5; Bath, Winter St. s. s. 112; Bridgton, Cong. s. s. 10; Bucksport, Elm St. Cong. s. s. 30; Garland, Cong. s. s. 5; Gorham, Cong. s. s. 10.06; Hampden, Cong. s. s. 5.13; Litchfield Corner, Luther Hawes, 50c.; Munson, Cong. s. s. 11.50; Orland, 1st Cong. s. s. for sch. of Rev. H. J. Bruce, Mahratta Mission, 21.15; Woolwich, Cong. s. s. for sch. of Rev. C. H. Wheeler, Harpoot, Turkey, 6; 216 34

NEW HAMPSHIRE. — Bristol, Cong. s. s. for the "Abbott Mission School," Ahmednuggur, 20.90; Franklin, Cong. s. s. 8.47; Greenfield, E. M. Partridge, 62c., A. N. Partridge, 62c., Arlena Partridge, 31c., H. S. Y. 62c.; Hanover Centre, Cong. s. s. 20.28; Kingston, Cong. s. s. 14.25; Marlboro, Cong.

s. s. 3.50; Mt. Vernon, Cong. s. s. 20; New Alstead, Cong. s. s. 10; Rye, Cong. s. s. 14; Wolfboro, Cong. s. s. 6.75; 120 82

VERMONT. — Clarendon, Cong. s. s. 13; Enosburgh, Cong. s. s. 18; Fairlee, savings of Hattie, dec'd, 1.20; Granby, Cong. s. s. 5; Greensboro, Cong. s. s. 7.82; Johnson, Cong. s. s. for a Zeitoon student in Marash, care of Rev. G. F. Montgomery, 7.50; Lunenburg, Cong. s. s. 23; McIndoes Falls, Mrs. John C. Gleason's class for the support of a Teacher, 6.60; Newbury, Cong. s. s. 30; Stowe, Cong. s. s. for sch. at Seval Patti, Madura Mission, 15; Westhaven, Cong. s. s. 5.75; 182 87

MASSACHUSETTS. — ——, A friend for support of a young man at Broosa school, 35; Ashby, 2d Cong. s. s. 10; Auburndale, Cong. s. s. for support of school in Madura, India, 40; Boston, Park St. s. s. Miss Boult's' class of little girls for Mr. Capron's sch. to teach a little girl to read the Bible, 1; Mrs. H. for Village sch. in Mr. Capron's field, India, 39.75; Northampton, a class in Edw. Cong. s. s. 1.30; North Wilbraham, Cong. s. s. 30; Shirley, Cong. s. s. 11.65; Somerset, Cong. s. s. for school in Central Turkey, 5.29; Southampton, 1st Cong. ch. 19.50; South Deerfield, Sabbath school Miss'y Asso'n to const. CHANCY B. TILTON, H. M. 105.24; Wellfleet, 1st Cong. s. s. for sch's of Rev. H. J. Bruce, Mahratta Mission, 35; West Dracut, Cong. ch. and so. for Miss M. A. Proctor's school, 30.33; Worcester, Old South Cong. s. s. to support a scholar in school of Miss I. C. Baker, Mardin, Turkey, 30; 394 06

CONNECTICUT. — Colebrook, Cong. s. s. 10; Columbia, Cong. s. s. 26.78; South Meriden, Cong. s. s. 13.70; 50 48

NEW YORK. — Burdett, Pres. s. s. 10; Cazenovia, 1st Pres. s. s. three classes, 14.37; Clifton Springs, Little Boy, 50c.; Cuba, Pres. s. s. 50; Deposit, 1st Pres. s. s. for support of native teacher, 28.54; Flushing, Cong. s. Miss'y Soc'y for sch. of Mrs. Lloyd, Zulu Mission, 45; Homer, Cong. s. s. to educate girl in Miss Fritcher's school, Marsovan, W. Turkey, 35; Haverstraw, Central Pres. s. s. 50; Moravia, Cong. s. s. 6.60; Newark Pres. s. s. 57.48; Norwich, Cong. s. s. with dona. from the church to const. Mrs. HARRIETT R. HEWITT, H. M. 50; Otisco, Youth's Miss'y Soc'y, 3.70; Rutland, Cong. s. s. 24.13; Wadham's Mills, 1st Cong. s. s. 16.72, The Youth's Miss'y Soc'y, 20; West Bloomfield, Cong. s. s. 20; 432 02

NEW JERSEY. — Madison, 1st Pres. s. s. 51.48; Orange, Julia Otis, proceeds of fair for sab. sch. at Marash under care of Rev. T. C. Trowbridge, 3; Perth Amboy, Pres. s. s. 13.75; 68 23

PENNSYLVANIA. — Harrisburg, Mary Kerr (two gold dollars), 2.72; Philadelphia, Calvary Pres. s. s. 126.15; Reading, 1st Pres. s. s. 125; 253 87

DELAWARE. — Wilmington, Central Pres. s. s. 50 00

DISTRICT OF COLUMBIA. — Washington, 4th Pres. ch. Junior For. Miss'y Soc'y, 6 mos. coll. 41 41

OHIO. — Athens, Pres. s. s. for sch. of Rev. J. K. Greene, Turkey, 12.50; College Hill, Pres. s. s. coll. 20; Granville, Cong. s. s. for support of Miss M. C. Beach, Western Turkey, 30; Middleport, Pres. s. s. 16.58; Newburgh, Pres. s. s. for support of a boy in care of Rev. Lemuel Bissell, Mahratta Mission, 30; Painesville, 1st Cong. s. s. 40; Parma, Cong. s. s. for Mrs. Lloyd's sch's, Zulu Mission, 7; Portsmouth, 1st Pres. s. s. (of wh. for a native pastor at Diarbekir, 100, pupil in Abeih Sem'y, 40, girl in Harpoot Fem. Sem. 30, Bible Reader in Nestorian Mission, 20, school at Madura, 40, student at Foochow, 45,) 275; 430 08

INDIANA. — Bloomington, 2d Pres. s. s. 50; Rockville, N. S. Pres. s. s. 10.73; Thorntown, 2d Pres. s. s. 7; West Creek, Lake Prairie Pres. s. s. 12; 79 73

ILLINOIS. — Monthly family coll. for sup't of Bhaja Ambaja in Mrs. Bissell's sch. Ahmednuggur, avails of box of honey, 5.50; Carbondale, Pres. s. s. 2.07; Cerro Gordo, Pres. s. s. for Mrs. Edward's school, 4.15; Chicago, 9th Pres. s. s. for support of school in Madura Mission, 100; from Savings Bank of 3 children, .50; Concord, Cong. s. s. 16; Lacon, Pres. s. s. 5.73; Lena, Pres. s. s. 5; Lodi, Cong. s. s. 13; St. Charles, Cong. s. s. 15; Virden, Pres. s. s. for Mrs. Edward's school, 10; 176 96

MICHIGAN. — Lapeer, Pres. s. s. Mrs. Hinman's class, 1; Monroe, Anna, for heathen children in China, 4.70; Willie T. Bruckner for Japan Mission, 30c.; Palmyra, 1st Pres. s. s. 1.25; 7 25

IOWA. — Algona, Cong. s. s. 1; Brooklyn, Pres. s. s. for China, 8; Cedar Rapids, Theodore C. Rowley, 1.66; Lina D. Rowley, 52c.; Kossuth, Yellow Springs, Pres. s. s. 14; 25 18

WISCONSIN. — Stone Bank, Pres. s. s. 1.65; Wauwatosa, Cong. s. s. 10; 11 65

KANSAS. — North Zeandale, s. s. by H. Marshall, Sup't, 2 00

CANADA. — Montreal (Province of Quebec), Tannery Mission School, thank-offering, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS. — China, Foochow (from friends for girls' boarding-school, 43.33, a friend for Mrs. Hartwell's school, 13.33). 56.66; Swatow, a friend for the Foochow schools, 20; 76 66

2,574 10

Donations received in August, 117,938 75
Legacies " " " 28,289 98

146,228 73

☞ **Total from Sept. 1st, 1868, to August 31st, 1869, $519,020.22**

Ashfield, Mass., Cong. ch., a communion service, for a church in Rev. H. T. Perry's field, Central Turkey.

DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

Illinois, Aurora, three sab. sch. children, by Isaac Clark, .50;
Kansas, Geneva, five scholars in sab. sch., by J. E. Childs, 2.00;

Amount received since November, 2 50
Previously acknowledged, 28,716 37

☞ **Total, to Aug. 31st, 1869, $28,718 87**

SMYRNA.

THE

MISSIONARY HERALD.

VOL. LXV. — NOVEMBER, 1869. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixtieth Annual Meeting at Pittsburgh, Pennsylvania, in the meeting-house of the Third Presbyterian Church, commencing on Tuesday, October 5th, at 3 o'clock, P. M., and closing Friday, October 8th, at 11 o'clock, A. M.[1]

CORPORATE MEMBERS PRESENT.

Maine.

George E. Adams, D. D., Brunswick.

New Hampshire.

John K. Young, D. D., Hopkinton.
Hon. William Haile, Hinsdale.
Alvan Tobey, D. D., Durham.

Vermont.

Thaddeus Fairbanks, Esq., St. Johnsbury.
Hon. John B. Page, Rutland.

Massachusetts.

Rufus Anderson, D. D., LL. D., Roxbury.
Charles Stoddard, Esq., Boston.
Mark Hopkins, D. D., LL. D., Williamstown.
Ebenezer Alden, M. D., Randolph.
Rev. Selah B. Treat, Boston.
Henry B. Hooker, D. D., Boston.
Hon. Linus Child, Boston.
John Todd, D. D., Pittsfield.
Seth Sweetser, D. D., Worcester.
William A. Stearns, D. D., LL. D., Amherst.
Nathaniel George Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
Rev. John O. Means, Roxbury.
Richard Borden, Esq., Fall River.
Samuel M. Lane, Esq., Southbridge.
Joshua W. Wellman, D. D., Newton.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Constantine Blodgett, D. D., Pawtucket.

Connecticut.

Gen. William Williams, Norwich.
Hon. William A. Buckingham, Norwich.
Rev. William W. Davenport, Hartford.
Henry P. Haven, Esq., New London.

New York.

Walter S. Griffith, Esq., Brooklyn.
George W. Wood, D. D., New York City.
Hon. William E. Dodge, " " "
Jonathan B. Condit, D. D., Auburn.

[1] To prevent possible misapprehension, it may be well to state, that the Minutes of the meeting are not printed here, as kept from day to day by the Recording Secretary; but an account of the meeting and of the business transacted, designed to be sufficiently full, made up from the Minutes and from papers presented, and arranged not in the order of time, but topically, for more convenient reference.

John G. Atterbury, D. D., New York City.
Zebulon S. Ely, Esq., New York City.
Sherman B. Canfield, D. D., Syracuse.
Louis Chapin, Esq., Rochester.
Henry M. Storrs, D. D., Brooklyn.

New Jersey.

Jonathan F. Stearns, D. D., Newark.
Aaron Carter, Esq., Orange.

Pennsylvania.

Rev. Albert Barnes, Philadelphia.
James W. Weir, Esq., Harrisburgh.
Samuel Small, Esq., York.

Ohio.

Samuel C. Aiken, D. D., Cleveland.
Douglass Putnam, Esq., Harmar.
Henry L. Hitchcock, D. D., Hudson.
Samuel Wolcott, D. D., Cleveland.
Israel W. Andrews, D. D, Marietta.
Hon. Chauncey N. Olds, Columbus.

Indiana.

Joseph F. Tuttle, D. D., Crawfordsville.

Illinois.

Robert W. Patterson, D. D., Chicago.
Samuel C. Bartlett, D. D., "
Devillo R. Holt, Esq., Lake Forest.

Michigan.

Hon. Charles Noble, Monroe.
Rev. Philo R. Hurd, Romeo.

Iowa.

Alden B. Robbins, D. D., Muscatine.
Hon. John G. Foote, Burlington.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. William Warren, Gorham.
John W. Danielson, Lewiston.
Rev. S. Goodrich, Wells.
" George E. Street, Wiscasset.

New Hampshire.

John T. Thorn, Concord.

Vermont.

Philip Edgerton, Rutland.
Rev. E. H. Byington, Windsor.

Massachusetts.

George H. Tilton, Amherst.
Rev. J. E. Woodbridge, Auburndale.
Rev. Calvin Cutler, Auburndale.
" I. R. Worcester, "
Daniel T. Coit, M. D., Boston.
E. K. Alden, D. D., "
E. B. Webb, D. D., "
Samuel C. Wilkins, "
J. Russell Bradford, "
C. N. Richardson, "
J. W. Davis, "
Gardner Edmands, "
Rev. C. H. Williams, "
Charles Hutchins, "
Rev. Edward Abbott, Cambridgeport.
Ira Cheever, Chelsea.
Rev. E. B. Clark, Chicopee.
" De Witt S. Clark, Clinton.
Nathan Durfee, M. D., Fall River.
Rev. A. H. Coolidge, Leicester.
" Ed. G. Porter, Lexington.
E. W. Noyes, Newton.
Rev. Ebenezer Burgess, Newton Centre.
" Joseph B. Clark, Newtonville.
" F. V. Tenney, Saugus Centre.
" J. P. Terry, South Weymouth.
" E. W. Noble, Truro.
" Charles R. Bliss, Wakefield.

Rhode Island.

Rev. C. P. Osborne, Bristol.
" Edward D. Bartlett, Providence.

Connecticut.

Col. Philo Bevin, East Hampton.
S. R. Holmes, Hadlyme.
Rev. Joseph H. Twitchell, Hartford.
George W. Root, "
Rev. Lavalette Perrin, New Britain.
Elial T. Foote, M. D., New Haven.
Rev. G. B. Willcox, New London.
Thomas P. Field, D. D., "
Rev. C. F. Muzzy, Norwich.
A. W. Huntington, "
Rev. Clark Carter, Rockville.
" A. S. Fiske, "
J. N. Stickney, "

New York.

Horace Stillman, Buffalo.
Jason Sexton, "
I. N. Sprague, D. D., Geneseo.
Rev. A. S. Freeman, Haverstraw.
Thomas Wickes, D. D., Jamestown.
Rev. Calvin Chapman, Mannsville.
" William H. Ward, New York City
" J. P. Lestrade, " " "
" O. B. Bidwell, " " "

Charles P. Bush, D. D., Rochester.
Rev. W. P. Barker, South Wales.

New Jersey.

Rev. D. Oliphant, East Orange.
" E. L. Boing, " "

Pennsylvania.

Isaac R. Reeder, Edinboro'.
Rev. Charles C. Kimball, Erie.
T. H. Robinson, D. D., Harrisburgh.
Frederick Kelker, "
Rev. D. K. Turner, Hartsville.
" J. E. Long, Hublersburg.
William H. Jessup, Montrose.
Rev. George R. Kellogg, Philadelphia.
" John McLeod, "
Daniel March, D. D., "
David Malin, D. D., "
Rev. John W. Dulles, "
" S. H. Shepley, "
" Burdett Hart, "
" Thomas J. Shepherd, "
Horatio B. Lincoln, "
Rev. F. A. Noble, Pittsburgh.
William A. Herron, "
John Wright, "
Richard Edwards, "
William Thaw, "
Rev. Asahel L. Clark, Scranton.
J. B. Bittinger, D. D., Sewickly.
Rev. William Johns, Spartansburg.

Maryland.

Rev. Edwin Johnson, Baltimore.

Ohio.

Rev. J. A. Bates, Belpree.
" Hubbard Lawrence, Brecksville.
" W. D. Rosseter, Cincinnati.
" B. W. Chidlaw, "
" H. A. Tracy, "
E. D. Morris, D. D., "
Solon L. Severance, Cleveland.
L. F. Mellen, "
Rev. R. H. Leonard, Collamer.
" John F. Kendall, Columbus.
John Irwin, Coshocton.
Rev. S. P. Hildreth, Dresden.
J. S. Mercer, Elyria.
Rev. George Darling, Hudson.
Isaac Taylor, "
Rev. A. R. Clark, Huntington.
" H. B. Eldred, Kinsman.
Thomas Kinsman, "
Rev. J. E. Twitchell, Mansfield.
" Henry W. Ballantine, Marietta.
George L. Weed, M. D., "
Rev. C. N. Pond, Medina.
J. H. Fairchild, D. D., Oberlin.
Benjamin B. Gaylord, Portsmouth.
Rev. John G. Hall, Ravenna.
" J. A. McKinstry, Richfield.
" D. E. Bierce, Ripley.
" William F. Millikan, Rome.
" Charles C. Beatty, Steubenville.
" S. W. Segur, Tallmadge.
" Robert Page, West Farmington.
James Shaw, D. D., Windham.
Rev. William Potter, "
" Hugh C. McBride, Zanesville.

Indiana.

Rev. C. W. Wallace, Delphi.
" Amos Jones, "
" E. H. Post, Logansport.
" William M. Cheever, Terre Haute.
" W. J. Essick, Wabash.

Illinois.

Charles Chandler, M. D., Chandlerville.
E. P. Goodwin, D. D., Chicago.
Rev. S. J. Humphrey, "
" L. T. Chamberlain, "
" James H. Taylor, Lake Forest.
" George P. Folsom, "
George H. Holt, "

Michigan.

Rev. A. T. Pierson, Detroit.
H. E. Baker, "
Rev. Oliver S. Dean, Kalamazoo.

Iowa.

William Salter, D. D., Burlington.

Georgia.

John Stoddard, Savannah.

Foreign Lands.

S. C. Damon, D. D., Sandwich Islands.

Missionaries.

Rev. Albert Bushnell, Gaboon Mission.
" Hyman A. Wilder, Zulu Mission.
" J. Y. Leonard, Western Turkey.
" O. P. Allen, Eastern Turkey.
" John Rendall, Madura Mission.
" C. T. White, " "
" James Quick, Ceylon.
" E. P. Hastings, "
" Henry Blodget, North China Mission.

ORGANIZATION.

Dr. Mark Hopkins, President of the Board, called the meeting to order at the appointed time, and Dr. I. N. Sprague, of Geneseo, N. Y., led in prayer. Rev. Wm. M. Cheever, of Terre Haute, Indiana, was chosen Assistant Recording Secretary, and the material portions of the minutes of the last annual meeting were read.

Secretary Treat read the Report on the Home Department, which was followed by a special service of thanksgiving, remarks being made by Mr. Treat, and Dr. H. B. Hooker leading in prayer. An abstract of the Report on the various missions was read by Secretaries Wood and Clark.

The following committees were appointed: —

Committee of Arrangements. Rev. F. A. Noble, Dr. George W. Wood, Rev. A. S. Fiske, Rev. S. J. Humphrey, and Rev. W. J. Essick.

Committee on Nominations. Dr. Israel W. Andrews, Hon. H. P. Haven, Dr. Chas. P. Bush.

Business Committee. Hon. William Haile, Dr. George E. Adams, Rev. Philo R. Hurd, William H. Jessup and J. N. Stickney, Esquires.

The Treasurer presented his Report, duly audited.

On Wednesday forenoon, the Committee of Nomination recommended the appointment of the following committees, and they were appointed: —

On the Treasurer's Report. Hon. Wm. A. Buckingham, Douglas Putnam, Esq., Thaddeus Fairbanks, Esq., James W. Weir, Esq., and Richard Edwards, Esq.

On the Home Department. J. F. Stearns, D. D., Gen. William Williams, Alvan Toby, D. D., Gen. S. L. Brown, and James Shaw, D. D.

On the African Missions. James H. Fairchild, D. D., Aaron Carter, Esq., Rev. Charles C. Kimball, Horace Stillman, Esq., and Rev. E. B. Clark.

On the Mission to Western Turkey. A. B. Robbins, D. D., David Malin, D. D., Rev. James H. Taylor, Geo. W. Root, Esq., and Rev. R. H. Leonard.

On the Missions to Central and Eastern Turkey. T. H. Robinson, D. D., Rev. D. Oliphant, Rev. Ansel R. Clark, Rev. S. P. Hildreth, and S. R. Holmes, Esq.

On the Missions to Syria and Greece. E. B. Webb, D. D., C. C. Coffin, Esq., Rev. Geo. W. Phillips, Rev. A. T. Pierson, and Rev. E. O. Bartlett.

On the Nestorian Mission. C. Blodgett, D. D., Rev. J. F. Kendall, Hon. John G. Foote, Rev. E. W. Noble, and Rev. W. W. Davenport.

On the Mahratta Mission. Daniel March, D. D., I. N. Sprague, D. D., J. B. Bittinger, D. D., Elial T. Foote, M. D., and Charles Chandler, M. D.

On the Madura Mission. J. W. Wellman, D. D., Hon. Richard Borden, D. R. Holt, Esq., Rev. B. W. Chidlaw, J. F. Tuttle, D. D., and Rev. Hubbard Lawrence.

On the Ceylon Mission. E. P. Goodwin, D. D., Nathan Durfee, M. D., Lavalette Perrin, D. D., W. D. Walcott, Esq., and Rev. W. D. Rosseter.

On the China Missions. Hon. John B. Page, J. G. Atterbury, D. D., Rev. G. B. Willcox, Rev. John McLeod, and Rev. James A. Bates.

On the Sandwich Islands and Micronesia Missions. Thomas Wickes, D. D., Samuel C. Damon, D. D., Hon. Charles Noble, Ebenezer Alden, M. D., and John W. Danielson, Esq.

On the Missions to North American Indians. Hon. Wm. E. Dodge, Samuel Wolcott, D. D., John Stoddard, Esq., Zebulon S. Ely, Esq., and Rev. George P. Folsom.

On Officers of the Board. Louis Chapin, Esq., Hon. Richard Borden, Henry B. Hooker, D. D., T. P. Field, D. D., and H. L. Hitchcock, D. D.

On Place of Meeting and Preacher. Walter S. Griffith, Esq., Henry M. Storrs, D. D., S. B. Canfield, D. D., Samuel Small, Esq., and Charles P. Bush, D. D.

These committees reported at different times in the progress of the meeting, those to whom portions of the Annual Report had been referred recommending that the several portions referred to them respectively be accepted and published, as usual.

TREASURER'S ACCOUNTS.

The Committee to whom the Treasurer's report was referred state, —

That a sub-committee of the Prudential Committee has made monthly examinations of the Treasurer's accounts and find them fully authenticated by proper vouchers; that they have been kept in such a manner as to be clearly understood, and have been examined and certified as correct, by auditors appointed by the Board; and that the permanent funds appear to be safely invested in property of more value now than its original cost. We take great satisfaction in expressing our confidence that a watchful care has been exercised in the preservation and disbursement of the funds committed to the care of the Prudential Committee, and in the accuracy of the accounts of the Treasurer.

HOME DEPARTMENT.

The Committee on the Home Department remark, —

The Committee find nothing which, in their judgment, requires the special action of the Board at the present time, yet one or two points seem to them to deserve at least a passing notice. They have observed, with much satisfaction, the unusually large number of female assistants who, in the capacity of teachers, have been sent to the various missionary fields during the past year. They would submit for the consideration of the Board the utility of not only continuing but greatly increasing, as circumstance may permit, this most valuable auxiliary in the work of missions. It is believed that a very considerable number of our best trained teachers, now employed or seeking employment in their own country, the graduates of our excellent normal schools and female seminaries, largely imbued with the Christian spirit and emulous of the widest usefulness in the Master's service, might easily be induced — if it were understood that provision was made for their employment under the direction of the Board and its missions, in the domestic shelter and with the assurance of the protection and sympathy of missionary families — to give their warm affections and eminent abilities to this cause.

In this connection the Committee would recognize, with special pleasure and hopefulness, the continued progress of the two organizations of Christian women having in view the elevation and improvement of their own sex in different parts of the missionary field, commending them to the sympathy and prayers of all who love and have confidence in the missionary work.

In regard to the receipts of the Board, they have shared largely in the grateful pleasure awakened by the late happy escape from pecuniary embarrassment, through the liberal contributions made during the last few months of the financial year, and more particularly through the large sums accruing from legacies, which seemed as if specially provided, by a far-seeing Providence, to meet the particular emergency. The deficiencies of the living have thus been supplied by the dying remembrances of the sainted dead; a fact which seems but to manifest the wisdom, not of deferring to the dying hour the liberality which should be chiefly active in the midst of life, but of continuing to the last to keep in mind the cause of Christian beneficence, by giving it its due share in the final disposal of what no longer requires to be reserved either for the uses of business or to meet future contingencies. In order to equalize the benefit when the sums so appropriated are large, the Committee would suggest, for the consideration of donors, the propriety of providing for their payment into the treasury, not all at once, which might create a temporary surplus endangering a future deficiency, but in annual instalments, as in the case of the munificent bequest which, for several years past, has helped to make up the disposable income of the Board, from the estate of the late Anson G. Phelps.

Nor would they omit to concur heartily in the pleasure expressed in the Report in acknowledging the valuable services of returned missionaries, in promoting the interests of the Board, and in awakening increased interest and imparting new knowledge among the churches at home, in relation to the missionary work. Their temporary sojourn in this country, however much to be regretted in relation to their work abroad, except for urgent reasons, has been a benediction to the church. And when they have been compelled, in the Providence of God, to remain permanently at home, their influence has not been, we think need not be, wholly lost to the cause to which they have devoted their lives. This class of our faithful fellow-laborers deserve the deepest sympathy and the most tender and affectionate regard. The disabled missionary, and the afflicted widow of the deceased missionary,

will, we trust, never be allowed to feel, in addition to the pain of quitting their chosen work, the sense of loneliness and forgotten services, in a land of churches sincerely engaged in the cause dearest of all others to their hearts.

THE MISSIONS.

The Committee on the African mission say,—

The veterans who occupy the Gaboon have continued the work with all fidelity, always hopeful, but with increasing difficulties and embarrassments. The growing foreign influence has tended to the demoralization, and even to the extermination of the tribes on the coast, to which the labors of the mission have been directed; and their places have been occupied by a more powerful tribe from the interior, which must apparently fall under the same depressing influences. Under the multiplied temptations and diversions, it has been impossible to secure and retain suitable native helpers, and the out-stations have suffered in consequence.

An unusual tendency, on the part of the native converts, to relapse into heathenism, has been recently developed, and considerable numbers have been cut off from church connection. But during the present year the hearts of the missionaries have been cheered by more hopeful indications. Of the two missionaries employed, one, with his wife, has recently returned to this country to recruit, after twenty-six years of labor there. The other has been in the field twenty-eight years, and must soon be relieved. It is manifest that reinforcements must soon be sent if the mission is to be sustained in its former vigor.

The Zulu Mission, in South Africa, has been carried on during the year with the usual energy and success. The work there has been very satisfactory from the beginning, and yet heathenism yields slowly to the gospel light. Polygamists resist the truth, and the missionaries have little hope that they will, in any considerable numbers, be permanently reformed. Their hope is in the young.

Indications of a tendency to relapse, similar to those in the Gaboon mission, have been observed of late, and the missionaries speak of a "sifting of the churches" as portended. Much satisfaction is expressed in the schools of the mission. These are, a high school for boys, which has been in operation for some years, and a similar school for girls, which has been opened within the present year, with seventeen common schools. These schools promise good results in the training of native helpers, and as an elevating influence upon the social condition of the people. The effect is already marked. The knowledge of the truth is already extending beyond the direct influence of the mission.

The Committee would suggest, that there is danger that the wants of Africa may be overlooked by the churches of our land, in the presence of more inviting and apparently more pressing calls from other fields.

The Committee on the Western Turkey mission use the following language, referring first to the general work among the Armenians, in connection with the three Turkey missions:—

Your committee are impressed with a sense of the magnitude of the field among the three millions of Armenians, confided, in the providence of God, and by the tacit consent of other missionary societies, almost exclusively to the American Board. The forty-six missionaries, the many native pastors, the twenty unmarried women laboring among their own sex, have our earnest sympathy, in the great responsibilities resting upon them.

The progress — in additions to the churches, in the Sabbath-schools, in systematic and generous support of Christian ordinances, and in benevolent giving — (averaging, for these two causes, five dollars per year to each church member, and amounting to $15,000 in gold), and thus the advance, under the influence of *paying* and *giving*, towards entire self-support — is exceedingly encouraging. We rejoice also in the wisdom and zeal and success with which our missionaries inculcate self-denial in reference to entering upon the ministerial work by the native pastors; and also active effort, on the part of the *members* of the churches, in the Lord's cause; and the consequent advance in the number and efficiency of the out-stations.

That feature in the establishment of the theological seminaries for young men, which associates with them a boarding school for young women, commends itself to your committee as in advance of our own practice, and, under the circumstances, peculiarly necessary.

Among the literary labors, we notice with interest the preparation of an Armenian hymn-

book, and the great work of revising and making uniform the three different translations of the Bible, now existing in Turkey.

In reference, more particularly, to the part of the field called the mission to Western Turkey, your committee sympathize, from their personal experience or observation in our *own* land, in the great difficulty of overcoming the temptation to engage in callings other than the ministry, more remunerative in a pecuniary sense; and feel assured that nothing but a fresh outpouring of the Holy Spirit, leading to a new and self-denying consecration of the ministers and churches to the service of Christ, and of their fellows for his sake, can overcome that difficulty.

Robert College (the corner-stone of the new edifice for which was laid during the present year, near Constantinople), with its eighty students of different nationalities, — though not under the control of the Board and thus not strictly *missionary* in its character, — promises to be a *Christian* college, the influence of which will soon reach far beyond the limits of the Turkish Empire.

Each of the eleven stations and forty-six out-stations (increased from thirty-eight last year), have enough, either in the hindrances, or success, or self-denying effort, or simple faith in God, manifested in them, to interest any Christian entering heartily into the great work of bringing the world home to God.

The Committee on the missions to Central and Eastern Turkey reported: —

The faithful and self-denying missionaries of this field merit the highest confidence of the American churches. The results of their labors during the past year are highly gratifying. This field of labor has well been deemed one of the most important under the care of the Board, and has been a special favorite to the hearts of many in the churches at home. The experiments which have been in progress there are watched with peculiar interest by a large part of the constituency of this Board.

We would call especial attention to the following points of marked interest in the work of these missions: —

I. The continued and remarkable success of our brethren in this field in raising up, through the agency of their seminaries and theological schools, a native ministry, whose labors, sacrifices, and zeal in the gospel, may well be a model to the ministry of our more favored Christian lands.

II. The success that has attended their efforts to establish self-supporting and vigorous churches throughout the field, and to develop among their members an earnest and primitive type of Christianity. These churches, in their habits of self-denial and sacrifice for Christ, in their abundant labors for their unchristianized brethren around them, and in their spirit of beneficence, are examples to the wealthier and more intelligent Christianity of America.

III. Permit us also to add, that we deem the additions to the "Literature of Missions," made by our brethren of this field during the past few years, to be worthy of the special commendation of this Board. Wherever these interesting volumes have been read in our churches at home, a new and deeper interest has been awakened in the foreign work. We regard it of peculiar importance to the success of the Board in our own land, that this literature from our mission fields should be widely circulated throughout our churches. Nothing but a personal familiarity with the fields where our brethren are laboring, and with their trials and successes, will avail to maintain and augment a missionary spirit in the churches at home.

In brief, the evidences of the favor of God upon these fields multiply from year to year, and are of the most cheering nature. The history of our missions from year to year must be made familiar to the mind of the church. The number of additions to the native churches, the marked advance in contributions to various objects of benevolence, the large increase in the number of laborers, the number of new stations opened, the successful development of the native element in the ministry and the churches, the large number of young men who are offering themselves to the work of the ministry, the zeal and efficiency of our female missionaries from this land, and through their instrumentality of the native Christian women, and the enlarged foundations laid for future effort, call for increased confidence in the missions, and greatly augmented faith and gratitude toward God.

The Committee on Syria and Greece, say: —

The mission in Syria seems peculiarly sacred, by reason of its proximity to the scenes hallowed by the Saviour's cradle and cross, footsteps and prayers, tears and blood. The

leading event of the year past is the organization of a Theological Seminary, for the training of a native ministry. This, together with the Syrian College, the female seminary at Beirut, and the female school at Sidon, constitutes, for the hundred and fifty millions of people speaking the Arabic language, a radiating center of spiritual light and life. This Syrian College we commend for special prayer. Among its able corps of instructors is numbered the son of the beloved Vice-President and earnest supporter of the Board; and its seventy students bring it into competition with some of our American colleges. It is an interesting thought, that to the very land over which the day-star of our Salvation first arose, we are now carrying the blessings of a Christian education!

When we consider the present prosperity of the churches, — one of which, devoting fourteen hundred dollars in gold to benevolent ends, during the year, may well provoke to emulation some of our American churches, — when we think how a sanctified press is furnishing a Christian literature to Druzes, Maronites, and Moslems, and remember what ample facilities are even now afforded for both secular and Biblical learning, we are constrained to bless God that the brightest day of the Syrian Mission has now dawned, and with renewed faith to devise more liberal things.

In resigning the mission in *Greece* to the care of the American and Foreign Christian Union, we cannot but express our sorrow at the loss of Dr. Jonas King. His scholarship was only equaled by his piety, and he went to his rest not only conscious of having done his duty, but of having won the respect of both his persecutors and his prosecutors.

Dr. Kalopothakes is a man of eminent intellectual ability and true Spartan bravery, a worthy representative of the Greeks in their better days. His piety is earnest and childlike, and he is devoted to doing good, both through his personal influence and the paper he conducts. He, alone, affords sufficient proof that not in vain were the labors of that venerable departed missionary, who in these latter days proclaimed the same tidings that Paul announced on Mars Hill, and whose memory must ever stand prominent in the history of Athenian missions, somewhat as the Parthenon towers among the relics of Athenian art and material splendor.

The Committee on the Nestorian mission remark: —

The general progress of the mission, as it appears in the statistics of the churches, and in the annual letter of the mission, calls for gratitude and praise at this annual meeting. At the same time, the return of female assistants to this country, for sufficient reasons, and the declining health and strength of the venerated father of the mission, Rev. Dr. Perkins, necessitating his laying off his armor of missionary service, awaken deep regrets, and challenge submission to the Divine Providence that has already removed to the higher sphere of service such honored men as Stoddard and his fellow-servants, and such honored women as Miss Fiske, who, being dead, speaks so stirringly to Christian hearts, and so to the honor of the grace of God in Christ Jesus, in her published memorial.

The change in the name of this mission, to that of the "Mission to Persia," we trust will prove truly prophetic of enlarged endeavors, speedily to be made, to evangelize the mingled peoples of that ancient land.

The Committee on the Mahratta mission state: —

We sympathize deeply with the members of the mission in their gratitude to God for the progress which they have made in their work during the past year. They report a net increase of thirty-six in membership, and a very decisive advance in the important matter of self-support. Many individuals, and in some instances whole churches, have pledged themselves to give a tenth of their income for the support of their pastors. This movement is urged forward with great earnestness and constancy by the devout and influential among the native Christians; and it proves to be the means of the greater grace to the people, from the fact that they can give only out of great poverty and at the cost of great self-denial. The appeals which they make to encourage each other in this work are drawn from the constraining influence of the love of Christ, and their addresses on public occasions are characterized as earnest, powerful, tender, and affectionate to the utmost degree.

Thirteen of the twenty-three churches are now under the care of native pastors, and these men perform their work with a diligence and an efficiency which deserve the highest commendation. One catechist, in particular, is described as laboring with so much meekness, patience, gentleness, and perseverance in bringing individuals to the knowledge of the truth, that our hearts have burned within us with the desire that we might see more such labor-

ers for Christ in the churches at home. It is most gratifying that our brethren in the hard places of the missionary field are receiving so much assistance from native teachers, and that they feel warranted in relying upon such help more and more, from year to year.

Renewed attention has been given during the past year to the unhappy condition of native women in India. For some time, special efforts have been made in their behalf by other organizations, and now the Woman's Board of Missions, acting in connection with the American Board, have undertaken to support Bible women within the bounds of this mission. Two have been already selected for the work, and it is hoped that this is only the beginning of greater and better things in this most important branch of missionary labor.

Our brethren in this field are full of faith and courage. They neither complain nor despond. The last year has been one of progress, and they hope for better things in the future. But they all have double work to do, and not one of their central stations has been more than half manned for years, while four important stations are in charge of missionaries who reside at a distance, and who have more than they can do on their own ground. And so this Mahratta mission must close its annual report with the supplicating cry which is lifted up by our missionary brethren in all heathen lands, "Come over and help us."

The Committee on the Madura mission say: —

The report on this mission seems to your Committee very favorable. They would specially commend the effort made to raise the standard of Christian benevolence, and to stimulate the churches to become, as far as possible, self-sustaining. They are also gratified to notice that so much attention has been given to the proper training of Christian men and women, from among the natives, for the various departments of Christian work.

The Committee on the Ceylon mission say: —

We have been very deeply interested in the details as to the whole management of this field, and the evident proofs of the Master's blessing attending the labors put forth; and specially impressed with the thoroughness of the organization under which the field has been worked. As respects the establishment and conduct of schools; the system under which native pastors and assistants are trained and employed; the use of opportunities on the Sabbath and on week-days for reaching the people by the preaching of the Word; Mothers' and Youths' Associations; methods of personal visitation; and schemes of beneficence, there seems to be nothing lacking. And the Committee are sure that very many of the churches at home would greatly increase their efficiency by taking for a model the plan of the Mission Churches in Ceylon.

The church at Chavagacherry has been so weakened by the absence of missionaries, and by the infirmities of others, that it would appear desirable, if the way were clear, that at an early day such important interests should have the supervision of a resident missionary. But the great want of the field, by the witness of all the laborers, is prayer. And while we render devout thanks to God for what has been accomplished in the past, we bespeak for these missionary brethren and their native helpers, such an enlarged place in the sympathies and prayers of Christian people, that in the future they may reap, not thirty, nor sixty, but an hundred fold.

The Committee on the China missions state: —

The missions in China have made encouraging progress during the year. The number of laborers in this field has been increased by the addition of eleven, making in all, that have been sent out under this board and are *now* in the work, thirty-eight. To these we must add the native agency of preachers and teachers,—thirty-three,—and we have a total of *seventy-one* persons engaged in evangelizing China.

The work of preparation is well begun, and the fruits of toil are just beginning to be gathered. The Scriptures are translated, schools are established, the gospel is preached, conversions are reported, churches are formed, but the great ingathering of souls is yet to come. Should not the great question be, Can we hasten it in our day?

With reference to the Sandwich Islands and Micronesia it was reported: —

The progress of the work of missions and the gospel on these islands, as presented in the Annual Report, most clearly indicates that there has been a decided advance during the period covered by this Report. The problem may now be considered as fully solved, that Christianity has become firmly and permanently established in that region of the globe. We regard the following points as meriting special notice, and calling for renewed gratitude to the great Head of the Church: —

1. It appears that the Hawaiian churches have become self-sustaining, so far as the native ministry is concerned.

2. The effort to provide native pastors for the Hawaiian churches has been most eminently successful.

3. The encouragement which the Hawaiian churches are giving to the cause of foreign missions, namely, in Micronesia and the Marquesas Islands, is especially commendable, and affords a most gratifying evidence of the genuineness of the piety among Hawaiian Christians.

4. The religious awakening among the Chinese in the Sandwich Islands, and the efforts of the Hawaiian Board in this department of Christian labor, indicate that God's special blessing rests upon this undertaking. We feel it to be our duty to urge upon the Prudential Committee of the A. B. C. F. M. the importance of pressing upon the Hawaiian Board, that efforts in behalf of both the Chinese and Japanese, on the islands, should not be relaxed, but increased. The Providence of God clearly indicates, that the future welfare of the Hawaiian churches depends upon the Christianizing of the oriental element in the Hawaiian society.

The Committee on the missions to the Indian tribes, after referring to the special interest with which they had read the Annual Report respecting these missions, and recapitulating some of the facts and statistics presented, go on to say, first with reference to the Dakota mission: —

Your Committee would call special attention to the fact, that among these wild Indians of the prairies, there have been gathered into the Church, by the blessing of God on the faithful labors of the missionaries and teachers, no less than 618 persons who are now in regular standing, — a measure of success that should put to shame the unbelief of God's people in regard to efforts to save these heathen, whom Providence has placed at our very doors.

Your Committee also note with special interest, the fact that numbers of these Indians are now anxious to locate on government lands, and cultivate the soil, and take the position of citizens of the United States. Twenty families have recently gone up the river, some 100 miles, to form an agricultural settlement.

It is supposed that, in the neighborhood of the Upper Missouri, there are not less than 30,000 Indians who may now be reached by missionary efforts. The American Bible Society has recently published an edition of the Psalms and part of the Old Testament, in the Dakota language, and the American Tract Society, 1,000 copies of the Catechism, and 600 Hymn-books.

The Missions among the Ojibwas and Senecas have been continued the past year with more than usual encouragement, particularly in the Sabbath and day schools, and renewed interest in the cause of temperance.

The Committee would call the special attention of the Board to the very gratifying interest manifested by the President of the United States, and the heads of the Indian Department, in the present condition of the Indians, and their earnest desire that some plan should be adopted to secure them on the reservations provided for them, and to place them under the care of honest agents, providing them, for a time, with provisions and clothing, suitable buildings for schools, also all necessary implements for cultivating the soil, and experienced farmers to instruct them; having in view their abandoning the chase and adopting the habits of civilized life, and at no distant day their settlement on farms divided off to each family, and eventually, their becoming citizens. In furtherance of these objects, the President, under a special act of Congress, appointed a commission of ten gentlemen to visit the various tribes, on the plains and in the mountains, to examine the locations set apart for reservations, and to report a plan for carrying out the benevolent desires of the President. Several of these gentlemen have visited the Indian country during the past summer, and will soon make their report.

The interest which the Board has always manifested in the Indians, and the success which attended their efforts for many years (though they have been for a time partially interrupted by peculiar providential circumstances), seem to your Committee to indicate that the time has come when we should renew our efforts, encouraged by the special interest of the Government, and the growing feeling among the churches that we must no longer neglect the poor savages on our frontier, to whom we owe so much.

They therefore recommend that the report be adopted and printed, and beg leave also to report the following resolution: —

Resolved, That the Prudential Committee be requested to take into consideration some plan for establishing new missions among the tribes now being settled on permanent reservations.

The resolution was adopted by the Board.

Secretary Wood, in behalf of the Prudential Committee, presented the following special report on

THE RELATIONS OF FOREIGN MISSIONARIES AND NATIVE CHURCHES AND MINISTERS.

IN 1848 the Prudential Committee laid before the Board an elaborate paper on the "Control to be exercised over Missionaries and Mission Churches." It now seems expedient to submit their views on the relations subsisting between missionaries and the native ministers and churches in mission fields.

It is assumed, that churches with pastors are of Divine appointment, and the agency on which we are to rely for a living, out-working Christianity. Self-supporting, self-multiplying, and self-governing churches, with a well-qualified ministry, are the aim of our efforts, and the ultimate measure of our successes in the missionary work.

It is, therefore, the well-settled policy of this Board to gather churches, and establish the pastoral relation at the earliest date at which this can safely be done. If its missionaries appear to be over-cautious in devolving responsibilities upon native organizations and a native ministry, they are encouraged to the exercise of a stronger faith, and to bolder action in this regard.

I. What *relations* do the missionaries, and the native churches when formed, sustain to each other?

1. *The native churches are the offspring of a missionary parentage.* As the Apostle Paul wrote to those who were the fruit of his labors in Corinth, so may the missionary body say to the converts whom God gives to it: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. What tenderness and strength of affection, what mutual confidence, what reciprocal duties of love, what unity in the Spirit, belong to a relation so endearing and so vital!

2. On the one hand, *the missionary, as a minister of Christ, possesses the prerogatives, and is under the responsibilities, peculiar to the office of the Christian ministry;* and on the other hand, *the native church is clothed with the rights, and bound to the duties pertaining to a Christian church.*

The missionary gains nothing, and loses nothing, in respect to the ministerial office, by reason of laboring among a people of another race and language, in a foreign country. A church of converts from heathenism, in its period of infancy, may need guidance to such a degree as to require that it be practically under missionary direction, as the child necessarily is under the guardianship and training of its parents. But such direction, that it may be in harmony with the idea of a church, and in order to the accomplishment of its object, must be that of instruction, and a moral influence upon the action of a church in the exercise of its proper functions, and not a governmental authority. A company of Christian believers, however small in number and feeble in character, when associating together as a church, have the right of determining for themselves its form and conducting its administration of government, in accordance with their understanding of the teachings of the Word of God. But, like other Christians, the members of such a church are bound to receive instruction from those qualified to impart it, and to seek light on all questions of truth and duty. "I write not these things to shame you," exclaimed the missionary founder of the Corinthian Church to his spiritual children, "but as my beloved sons I warn you . . .

Wherefore I beseech you, be ye followers of me." 1 Cor. iv. 14–16. Counsels, warnings, instruction, entreaties, are not authority. When needed, they should be given in love, and received with docility.

While it is almost a matter of course that at first the converts receive with little examination what is taught them, we are to expect that with increasing intelligence, and under new influences, a self-confident spirit may originate false ideas of independence, dissatisfactions may arise, and movements may take place which will disappoint, and even alarm the missionaries; but in their endeavors to prevent or remedy evils, the latter are not at liberty to disregard the just rights of the church, and must trust to the operation of Divine grace in the hearts of the disciples of Christ, and to the providential ordering of events, for results in connection with only a legitimately exerted influence.

3. *The American pastor and the native minister in our foreign mission fields are equal in their office as ministers.*

Believing in the rightful parity of the ministry, according to the teachings of the New Testament, and the pattern of the Apostolic Church, we recognize no differences of order in the office. The native pastor sustains precisely the same relation to the people over whom he is set in the Lord in India or Turkey, that the American pastor holds to his flock. He has the same claims upon their love and support, and the same rights as a teacher in Christ's name. He can administer the sacraments, ordain to the ministry, take part in the rule of the church according to the particular form of government with which he is connected; and, in doing whatever it belongs to him to do for the edification of the church, he is entitled to all the regard which is due to the sacred office, the same as any pastor in any part of the world.

4. *Equality in the ministerial office consists with distinct duties and relations in separate spheres of action.*

All ministers do not precisely the same things. In Christian lands there are pastors, evangelists, ministers who serve the church at large as conductors of its benevolent operations, chaplains in the army and navy, in prisons and hospitals, in colleges and other schools. This diversity of modes of employment imposes special and diverse obligations.

So there is a marked difference between the position and work of a foreign missionary and a native pastor. Missionaries are not apostles in the sense in which the Twelve chosen to be witnesses of Christ's resurrection, and Paul, were apostles; for the office as given to them, had characteristics not admitting of continuance, and was invested with powers not now existing in the Church; yet of all classes of the Christian ministry, foreign missionaries come nearest to the Apostles in the work which they perform — that of planting Christianity in unevangelized countries — and they are designated by a name of the same signification. Strictly speaking, however, they are evangelists, such as were Timothy and Titus, and many in the first and second centuries, of whom the ecclesiastical historian Eusebius says ("Eccl. Hist.," book III. ch. xxxvii.), "After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and coöperation of God."

In circumstances in which a church organization and native pastorate are yet impracticable, or not expedient, the spiritual nurture of the converts devolves on the missionary. After the formation of churches it is still his privilege and duty to improve every opportunity for doing good to individuals; but it is not his proper office to be a pastor. He is a foreigner. He cannot be in sufficiently close personal sympathy with the people. He receives his support usually from his own country. While he acts as pastor, the native Christians are prevented sustaining a man whom they can feel to be

of themselves, understanding their wants, and able to adapt himself to their needful requirements. That they prefer him to such a native pastor as can be found for them is no valid reason for his being their pastor. His vocation is to raise up pastors, and be a helper to them. Thus Paul and Barnabas did not become pastors; they ordained elders, chosen from the people in every city, and left the churches to their oversight. Titus was sent to do the same in Crete, and to set in order what was wanting in the churches in that island. The pastors are permanent: the missionary evangelists remain only until their work may be so far advanced as to allow of their going to regions beyond.[1]

It is given neither to missionaries nor pastors to be "lords over God's heritage," but both are to be guides and "ensamples to the flock" (1 Peter, v. 3), in their respective spheres. The churches and native ministers walking in all the ordinances and commandments of the Lord Jesus are the missionary's "joy and crown of rejoicing." 1 Thess. ii. 19, 20. It belongs to him to fulfill the injunctions addressed by the Apostle Paul to Timothy and Titus, as evangelists called to deal with churches and elders, with whom they stood in relations analogous, in essential respects, to those sustained by modern missionaries to missionary churches and their pastors, and to imitate the labors and prayers of the Apostle himself as a missionary father, in carrying "daily" the sometimes heavy burden of the "care of all the churches." 2 Cor. xi. 28.

The native Christians, in proportion to the measure of the spirit of Christ which is in them, will desire to be helpers to the missionary's work, by a faithful discharge of all Christian duty. As his calling is especially to plan and labor for the evangelization of waste places, and as it is their duty to seek the same object in coöperation with him, they are bound to aid him in it, by assistance given directly to his operations, or by independent efforts supplementing his.

This leads to another specification, namely, —

5. Missionaries are not only ministers called to spiritual duties in a sphere distinct from the pastoral, but they are also *the agents of foreign Christians for the disbursement of funds committed to their charge.*

Whatever moneys the native Christians contribute are properly subject to their own control. But the funds of the Missionary Society, and whatever foreign contributions are placed in the hands of the missionaries, are intrusted to them alone for disposal. The missionary has relations with the contributors of such funds, and the Society or Board through which they act, not shared by the native ministers and churches. His duties are determined by these relations. He must give information on all points needful to the understanding of his work, and an interest in it, by his supporters in his native land. For his manner of life and action as a missionary he is responsible to them. If they judge him incompetent or unfaithful he is recalled. If they disapprove his doings he must submit to their censure, or justify himself in their sight. His relations with the people for whose benefit he labors and makes expenditure, are simply moral relations; he is under no law to them but the law of Christ; but he is under a direct accountability to the Board of Missions as its commissioned agent, and must conform to its instructions, or leave its service.

II. Such seems to be the scriptural and just view of the relations existing between

[1] "It may be said to have been only lately discovered, in the science of missions, that when the missionary is of another and superior race than his converts, he must not attempt to be their *pastor*, though they will be bound to him by personal attachment, and by a sense of the benefits received from him; yet if he continues to act as their pastor, they will not form a vigorous native church, but, as a general rule, they will remain in a dependent condition, and make but little progress in spiritual attainments. The same congregation, under competent native pastors, would become more self-reliant, and their religion would be of a more manly home character." — Rev. Henry Venn's *Letter to the Bishop of Jamaica*, January 1867. Taken from Rev. Dr. Anderson's recent volume on *Foreign Missions*, p. 111. Dr. Anderson remarks, "Mr. Venn is Honorary Secretary of the Church Missionary Society, and no one is better informed on missionary subjects."

missionaries and the native churches and ministry in our system of foreign missions. *Certain important practical questions*, which come up under these relations, next demand consideration.

It is easily seen that the relations, while clearly defined, are delicate; and that embarrassments may, through misunderstandings and common human infirmities, arise in the working of the missionary and native bodies on the same ground.

The spheres of activity, and the responsibilities of these bodies, differ; but they seek the same objects, have common interests, and affect each other, in vital respects by their respective acts. They must coöperate, or they will clash, in both the departments of ecclesiastical and evangelistic action.

Whatever advantages may seem to flow from a form of administration which subjects missionaries and native ministers alike to the government of a bishop, or superintendent, or central committee, or which subordinates the native community to the foreign missionary, we cheerfully encounter whatever difficulties may confront us in an endeavor to form the manly Christian character, which accepts its responsibilities, and learns how to meet them, under self-government.

1. The first inquiry to which we advert is, *What ought missionaries, in different stages of the development of their work, to do in regard to purely ecclesiastical affairs?*

At the outset, the organizing of churches, ordaining of ministers, and attention to all ecclesiastical matters, necessarily fall upon them. After churches are constituted, and are furnished with officers, the question as to how far missionaries should withdraw from such acts, leaving them exclusively to native organizations, or to what extent, and in what manner, they shall act with those organizations, in performing ecclesiastical functions, must be determined, first, by the concurrence of the missionaries and native Christians in their views of what is expedient in church order and the union of the foreign and native elements in its administration; and secondly, by the necessities created by circumstances. As fast as it can be done prudently, the whole sphere of ecclesiastical action should be passed into native hands.

Whether the foreign element shall be joined with the native in permanent ecclesiastical organizations, or whether the organizations shall be constituted from the beginning, as they are ultimately to consist, of the native element only, missionaries merely assisting by counsel and a moral influence, as corresponding (or invited) members without a vote, the missionaries and native churches and pastors must decide for themselves. There are considerations of weight on each side of the question, and in different circumstances it may well be answered differently. In the Hawaiian Islands, the missionaries having entered into the same body politic, as subjects of the Hawaiian government, and become identified in all civil interests with the natives, as has occurred nowhere else in the missions of this Board, they, of course, unite with them in ecclesiastical organizations, though the pastoral relation, for the most part, is sustained by natives. In other fields, as in Turkey for instance, the missionaries remain foreigners; and they judge it wise to put responsibility on the native converts by a constitution of ecclesiastical bodies composed exclusively of natives. To avoid complications growing out of the diverse relations of foreigners and natives as disbursers and recipients of foreign funds, and for the sake of an earlier and more complete independence of native organizations, this is perhaps the more judicious course, at least wherever the character of the native Christian community is sufficiently advanced to admit of it. The opinion of the Prudential Committee was expressed to this effect in a document requested by a Special Committee, and reported to the Board in 1856, an extract from which is appended below.[1]

[1] "We are expected to state our convictions in regard to the expediency of forming ecclesiastical bodies that shall combine the missionary and the native elements. This is a question of peculiar delicacy. Still, as we have disclaimed all right of interference in such matters, and shall be un-

Assuming the existence of exclusively native organizations, with full powers, and under responsibilities of ecclesiastical action, what may missionaries still properly do in the ecclesiastical sphere?

It is obvious that they ought to honor the native organizations by upholding them in the estimation of the people, as far as a due regard for correct principles and a sound expediency will allow. Sometimes these organizations, through inexperience and imperfections of judgment or character, will do what cannot be justified. But their inherent rights should be maintained; and they should be helped, in all discreet ways, to a right and wise exercise of them. Suggestions, advice, a personal influence to induce these bodies to do what may seem expedient, may not unfrequently be called for, and when needed should not be withheld.

If the churches are few, feeble, and poor, and where they are separated by distances requiring, as in the interior of Turkey, perhaps weeks or even months of travel, to bring them together, the missionaries may, from the necessities of the case, sometimes organize a church, or license or ordain a candidate for the ministry, though these

derstood to express an *opinion* merely, we will venture to say that we consider such a union *undesirable.*

"At this point it will be necessary to inquire more particularly into the exact position which a missionary occupies.

"1. He is a *foreigner.* No matter how closely he may have identified himself with his calling; in his relations to the people among whom he dwells, he is only a stranger. He remains a citizen of the United States. If laid aside from his labors, he returns here. If he dies, his family return here. On the other hand, the natives will always regard him as one from a distant land. His speech, his dress, his food, each 'bewrayeth' him. They may honor him greatly and love him much; but one of themselves he can never be.

"2. His *work* is *temporary.* It may, indeed, outlast his life; still it is destined, with God's blessing, to have an end. When the churches shall have reached a certain point, he expects to move forward. He is like the general who penetrates the enemy's country just as fast as he can secure the key-points.

"3. His *duties are peculiar.* (*a*) He is an *evangelist.* When he gathers churches, it is not to be their pastor; he raises up others to take this charge and burden. True, he may act as a pastor for a time; but it is simply from necessity. His sphere is aggression, conquest. (*b*) He is also a *disbursing agent.* He must have money, not only for his own support, but for other objects. He must sustain schools, employ assistants, and scatter abroad the Word of Life. To this end a weighty trust is committed to him.

"Is it expedient that such men should form ecclesiastical relations with the native churches and pastors? We think not. It seems to us that (1) *simplicity* of arrangement is against it. The true and abiding elements in the ecclesiastical body are the native churches and the native ministry. Why, therefore, should the missionary element be introduced, when there is no necessity for it? And (2) *congruity* is against it. The missionary and the native pastors can never sustain precisely the same relations to their common work. There is a radical, insurmountable diversity.

"Separate action will be for the advantage of all parties. (1) The *independence* of the *native element* will be more sure. If missionaries are in the ecclesiastical body, they will exert, almost of necessity, a predominating influence. (2) The *power of self-government* will be best developed in this way. The native churches and ministers must have responsibilities to bear, before they can learn how to bear them. By this plan (3), there will be less *danger of embarrassment and disorder*, when the missionaries leave for 'regions beyond.'

"On the other hand, the mission will do its work with the greatest freedom, if it act only as a mission. United with the native element, it will often be obliged to consider questions in a twofold capacity. This may be very undesirable. Suppose, for example, the missionaries to be outvoted by the native churches and pastors, in a matter which involves the expenditure of money. When they take up the subject as a mission, they will find themselves in a position of special difficulty. As members of the ecclesiastical body, though in a minority, they are bound to yield to its decision; as members of the mission, in view of their pecuniary accountableness, they may feel constrained to nullify the act.

"It may be said that the native body will need the wisdom and experience of the missionaries. But all the assistance which is desirable, it would seem, may be obtained in the form of *counsel.* The advisory influence which may be exerted according to some natural arrangement, and the regulating power which necessarily grows out of the disbursement of money, will probably suffice for the happiest development of the churches that may be formed in any part of the world."

duties should ordinarily be left to a native organization. The forming of an ecclesiastical organization, of which they are not a part, is not intended to debar them from doing what may be of great importance to their proper work. Yet it is also clear that they should carefully avoid encroaching on the just claims of a native organization, or wounding the susceptibilities of native ministers and churches; and whenever they take the lead, they should associate the native element with them in such action, to the extent which the circumstances will permit. If by lapse into heresy, or a refusal to coöperate with the missionaries, or extreme neglect of what is incumbent on them, native organizations should forfeit claims to regard, the missionaries would be required to go forward in ecclesiastical acts, the same as if in a field newly entered; but while they recognize the native organizations, these should be allowed opportunity for the full and free exercise of their proper functions.

The relations which exist between the parties indicate, also, the prime importance of a practical, close coöperation of the native organizations with the missionary body, in ecclesiastical affairs. If by reason either of improper assumptions on the part of the missionaries, or of an unjustifiable dislike of the influence of the missionaries by native members, the ecclesiastical bodies should proceed so far as to decline receiving missionaries in their meetings, when it would be fitting, and in the line of their duty for the missionaries to be present and take part in council, without a vote in the decisions, this would show an extreme peril to the continued working together of the missionary and native elements. For such coöperation cannot be conducted without mutual conference, and a general agreement of judgment, on measures of common interest.

2. A second inquiry relates to *the manner of carrying on the missionary (or evangelistic) work of the Board, as it touches the interests of native churches, and different classes of persons.*

There are direct and indirect effects to be considered.

Churches and pastors are directly affected by pecuniary aid afforded to them. All who, as employees or otherwise, are pecuniarily benefited, may be said to have a direct interest in the expenditures of a mission.

The selection of colporters, and support given to native preachers, school-teachers, Bible-readers, etc., may indirectly affect the comfort and usefulness of pastors, the prosperity of churches, and the welfare of individuals. A general unwise missionary policy, ill-advised publications, or other particular acts of indiscretion, may bring popular hostility, or governmental persecution, or both, on the native communities affiliated with the missionaries, from the severer consequences of which the missionaries, having protection as foreigners, are shielded.

Native ministers, and laymen of age and experience may, in their own estimation and that of the native community, perhaps really, be better qualified than some missionaries to judge of what is expedient in reference to certain objects of missionary expenditure. Ecclesiastical action, and missionary operations by the native churches may be virtually controlled, in whole or in part, by acts of the mission.

From regard to these considerations ought representatives of the native community, especially if educated abroad, to be admitted as members of the mission organization, and have an equal voice with the missionaries in deciding questions involving expenditure of the funds of the Board?

Such a claim has been sometimes urged on missionaries, both of this and other Boards. It can come up only under a system of organization like that in the missions of the American and Presbyterian Boards of this country. It has no place where the great body of the foreign missionaries and the native ministers are equally subject to a superior authority, to which they stand in a like relation. In our system the missions are self-governing bodies, organized for the management of a common work, under the supervision of the Executive eye and hand of the Board. We claim no authority over the native element in the mission fields. We wish to train it for the service of Christ,

and assist it, but not to rule over it. The missionaries are the Board's appointed agents for this object. In all our operations, we act on the principle, deemed by us fundamental, that the control of money expenditures shall be lodged only where an effective accountability can be secured. The Prudential Committee is responsible to the Board, which is composed of the donors, or represents them. The missionaries are held directly accountable to the Prudential Committee. The relations of the native ministers *being with the recipients and not with the givers*, and the disbursement of foreign funds being no rightful function of a native or mixed ecclesiastical body, but belonging only to the Board's selected agents, whose personal relations are inseparably with the American Christian community, and over whom it can exercise an efficient, authoritative supervision, the expenditures of the Board are committed to the mission; and this is composed only of the missionaries. In this particular the administration of the Board of the General Assembly of the Presbyterian Church in this country is like that of the American Board. In the fields occupied by that Board, as we understand, only ecclesiastical questions are determined in Presbyteries in which the missionaries and natives are united; but all questions of money appropriations, and therefore the questions of missionary administration, are acted on by the mission only, the claim of native ministers to be members of which has not been acknowledged. If then a strictly Presbyterian church organization were adopted in all the missionary fields of the American Board, no change would be required in the method of administering its funds.

It no more reflects on the native ministry to decline admitting native ministers, however highly educated, to membership in a mission organization, than it does on the home missionary in America that he is not admitted to a seat with the Executive Committee of the Home Missionary Society. The reasons for not inviting native ministers to act as members, or to be present at the transaction of the business of a mission, are like those which prevent the admission of missionaries, when on a visit to their native land, from acting with the Prudential Committee, or sitting with them when they discuss and decide questions which belong only to the Committee, and which may be such in their relations to individual missionaries or other parties as would make the presence of any other person than a member of the Committee or executive officer of the Board embarrassing and improper.

As custodians of property belonging to the Board, and trustees for the disbursement of its funds upon objects approved by the Board, and in accordance with the instructions of the Prudential Committee, it is the duty of the missionaries strictly to obey those instructions, and use the property and funds, so far as they have control over them, in a manner best suited to the design for which they are given and held. It is unavoidable that employees and beneficiaries should sometimes disagree in judgment with their employers and benefactors. Such experience is met with in all benevolent operations in every part of the world. But the rule is universal, just, and necessary, that those who dispense the funds as donors, or agents of the donors, must decide according to their best judgment on what objects, and on what conditions, they will employ them.

It is indeed never to be forgotten that the mission expenditure touches the interests of the native churches and ministry at many points, and that the judgment of missionaries may be greatly assisted by free consultations with their native brethren. Missionaries may err by paying too little regard to the opinions of their native brethren, and not welcoming light from native sources, to aid them in their decisions respecting measures and men. They should seek such light, and earnestly strive for the approval of the truly spiritual and sound judging members of the native community which they seek to evangelize and elevate.

It would, however, be a fatal mistake for the missionaries to be bound by the expressed approval of chosen, or self-constituted, representatives of the native community in their action on questions involving expenditure of funds, or use of prop-

erty committed to their charge. This would take the virtual control of such money and property out of their hands, and place it in native hands. The Board may authorize a mission to give property in houses of worship, school-houses, or other forms, to a native church, as it may, through its agents the missionaries, dispose of it in other ways. When it is made to appear that such donations will best subserve the interests of the spiritual work which we seek to build up, they will cheerfully be made. But it is believed that the contributors of the funds expended by this Board will never consent to their being subjected, directly or indirectly, to the disposal of any other party than its own agents, selected by itself, and responsible to it as no native agency, in our mission fields can equally be.

It is not so much a distrust of the native churches and ministry as it is of human nature, which confines us to this system of missionary administration. It may be doubted whether there is any body of Christians, in any part even of Christendom, whose spiritual character and efficiency would not suffer irreparable injury by receiving large pecuniary bestowments, for a lengthened period, from a foreign land. Nothing can be conceived more adapted to weaken Christian energy, introduce personal alienations and party strifes, and utterly destroy our hope of a self-reliant and aggressive Christianity, in the communities among which our missions are planted, than the plan which it is natural should suggest itself to some minds, as a proof of confidence in the native converts, to put missionary funds for specified general objects into their hands, leaving it with them to determine the particular appropriations. A stalwart Christian character is formed by the exercise of benevolence, not by being recipients of it in a form that tends to quench its spirit. The churches in our mission fields will appreciate the worth of what they themselves contribute, and learn how to secure accountability in the use of it, and gain wisdom by it, in the methods of their benevolent action; but it is not in accordance with the principles of human nature to be thus affected in dealing with gifts from distant and almost unknown sources.

The true policy for the spiritual advancement of the native churches is, then, to encourage and stimulate them to take hold of the work of enlarging Christ's kingdom by their own efforts and benefactions, training them in a way to help, not hinder, their coming, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." However just are the objections urged to what has been called "the government by the purse," and however truly it may be said that the regulating power wielded by missionaries through the disbursement of a mission's expenditure, has been in particular instances abused, the necessity for a wise and beneficent exercise of such a power is manifest to all who are acquainted with the practical workings of the missionary enterprise. To employ inefficient and unworthy helpers, to support schools and preaching that are not useful, to furnish pecuniary aid to persons, or to churches for pastors, who use their positions, and the money which maintains them, perhaps in opposition to the aims and influence of the mission, or who exhibit an utterly unchristian temper in their relations with missionaries (when a dissent in a Christian spirit from the policy of the mission or particular acts of missionaries ought not to be objected to), would be an obviously unallowable use of missionary funds; and of the facts and demands of cases that may arise, the missionaries must be the judges, under their responsibility to the Board and the Christian public. If grievances are complained of, the remedy is not to be sought from a change in our system of administration, but by an appeal, in a Christian spirit, to the sense of justice and right which may be presumed to exist in missionaries and their supporters.

III. A few remarks on the *Causes of the want of harmony which sometimes arises between missionaries and native Christians*, will bring this discussion to a close.

Considering the imperfections of human nature under all the forms of its development, and the wide differences of disposition, relations, and interests between missiona-

ries, as foreigners, and natives among and for whom they labor, it is surprising that the harmony is not more frequently and seriously disturbed. It is believed to be as complete and general in the missions of the American Board as in any others. Yet in all Christian missions which foster mental independence, there is more or less of friction. The amount, however, is probably not as great now as it seems to have been in the period when churches were gathered among Jews and Greeks by Apostolic laborers. The epistles of Paul contain abundant evidence on this point. The Galatian Christians, seduced by teachers of false doctrine, so turned from the affection which once would have led them, if it had been possible, to pluck out their own eyes, and give them to him, that he sadly exclaimed: "Am I, therefore, become your enemy because I tell you the truth?" (Gal. iv. 16); and to the Corinthians he declared: "I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved" (2 Cor. xii. 15). He speaks of "perils among false brethren," of oppositions, false accusations, enmities against him; of heresies, divisions, and evils of the gravest sort, so wide-spread and abounding in the churches that he even feared he had "bestowed labor upon them in vain," and was exceedingly oppressed by the trials which they brought upon him (Gal. i. 6; iv. 11; 2 Cor. xi. 13, 26, 28, 29; xii. 20, 21; 1 Tim. i. 6, 7, 19, 20). This was not peculiar to the history of Paul; but the other Apostles and primitive missionaries had much of the same, as appears from the epistles of John, James, Jude, and Peter. No excellence of missionary policy, or personal character, can secure exemption to modern missionaries from something of the experience, from similar causes, of which the heralds of the Cross in Apostolic times encountered so much.

No doubt difficulties between missionaries and native converts are sometimes occasioned, or heightened, by mistakes and infirmities of missionaries. They cannot be too earnest in their endeavors to avoid these, and too ready to confess them when truth requires it; and native brethren in Christ should bear with these, as missionaries should do with those which they meet with in one another and the native Christians.

Probably by far the largest proportion of complaints made concerning missionaries grow out of a want of satisfaction with their decisions of questions having some connection with money, and their action in relation to personal alienations among the native converts. Their position with regard to the latter is, not unfrequently, extremely embarrassing. Whatever they may do, or fail to do, one of the parties is very likely to feel aggrieved. The case is still more perplexing when a pastor is involved, whose mistakes or imperfections may perhaps be undeniable, yet who is a man of worth, and it is important to sustain his influence. Good men in native churches, not to speak of the self-deceived and hypocrites who gain admission into them, are often very unreasonable; and the life even of an Apostle Paul or John would be imbittered by such, in any mission field of any missionary society or board in this age. Trials of this sort are to be looked for in the degree in which the uncomfortable qualities of human nature are not removed by Divine grace, or modified by a general Christian civilization and personal Christian culture.

How fruitful a source of aggrieved feeling is found in money questions, we well know in Christian lands. They are still more prolific of evil in a community less under the influence of the gospel. Disappointed expectations are seldom silent among such a people, however unfounded or unreasonable they may have been. The native employees, or beneficiaries most in sympathy with a mission, may be quite unable to comprehend the self-denials of the foreign missionaries, or the reasons for the discrimination which is made in missionaries' salaries and those of natives. With the truest Christian feeling, it may be well-nigh impossible for them to see many things as they are rightly viewed from the stand-point of missionaries and their supporters. The policy of pressing the native communities to self-support, by measures necessary to that end, it may be hard for them to bear. But the liberal allowances which it is agreeable to receive, and for which cogent arguments may often be urged, are not, in

fact, generally the most successful in averting dissatisfactions and complaints; for expectation and desire easily grow more rapidly than they can be gratified. Native converts sometimes have exaggerated notions concerning the fountains which feed missionary treasuries, and mistake in their apprehensions of the special design of the benevolence of which they are the objects; and it has occurred that missionaries have been accused of cutting off the flow of golden streams, ready to be poured upon the native communities for their temporal as well as spiritual benefit, from the boundless ocean of wealth in Christian countries. Irregular contributions, made with the best intentions by benevolent persons, to special objects, have fostered this idea, and sometimes have done great harm.

In a missionary conference held at Lahore, in December, 1862, and January, 1863, in which various societies of Great Britain and America laboring in Northern India (the American Board not being one of them) were represented,[1] two valuable papers were read — one by a member of the mission of the American Presbyterian General Assembly's Board, and the other by Rev. Golok Nath, a native pastor of one of the churches of the same mission — on the question, "How shall foreign missionaries secure, in the highest degree, the sympathy and confidence of their native brethren?" In these, and in a discussion participated in by missionaries, native members, and others present, the want of desirable sympathy and confidence, to a painfully wide extent, was attested, and various causes of it were dwelt upon.[2] So far as those assigned were not of a personal nature, the most influential one was brought to view by Mr. Golok Nath in the remark (*Report*, p. 184): "The root of the evil lies in the native Christians, who make the cause of religion identical with the cause of civilization." Now a system of administration which undertakes to meet the views of a community that makes more of civilization and temporal advancement than it does of spiritual Christian experience, or which relies on these as means for promoting vital Christianity, instead of looking for them as its fruits, will ever result in a shipwreck of the spiritual element; and there must be divergency and conflict just so far as the aim of a mission and of its converts is radically different, on a point so fundamental.

But where there is oneness of purpose and effort on the part of missionaries and native pastors, the relations between them are so delicate as to call for much wisdom, and mutual Christian forbearance. Missionaries cannot be indifferent to the progress of the gospel in connection with the churches which have been formed; and they have important duties to perform towards them and their pastors, so long as they are needed in the field. But they should use their utmost care not to affect injuriously the position of the native pastor by well-meant interference, and also not to offend an undue sensitiveness which may be encountered; and they should so shape their arrangements as to save the pastor, as far as possible, from an overshadowing influence, and leave him free scope, in all matters pertaining to his office, for the fulfillment of it according to the New Testament idea of the pastoral relation, and its duties and responsibilities. Native pastors, on their side, should guard against considering missionaries as assuming authority when they only exercise a just personal influence, and should welcome this for the sake of its benefits to the cause which they serve.

In the Punjâb Conference, above referred to, it appeared from the remarks of several of the native members, that the grievances most deeply felt by native Christians were alleged faults of personal treatment; yet it was afterwards acknowledged that the facts were much less serious than the first representations of them (*Rep.* p. 189).

[1] There were thirty-three clerical and thirty-eight lay members convened, representing the Church of England, the (established) Church of Scotland, the American Presbyterian Church (O. S.), the American United Presbyterian Church, the American Reformed Presbyterian Church, and the American Methodist Episcopal Church. Two of the clerical and eight of the lay members appear to have been natives.

[2] *Report of the Punjâb Missionary Conference:* printed at the American Presbyterian Mission Press, Lodiana: pp. 159-189.

Whatever grounds missionaries may really give for such complaints, they doubtless are generally ready to confess, and desire to remove them; and it becomes them earnestly to study to conform to native views, customs, and feelings, as far as they can with Christian propriety, and to conduct their social intercourse with the people on the principle laid down by the Apostle Paul as that of his practice, in his endeavors to save men (1 Cor. ix. 19 – 23). So wide, however, are the differences between Oriental and Occidental manners, usages, forms of speech, sense of the value of time, and modes of reaching an end, that the parties will often fail to judge each other justly; and especially the missionary foreigners are liable to give unintended offense to the natives by impatience under heavy exactions on their time, and by a directness of speech and action greatly at variance with the indirection of Oriental ways. The remembrance of these diversities and liabilities, and the spirit of Christian meekness and love in all the parties, must be relied on as the safeguards against this danger.

The amount of warm and active coöperation, and mutual sympathy and confidence, between the native converts and the missionaries, in the missions of this Board and of other missionary organizations, calls for lively gratitude, and affords ground for great encouragement. If there is not always all that we could wish of this experience, it is more general and cordial than, from the usual workings of human nature and the history of primitive Christianity, we have had a right to expect. To God, whose grace is magnified in it, be the praise! It is most striking in the communities which feel most strongly the constraining power of the love of Christ, and put forth the most self-denying efforts for their own religious welfare and the enlargement of the kingdom of their Saviour and Lord. The removal of all difficulties in the relations of the foreign missionary and the native element in our mission fields, can be accomplished only by the completing of our missionary work in the assumption by the native Christian communities of the support of their own institutions, and the evangelization of the waste places around them by their own means. Toward this let all press on, in the union of faith and love. Said Mr. G. D. Maitra, a native helper, in the Conference at Lahore (*Rep.* pp. 177, 178): "The reason that there is so little sympathy between native Christians and missionaries is, that Satan comes in and sows bad seed: for he well knows that if there were much true piety among native Christians his kingdom in India would soon come to an end. It is Satan's interest to keep native Christians and missionaries at variance: therefore he is at work at the bottom, to keep up strife. 'Get thee behind me, Satan!' should be the language of every one when any temptation comes to widen the breach. When the native Christian feels tempted to entertain hard feelings towards the missionary, he should say, 'Get thee behind me, Satan! it cannot be but that I love him.' And when the missionary feels tempted to harbor hard feelings towards the native converts, he should say, 'Get thee behind me, Satan! it cannot be but that I love them.'"

Trials from imperfections of Christian character will not cease until we are taken into the company of the glorified in heaven. The Apostolic Missionary to the Uncircumcision withstood to his face the Missionary to the Circumcision, because he was to be blamed (Gal. ii. 11-14). Barnabas and Paul had a serious misunderstanding, and separated (Acts xv. 39); but they were Christian brethren, and the messengers of Christ still. Paul bewailed the ill conduct of many opposers, and abounding evils in churches, whose members he nevertheless addresses as saints, the dear children of God, and heirs of eternal life; concerning whom he gives thanks for the grace of God given them by Jesus Christ, and whose Christian virtues he eulogizes in language of strong confidence and affection (comp. 1 Cor. i. 2-8; 2 Cor. vii. 4, 16, with 1 Cor. i. 11, 12; iii. 3; v. 1, 2; vi. 1–11; xi. 19–22; 2 Cor. xi. 11–28; xii. 19–21, etc.). We acknowledge the want of perfection in the missionaries whom we send forth, and the defects of the churches gathered as the fruit of missionary toil and sacrifice; but we also love and confide in them as members with all God's saints of the body of Christ, and glory in them before the world, as we hope also to do in the presence of the Lord Jesus at his coming.

This paper was referred to a Special Committee, consisting of Dr. R. W. Patterson, Dr. Seth Sweetser, Rev. J. W. Dulles, Rev. William L. Gage, Rev. E. L. Boing, Samuel L. Lane, Esq., and Benjamin B. Gaylord, Esq. This committee subsequently reported, stating: —

The subject of the Special Report is obviously one attended with delicacy and difficulty, and it has, in our judgment, been treated in the Report with a wise regard to the teachings of experience and the embarrassments that are encountered in some of the missionary fields. In nearly all of the views presented in the paper before us, the Committee unanimously concur, though not fully agreed with respect to a single point.

The remarks of the Prudential Committee touching "the relations of the missionaries and the native churches when formed," "to each other," must command, we think, the unreserved approval of the Board and its friends. With regard to the connection of missionaries with the native element, in ecclesiastical organizations, which is considered in the Report, there may be room for an honest diversity of judgment. The question in relation to the constitution of ecclesiastical organizations on missionary ground, must, as the Committee suggest, be decided by "the missionaries and native churches and pastors, for themselves." The opinion expressed by the Prudential Committee as to the wisest policy regarding this point we leave open for the unbiased consideration of those by whom the practical question must be ultimately decided. All the other features of the Report we heartily approve, deeming the paper as a whole eminently judicious, and recommending that it be published, under the direction of the Prudential Committee, in such form as they may deem expedient.

This report was accepted, and the recommendation adopted.

Secretary Clark read the following paper, in behalf of the Prudential Committee, respecting

THE MONTHLY CONCERT.

At the last Annual Meeting of the Board, a valuable paper was presented by Rev. Dr. Condit, of Auburn, New York, on the Monthly Concert. Though discussions not anticipated came up to prevent its proper consideration at the time, it has been widely circulated during the year, and has done much to awaken fresh interest in the Concert.

The Prudential Committee, however, have not felt willing to forego the discussion, by the Board of a subject so vitally connected with the progress of the missionary enterprise, and have therefore requested one of the secretaries to bring it up anew at this meeting.

In order to become acquainted with the actual usage of the churches in regard to the time, method, and results of observing the Concert, circulars were sent out soliciting information and suggestions on the various topics referred to. Returns have been received from nearly a thousand churches, in all parts of the country, accompanied, many times, by valuable suggestions, and giving evidence of a much greater interest in the subject than had been anticipated. The results of these inquiries will be presented, as far as possible, in tables.

Of 845 churches, from whom full details have been received, 751 observe the Concert on the Sabbath. either as a third service in the evening, or as the second service of the day; 98 on a week-day evening, in most cases at the first regular prayer-meeting of the month. The *recommendations* as to time correspond very nearly with actual usage. Much embarrassment is felt, and the Concert has been given up in repeated instances. in consequence of the increasing practice, particularly in the Middle and Western States, of holding the second service of public worship in the evening. A compromise is sometimes effected by a missionary sermon, or by a collection, or, better still, by changing the second service into a Concert. The number of churches which take up a collection at one of the public services on the Sabbath, instead of doing so at the evening Concert, is rapidly increasing, especially in the country; till already about one fifth of all reported have adopted this practice. In the country, also, the second service on the Sabbath is beginning to be employed as a Concert, sometimes alternating on successive months with the communion service, when that is held in the afternoon.

In a majority of instances the Concert is not now strictly confined to Foreign Missions, but embraces all forms of Christian activity, at home as well as abroad, — everything that relates to the progress of the kingdom of Christ in the world. The average attendance is about the same as at other meetings held at the same time; while the aggregate attendance is increased by making the Concert take the place of the second service on the Sabbath, or of the regular prayer-meeting of the week. There is the greatest variety, also, in the method of conducting the Concert, and in its success as a means of interesting the people.

STATISTICS OF MONTHLY CONCERT.

States.	Congregational Churches.*			Congregational and Presbyterian.	
		Concerts observed	Concerts not observed . . .	Collections at Church Service on the Sabbath	
Maine.	65	6	8	14	
New Hamp.	63	5	6	20	
Vermont.	94	6	6	26	
Massachusetts.	271	5	5	74	
Connecticut.	152	10	5	87	
Rhode Island.	12	-	1	1	
New York.	35	18	5		
New Jersey.	2	2	-		
Pennsylvania.	2	6	-		
Ohio.	22	9	2		
Indiana.	-	8	-		
Nevada.	-	1	-		
California.	4	-	-		
Oregon.	1	-	-		
Colorado.	-	1	-		
Illinois.	94	22	No Returns.		
Michigan.	19	19			
Wisconsin.	29	5			
Iowa.	24	18			
Minnesota.	16	2			
Missouri.	4	2			
Kansas.	8	1			
	849	136		179	

* Circulars were sent to the Presbyterian Churches by the Presbyterian Committee at New York, but the responses were few and imperfect, and did not admit of classification.

TIME WHEN HELD.

986	Whole number of Churches reported.
849	Concerts Held.
751	On the Sabbath.
680	First Sabbath evening.
94	Sabbath Evening before first Monday.
4	Second Sabbath.
2	Last Sabbath.
1	Sabbath Noon.
10	Sabbath Afternoon.
21	First Monday Evening.
2	First Tuesday.
44	Wednesday.
61	Thursday.
10	Friday.
2	Saturday.
183	Not at All.
48	Intending to observe it.

TIME RECOMMENDED.						COLLECTIONS.			
Whole Number.	The First Sabbath.	First Monday Evening.	First Weekly Prayer-Meeting.	Sabbath before first Monday.	No opinion.	Whole Number.	Taken up at Concert.	At the Public Service on the Sabbath.	No Collection.
845	721	23	43	20	38	845	514	179	152

The returns made to the circulars bring out clearly two facts: first, that the Monthly Concert, as now generally observed, not only fails to excite popular interest, but does not even enlist the sympathy of the great body of the church; and, secondly, that it can be made a success, as is shown in repeated instances.

I. *The fault is not in the cause.* The necessities of perishing millions, the propitiation for the sins of the world, the command, the promise, the marvels of grace and of faith, the triumphs of the gospel over every form of error, superstition, and philosophy, in every race and clime, the rapidly developing Providences in harmony with, and in aid of, Christian missions, the consecration and the self-denial of noble souls, the conflict and the coming glory — these are all realities that grow not old to the loving Christian heart.

II. *We are not beyond the need of prayer.* Human agencies have their place; science, the arts, the material and social results of the gospel, may meet and overcome the lower forms of social life — make men ashamed of their old ways — but the distinctively spiritual work remains. That which is born of the flesh is flesh. In all true Christian work, the last word is from above. The new creation is from God. Our one supreme object is to bring men under the regenerating influences of the Holy Ghost. Civilization is good, but the new birth is better; and the highest civilization and culture follow in the train of the gospel.

We send out a handful of men and women to change the habits and moral character of a nation; to subvert errors and superstitions, the growth of centuries, and inwoven into every texture of social and political life. How idle the attempt; how well deserved the pity and the sneer! But they do it — not of themselves, not by might nor by power, but by the Spirit of God, — laborers together with God, the Son of God verifying his promise. The weapons of our warfare are spiritual — the word of divine truth, the lives of Christian men and women, and prayer, that brings the blessing from above. With these we go forth to conquer the world. Our sufficiency is of God. A young lady goes to China. In a few months the seal is set upon her labors in the conversion of souls about her. "She has audience with the king," is the explanation of a veteran missionary, and of others too, who knew and loved her in her Ohio home.

One great object of the Monthly Concert is to keep before our churches this great fact — the dependence of all Christian work upon the Divine blessing; and this is not less important here at home than abroad, in view of the imminent danger of mistaking a Christian civilization for the gospel, — the incidental results for the essential principle.

The word of Divine truth, the lives and efforts of Christian men, and the prayer of faith and love — these are our weapons; these the means we are to employ in the redemption of a world. In the development of the work we are come to that stage in which prayer is to hold a place of greater importance than ever before. The Bible and a religious literature are now in the hands of all the principal races and tribes of men. Not far from two thousand missionaries, and eight thousand native preachers are proclaiming the gospel in unevangelized lands. Hundreds of thousands — millions — have been made acquainted with the story of a Saviour's love. "In no unimportant sense," writes the veteran Lindley, of the Zulu Mission, "may it be said, the 'kingdom of God is come nigh' unto all this people. If their desire to enter this kingdom was equal to their knowledge of the way to it, Christians among them would soon be counted by thousands." "Our great need," adds Mr. Rood, "is not knowledge, but the presence of God's Spirit." "Pray for us and *with* us," writes Henry Jessup from Syria, "that the Lord of the harvest will not only send laborers into this part of the great field, but *send the Spirit with the laborers*, to crown their labors with success. God only can give the increase." The sound of the gospel has gone through thousands of villages in our missions in Ceylon, India, and Western Asia; the good seed of the word has been widely sown; the Divine energy alone can quicken it into life. The gospel has been shown to be the power of God unto salvation the world over, to every one that believeth; the preparation has been made; the highway has been cast up for the coming of the Lord. The one cry comes up from every quarter of the field, — the cry sent back by the missionary apostle to the churches that sent him forth, — "Brethren, pray for us." It comes up from the men and women who have gone forth from our churches, not to fulfill a duty or to make sacrifices specially assigned to them, not as the paid servants of a corporation, but as the representatives of the churches, — substitutes for those who remain at home. It is but a providential division of the labor of the sacramental host that sends some to the front, and lays upon the rest the duty of rendering them moral and material support. Standing, few and far between, in the presence of the dark masses of the enemy, they look wistfully back

to us for words and deeds of hope and cheer, but above all, for the prayer of faith, that shall enable them to overcome in the name of the Lord of hosts. "Is it true," writes a teacher from South Africa, in surprise at the good conduct of her pupils, "is it true that God is controlling these girls, quickening their minds, and leading them so kindly, in answer to the many prayers offered by loving hearts at home." "I cannot call it *my* school. In all my supplications I can only say, Lord it is *thy* school. I am here to do thy will. As long as we have faith, and Christians at home pray for us, I have no doubt of the result."

This dependence upon the help of God is realized as nowhere else on mission ground. *There* is no Christian public opinion, surrounding all like an atmosphere; nothing of the influence of a wide-spread Christian culture, molding insensibly the social habits and customs of the people; but hand-to-hand conflict, with none but God to help against overwhelming odds.

And then consider the peculiar trials of the missionary; — in his own inward life, unsustained by the presence and companionship of Christian Society; the long delay of anticipated results; hopes disappointed in some who began well; ingratitude and opposition where least expected; hours of loneliness; the longing for the old familiar faces in seasons of sickness, or bereavement; the solicitude of parents for children exposed to evil influences, or separated from them; — and who shall say that there is no occasion for the concert of prayer. Indeed, whether we regard the conditions of success, or the peculiar trials of the missionary, the prayer of faith on the part of the churches at home is as necessary to the success of the missionary enterprise as the toils and sacrifices of those in the foreign field. But a small part of the duty of any church is fulfilled by the money contributed, or even by the offering of her sons and daughters for the work. No, NO, we are not beyond the need of prayer. It is the one great overwhelming necessity of the hour; of every mission station, of every missionary, of every native preacher, of every native Christian, of every lover of Christ round the globe. Shall the Concert be given up? Shall it be a failure? Not if the greatness of the cause, not if the necessities of the mission work, or the Christian life of the churches at home are duly regarded.

What is needed to make it a success? That question is answered in the replies received to the circulars.

A condensed summary of these replies was, in effect, presented last year by Dr. Condit, *in advance* of their reception.

"1. It must be made a meeting for *prayer*. This should be exalted as its primary design. Everything done should tend to promote it. Let the one appointed object fill out the devotions. Definiteness in petition is desirable. Some one people, or mission, or department of the work, may often be the special object of prayer.

"2. *Missionary intelligence* must be intermingled with the devotions of the hour. This cannot be done with interest and profit, without careful preparation. General remarks on the subject of missions will not meet the necessity. The Concert is not a preaching service. The mere hortatory address will soon wear out. It does not lay a foundation for feeling. This must be done by an exposition and illustration of the principles, method, and progress of the missionary enterprise. Neither is this occasion properly used for reading column after column from the 'Herald,' or other religious publications. It demands the freshness, familiarity, and conciseness, which will be the result when one has put himself in possession of facts, well selected and arranged, so that he shall speak with something of the vividness and force of a skillful reporter directly from the foreign field. Present, in definite outline, some part of the work, some scene of success or trial, some incident, or some new development of the missionary forces, so as to bring the people in contact with it. Then what they hear they will seem to see — their 'ears being turned into eyes.' We have an important help to such an effect in the use of maps. The walls of every Concert room should be furnished with a complete set of the maps which have been prepared for the purposes of this service. An impression is thus made in reference to the spots of light and darkness, the relations of the different missionary posts, and the extent of the work yet to be done, which no description in language alone can give.

"3. It must generally devolve on the pastor to communicate intelligence. If there are suitable laymen to take part in it, they should be employed; but it cannot be done successfully without a continued study of missionary operations and their results, from year to year. This attention to the subject has not usually been given by the members of our churches. The office, too, demands a kind of talent which is in a good degree the result of

culture and practice, so that reports made shall not become tedious. Brevity and point are indispensable. A pastor should keep his missionary note-book open from month to month; make references, arrange facts, and select those for each occasion which are most appropriate."

In short, the conditions of success are an intelligent interest in the Christian work of the time, and ability to express it in fitting speech and prayer. The facts need only to be known to excite the proper interest; and ignorance of these facts, or indifference to them, on the part of Christian men and women called to live in this age of marvelous opportunity, is utterly without excuse. No claims of business or multiplied occupations can hold their place against the one supreme object of life, — to promote the kingdom of Christ on the earth.

A few additional suggestions on other points may be added, based on replies received.

1. The *Name* of the Concert should indicate an interest in all Christian enterprises, at home or abroad, whether it be called the Monthly Concert of prayer for the conversion of the world, or the Monthly Meeting of prayer for the progress of the kingdom of Christ. There need be no fear, perhaps, of enlarging the original scope of the Concert. The relative position and claims of the foreign work will be maintained by their own real merits, in the hearts of all properly acquainted with the grand movements of the time; and any undue forcing of the claims of a particular cause will react to its injury. Let each have its place; let the Christian heart be enlarged to full sympathy with our Lord in every part of the great work of redemption.

2. *Time.* Literal unity of time, the world over, is simply impossible, for geographical reasons, and impracticable even in any one country, because of the peculiar circumstances of different localities. The prime object is to secure united interest and prayer in behalf of evangelical efforts. This is the idea of the Concert, and could it be carried out in unity of form and time, and be made literally a *Concert* of all who love our Lord — millions of Christian hearts, in many lands and languages, raising to God the same prayer at the same hour, and in substantially the same form, — it would be a pleasing thought to many minds. But this, after all, is of less moment than the one spirit of faith and prayer, called out, and in active exercise. Let us have a Concert in spirit, if we may not have it in time; as the time must depend somewhat upon the convenience of each church.

From the returns received, it appears that about seven eighths of the churches observe the Concert on the Sabbath, and nine tenths of these on the first Sabbath of the month. To secure the greatest unity of time, and to follow the usage of the great body of the churches, the first Sabbath evening of the month may therefore be recommended. Where the second service of public worship is in the evening, it is recommended that the practice already begun in some places, of changing the second service into a Concert, be generally adopted. One half-day in the month, devoted to the thoughtful and prayerful consideration of the progress of the kingdom of Christ in the world, could not fail to enlarge the conceptions, and widen the range of the Christian sympathies of the church. A change of this kind is specially commended to churches in the country, amid a scattered population. The controlling principle should be the interest to be awakened; and that time is best, in a given locality, which is found by experience to be most favorable, whether it be the Sabbath, or the time of the usual weekly prayer-meeting.

3. *Method.* There is no one method sure of success. Very much depends upon the interest, preparation, and tact of the pastor; much upon the missionary intelligence of his people; much too upon the assistance the pastor can secure from the brethren; and the form must be adapted to meet these varying conditions. The ideal concert would be realized by a church convening to pray for objects of interest *already known*, from the various sources of missionary intelligence, and needing but the briefest reference to stir the heart and call out brief, specific petitions. A concert filled up with brief, oral statements of Christian intelligence, gathered from the whole field and thoroughly mastered, so as to present only the striking points, each statement followed by a prayer strictly appropriate thereto, rather than made up of vague generalities, the exercises frequently varied by singing one or more appropriate stanzas, and closing promptly with the hour, would not long fail of interest. Yet here no stereotype form can be followed. The amount of time to be devoted to giving intelligence must be accommodated to the wants of the congregation, but not so as to sacrifice the character of the meeting as one for prayer.

The method which seems to find most favor, when practicable, is for the pastor to preside,

and to assign different fields, or different benevolent objects, to different individuals, on which to report at the Concert; the pastor taking part himself, or reserving his time to allude to items omitted, or to gather up results, or make special application at the close. Success here turns largely on the skill and tact of the reporters. They will make or mar the Concert; and sometimes the only escape is for the pastor to limit the time of each, or to present the intelligence himself, at intervals in the meeting, with a stanza or two, and a prayer from some one of the brethren, after each specific report. Some pastors find the Concert the best means of developing the speaking powers of their young men, and regard should be had to the importance of training reporters, and of educating them in mission knowledge; but not to the sacrificing of the Concert. The exercises may be varied to advantage by an occasional sermon from the pastor, or a paper from some member of the church, male or female, giving the history of some one mission, with biographical notices of missionaries connected with it; or an evening may be given to one mission and then to another, in turn, in order to secure a more thorough acquaintance with each. When there is less of striking information for the month, it is well to draw upon a stock of miscellaneous topics of interest, some of which have been referred to in this paper while pointing out the need of prayer, — as a missionary spirit in our schools and seminaries, and in the churches at home; the consecration of sons and daughters to the work; lively sympathy with the personal trials and sacrifices of missionaries, and with parents and friends who give them up; prayer for true preparation of mind and heart on the part of missionaries going out; for the spirit of Christ in their intercourse with the natives; for opportunities of influence; for wisdom and grace to utter the right word and set the fitting example, that all they say and do may be crowned with the Divine blessing; prayer for the native Christians, that they may truly illustrate the power of the gospel in their lives before their countrymen, by their labors and sacrifices to bring others to the knowledge of Christ; for the native young men and women in schools and seminaries, that they may be truly converted and prepared for Christian labor, and, especially, that the good seed sown in so many hearts may be quickened into life. Nor should those in charge of this work be forgotten, — the Prudential Committee and Secretaries, that they may wisely manage their important trusts, in the selection and designation of laborers, in all plans for the maintenance and enlargement of the work committed to them, and as stewards of the bounty of the church. The children of missionaries, often separated from the watch and care of their parents, should have a place in the Christian regards of the friends of missions; and those, also, who from age or infirmity have been obliged to retire from the work, to seek rest and health at home. These are a few of the miscellaneous topics connected with the foreign work that may well have place in the petitions offered at the Monthly Concert.

4. *Collections.* The collection is justly regarded by many pastors as a means of grace. Some would despair of the Concert without it. A few are afraid of it. The practice of taking up the collection at one of the public services on the Sabbath is specially commended, particularly in those congregations where but few, comparatively, can attend an evening meeting. It is but just to give all an opportunity to attest their sense of the worth of the gospel, and their desire to extend its blessings to others.

5. *Helps.* The library of every church should have works on missionary topics; as the methods and results of missionary labor, histories of missions, biographies of missionaries, and maps illustrative of mission fields. The last topic is so fully discussed in a tract just reissued, that no farther reference is needed here. And, if possible, yet more necessary is the circulation of missionary magazines, in order to a just acquaintance with the ever-growing work of the church. The one great want of the churches is just and accurate knowledge of the Christian work in progress at home and abroad, and a *personal* interest in the missionaries.[1] Let this be secured, and we need have no fear of any lack of general interest, or of means to carry forward the Christian enterprise of the church. Prayer would become specific, intelligent, earnest; and each different corps in the sacramental host would do its proper work, in securing the final triumph of the kingdom of Christ.

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

[1] Many persons, from long familiarity with the 'Missionary Herald,' have come to feel the tenderest personal interest in individual missionaries, and greet them [illegible] visits to this country.

This paper was referred to a committee, consisting of Dr. S. B. Canfield, Dr. J. B. Condit, Hon. C. N. Olds, Dr. E. K. Alden, Rev. A. L. Clark, Rev. George E. Street, and Rev. C. P. Osborne. The Committee reported Wednesday afternoon as follows: —

Your Committee cordially commend the paper on the subject of the Monthly Concert, as embodying facts and suggestions of vital importance, and as eminently worthy of publication, and of earnest perusal by both ministers and laymen. The following things brought to view in that paper merit special attention at this time: —

1. The great truth of our dependence on the Holy Spirit, and on the favoring providence of Him who, as Head of the Church, hath all power in heaven and in earth, needs to be not only known but deeply felt, so as to lead us to fervent prayer, and to a zealous fulfillment of all the conditions of Divine aid in Christianizing the world.

2. The great interest with which our missionaries look upon the manner and spirit with which our churches treat the Monthly Concert of Prayer as an index of our estimate of the worth of missions, and of the probability or improbability of their own success, — an interest intensified by the many obstacles insuperable to human might, and vividly reminding them of the need of prayer for the Almighty Spirit's help.

3. The tabular statements as to the usage of the churches in regard to the time, method, and results of observing the Concert.

4. The *desirableness* of uniformity, so far as practicable, in respect to the time; and of giving the Concert the place of the second service on the first Sabbath in each month.

5. The way to render the Monthly Concert interesting and instructive to the greatest numbers while retaining its distinctive character as a Concert of Prayer.

This report was adopted, after remarks on the subject by several members of the committee and others.

PROPOSED OCCUPATION OF JAPAN.

Secretary Treat, in behalf of the Prudential Committee, read the following paper: —

For several years the Prudential Committee have had their thoughts directed to the Japanese islands. Indeed, ever since the treaty of Commodore Perry, which accomplished so little in the beginning, but which is destined to accomplish so much in the end, the question of sending missionaries to this empire has been before them. Heretofore the reasons in favor of the measure have seemed to be inconclusive; now they seem to call for immediate action. Still, as the correctness of this opinion may be doubted on financial grounds, especially in view of expected changes in our constituency, it is deemed advisable to submit the ultimate decision to the Board.

1. *That the people of Japan need the Gospel, is painfully obvious.* As we look out upon these millions, we are compelled to write above them all, "Without God in the world," "dead in trespasses and sins." It would be wrong to say that they are without religion. In fact, they have three religions: Sintooism, their ancient faith, Confucianism, and Boodhism. They have their temples and their priests, their festivals and their pilgrimages. They have austerities which are a wonder even to the Jesuits. But we find nothing, anywhere, which insures morality in this life or holiness in the life to come. True, there is much to admire in their manners, much to respect in their social arrangements. Their country is one of extraordinary richness and attractiveness. The British minister at Yedo said of it, a few years ago, "Outside of England there is nothing so green, so garden-like, so full of tranquil beauty." It is a land, in short, "where every prospect pleases;" but we must add with special emphasis, "Man is vile." If we would know how vile he is, we have only to read the first and third chapters of Romans.

2. *Catholicism is eager to become the dominant faith.* No sooner had certain Portuguese adventurers, driven from their course by the storms of those eastern seas, discovered Japan, than the work of conversion began. Francis Xavier went thither at an early day; and though his stay was brief, and though his life soon terminated, like a brilliant meteor, in loneliness, disappointment, and gloom, the succession of Jesuit priests continued unbroken, till they were driven from the land, with Franciscans, Dominicans, Augustinians, and the work which had seemed so hopeful, was utterly destroyed. It may not be easy to account for a persecution, so ruthless, so fatal. But if the rulers of Japan believed all that the Jesuits and friars charged upon each other, and all that the Spaniards and Portuguese charged upon each other, they had abundant reason for alarm.

And now, two centuries and more from the tragic scenes of Simabara, the Man of Sin, with exultant thoughts of three hundred priests, and almost three hundred thousand converts, which he once called his own, with an argument from the blood of thousands of martyrs which he knows so well how to employ, his purpose unchanged, his strategy revised and improved, is once more in the field!

3. On the other hand, *in the changes which are taking place among the Japanese there is much to encourage Protestant endeavors.* The words of our Saviour, "The kingdom of God cometh not with observation," have hardly been verified hitherto in this unstable empire. Since the opening of a few ports to the Western Powers, there have been frequent commotions and conflicts; and the end is not yet. It was not to be expected that middle-age feudalism, without a struggle, would surrender its cherished privileges, and accept instead western ideas of liberty and progress. It has been a long journey from James I. to Queen Victoria. The peerage of England has travelled fast in passing from the wars of the Roses to the Irish Church Bill. But the rulers of Japan have entered the self-same pathway; and they must have learned by this time that their final halting-place lies in the distant future. Soon, we cannot doubt, there will be an open door for the preaching of the Word. Possibly the old edicts of persecution may remain uncancelled. Still the era of toleration cannot be far away; and any steamer from Niphon to San Francisco may tell us that religious freedom has already dawned.

4. *There is additional encouragement in the nature of the field.* The religion of Japan, it is hoped, will offer less resistance to missions than that of India or China. It does not hold its votaries with such an iron grasp as Hindooism. It is less compact and exacting than that which prevails in the Middle Kingdom. Already the missionary societies which were first on the ground, have attained to the joy of the reaper in the day of harvest. At this early stage of their warfare, a few, apparently, have cast away their idols, and chosen instead the only living and true God. Surely, the voice of our great Leader is saying to us, "Be not faithless, but believing."

These are some of the reasons which may be urged in favor of *Protestant* missions in Japan. There are considerations of special significance and force which plead for *American* missions in this empire.

1. There is *the argument from proximity.* Whenever we look off from our Pacific coast due West, the eye rests upon Japan as our nearest neighbor. We sail out from the Golden Gate, and a few days take us to the Bay of Yedo. Had we wished to occupy the field fifteen years ago, we must have sent our missionaries around Cape Horn or the Cape of Good Hope. But during these fifteen years all these islands have been moving toward us, as if to beckon us to our high privilege. Now we cross to the Pacific in a single week. We embark at San Francisco, and the first stopping place is Yokohama!

2. We should never forget that *our own government opened Japan to the Christian world.* It was meet that it should be so. When Marco Polo returned from his long sojourn in the East, nearly six hundred years ago, he told his countrymen of a large island lying off the coast of China, the inhabitants of which had defeated the armies of the greatest warrior of the age. The name of this island, he said, was Zipangu, or Sunrise-Kingdom. He produced a map, drawn by himself, and pointed out on the shore-line of the Yellow-Sea these memorable words, "There is a great island to the East." But the credulity which accepted the clumsy miracles of the thirteenth century, rejected the story of the far-traveled Venetian. In the fifteenth century, however, a willing and competent listener was found. Columbus believed the tale. And when he sailed from Spain, in 1492, it was for this very island of Zipangu. When he landed at Cuba, he fondly dreamed that he had reached it. But his achievement was greater than he thought. Instead of the island which he sought, he was lifting the vail from a continent!

And now the millions whom God has placed on this self-same continent, and whom he is calling so manifestly to the noblest of all human endeavors, turn their thoughts to the old Sunrise-Kingdom. They send thither an armament, not like that of Columbus, but such an one as his ardent imaginings never compassed. With words of peace and amity they knock for admission; and lo! the iron gates, closed so rudely and so long, turn back on their reluctant hinges. The task which Columbus undertook, but failed to complete, is at last, by a nation which in some sort he called into being, more than completed. To unlock the doors which have been shut for ages against the civilized world, must always be reckoned a deed of honor and praise; still nobler is it, however, to set them wide open for all comers, through all time.

3. *European missionary societies, apparently, are leaving Japan to our American societies.* They are far away; and were they to occupy the land, their missionaries, it is not unlikely, would cross the United States to reach their destination. The burdens, moreover, which they have already assumed, are heavy and constant. To say nothing of China and Africa, with all their millions, Hindostan, which has peculiar claims upon the foremost missionary nation in the old world, will necessitate large expenditures for many years to come.

4. *The honor of our American Protestantism pleads for earnest endeavors to evangelize the Japanese.* It would be a great mistake to regard them as ignorant of the Christian faith. The labors of the Jesuits and others, through a long series of years, are a part of the national history. The bickerings and rivalries, the intrigues and conspiracies of these emissaries of a foreign potentate, — all have a place in the public archives. The points of agreement between Romanism and Boodhism, so obvious as to have proved a sore perplexity and a sorer scandal to many a priest and monk, are well remembered.

On the other hand, they have seen already, and they will see more frequently hereafter, questionable specimens of our Protestant faith. Dutch traders at Nagasaki, merchants, travelers, adventurers of every creed, men of the sea from every land — such persons, surely, with occasional and honorable exceptions — are poor witnesses for the gospel. Alas, how often have heathen men and women looked with pity and scorn upon these ensamples of the more excellent way! Our countrymen, moreover, they will see in large numbers; and they themselves, in large numbers, breaking away from their long and wearisome isolation, will visit our shores. What impression shall be made upon them, here and at home? What feelings toward the Lord that bought them; what thoughts concerning his "great salvation," do we wish them to cherish? The answer will show us the magnitude of our work.

The Committee ask leave to propose for the consideration of the Board the following question, "Shall we resolve to participate, without delay, in the work of evangelizing Japan?" Besides the arguments already adduced, there are others which have a special bearing upon ourselves.

1. *Our place among the missionary societies of the United States.* The Captain of our salvation has been pleased to assign us the forefront in his conflict with the Prince of the power of the air in pagan lands. This, indeed, is no ground of boasting, but of solicitude rather, lest we be found recreant to our trust. Being the oldest and largest organization in our country, it ill becomes us to say that we will do nothing for a nation, so near to us, and half as populous as our own, but leave the entire burden for others to bear. Our Presbyterian brethren entered upon the work with a promptitude which did them honor. Our Dutch Reformed brethren soon followed. Let us hasten to strengthen their hands and cheer their hearts.

2. In view of changes occurring in our earliest missions, *we need a new field for our efforts.* The work at the Sandwich Islands is moving forward to its completion. Our missions among the North American Indians, from causes beyond our control, are greatly reduced. Within the last year, the death of our honored and lamented brother, Dr. King, has ended our labors in Greece. Other modifications are sure to come. In truth, progress in missions implies and necessitates change, not only in plans, but in fields. Let us accept this law of our enterprise with courage and satisfaction; and let us proceed to fill up our latest vacancy by substituting for the kingdom of Greece the empire of Japan.

3. The constituency of the Board is equal, and more than equal to the undertaking. To discuss, indeed, the question of ability would be idle and puerile. Our Sabbath-schools, were they properly organized as auxiliaries, without other work to do, could support all our missions!

It may be said, that the Committee are constrained, almost every year, to speak of a threatened deficit. But why? *For lack of systematic, well-organized giving.* The cure for this evil is with the churches; and it must come from a more thorough sympathy with the work of missions in all its vastness and all its urgency.

But why not reduce the scale of disbursements? "Narrow your plans," it is sometimes said. "Lop off stations and missions, if need be, till the offerings, spontaneous and certain, shall balance the expenditures." But where shall we find the point of stable equilibrium? Curtailment tends to ruin. Should we lessen the number of our fields, we should also lessen the power which the Board now has of interesting the churches. It is as if a merchant, to meet a deficit, should reduce his stock in trade, and thereby damage his business. No. Our ability being assumed, as it must be assumed, the broader the ground of appeal, the

more effective will it be. If we expect Christians to give freely, we must show them a work which deserves their generosity.

It will be said again, perhaps, "Two years ago you made an earnest plea for China. Is it not better to send to that empire all the men you can spare?" But (1) it is not seemly that we send forth our sons and our daughters, in such wise that they shall gaze upon those gems of the orient seas, and tread their shores for a brief period, and learn the unspeakable degradation of the people, and then pass onward, all of them, year after year, to regions beyond. And (2) without the mission now proposed, we shall lose a part of the results of our efforts in China. The labors expended upon the land of Sinim, in certain forms especially, must of necessity affect the archipelago which lies to the east. The Chinese Scriptures, for example, will be read by multitudes who are familiar with the language of the elder nation. Other books, prepared by our missionaries, will help forward the reformation which is sure to come. It is a fact as interesting as it is significant, that Dr. Bridgman's "History of the United States" in Chinese has been perused for years in Japan.

In submitting the case to the wisdom of the Board, the Committee beg leave to add, that should the decision be in favor of the undertaking herein suggested, a young brother, in whom they have entire confidence, with us here to-day, is ready to proceed by the next steamer from San Francisco, and inaugurate the enterprise. The son of a former Secretary, who was obliged to resign his post twenty-one years ago, because of injuries received in the discharge of his official duties, and the grandson of Jeremiah Evarts, the worthy successor of Worcester, as also the able expounder of Indian treaties, and the fearless defender of Indian rights, he will take with him the affectionate sympathies of thousands of Christian hearts. Prayer will go up continually that the angel of the Lord may encamp round about him, and that his entrance upon his chosen work may be in the fullness of the blessing of the Gospel of Christ. The question is in your hands, Shall we place Japan upon our list of mission fields, or shall we not?

This was referred to a committee, consisting of Dr. S. C. Bartlett, Hon. A. C. Barstow, Rev. William Warren, D. T. Coit, M. D., Jason Sexton, Esq., Rev. C. R. Bliss, and Rev. L. T. Chamberlain. They reported Thursday morning:—

That they deem it unnecessary further to argue a subject so ably discussed in the paper laid before them; and that they unanimously concur in the conclusion to which it points. The case is, in the main, a clear one. Here is a great and stable nation, of high intellectual capacity and social progress, dwelling in a delightful land, but living without the knowledge of Christ. The good providence of God has peacefully opened that land to a full contact with the Christian nations of the world. *Our* nation was God's honored instrument in effecting this contact with western civilization. The same Providence has thus far left to the nation that opened the door the work of entering with the gospel. Four or five missionaries only, so far as we learn, have gone to this population of from twenty to forty million souls. The Japanese mind is believed to be eminently accessible; and these first missionary labors have received the seal of the Holy Spirit. But the emissaries of a corrupt Christianity are already pushing their way thither.

Meanwhile this Board, as it recedes from fields already occupied, for the sake of the Churches it represents, needs the healthful stimulus of some new object of Christian love and labor, and some new landmark of progress. A young brother, who is heir to the Christian sympathies of two generations, and personally and favorably known to this Committee, is ready to go in and occupy the opening field.

Under these circumstances, the call seems to us clear and urgent. The Board, and the Churches it represents, cannot afford to lose the quickening influence of this new mission. The immediate expense is not great, but were it greater, it is simply idle to question the *ability* of our churches to meet it. The real question concerns their spirit of consecration, and the thoroughness with which the cause of missions is pressed home upon them. Let us therefore enter this interesting field, and "in the name of the Lord our God will we set up our banners."

We therefore recommend the adoption of the following resolution:—

Resolved, That the proposal of the Prudential Committee to establish a mission in Japan, commends itself to the judgment, and receives the full and hearty approbation, of this Board.

The resolution was unanimously adopted by the Board, the whole congregation also confirming the vote by rising. Mr. Greene, under appointment as the first missionary of the Board to Japan, was introduced and addressed the assembly; prayer was then offered by Rev. A. T. Pierson, of Detroit, and the congregation sang the hymn "The harvest dawn is near."

CASE OF REV. T. P. JOHNSTON.

A memorial having been presented, through the business committee, from Rev. T. P. Johnston, a former missionary of the Board, requesting a reëxamination of his case, the case was referred to a special committee, consisting of William A. Booth, Esq., Drs. J. F. Stearns, C. Blodgett, and Benjamin Labaree, and Hon. Henry P. Haven, with instruction to report, as soon as may be, to the Prudential Committee, their views of what may seem to them expedient in the case.

LETTERS FROM ABSENT MEMBERS.

Letters of apology for absence from the Annual Meeting were presented from Drs. William Adams, Z. S. Barstow, Ray Palmer, A. L. Chapin, William S. Curtis, J. P. Thompson, William Patton, J. J. Carruthers, George A. Lyon, Alvan Bond, N. Bouton, James Eldridge, P. H. Fowler, H. A. Nelson, R. W. Condit, R. R. Booth, Thomas Shepard, D. T. Fiske, and E. W. Hooker; Rev. E. J. Montague, Hon. William Strong, Hon. C. G. Hammond, Hon. Alpheus Hardy, Hon. John Kingsbury, Hon. Thomas W. Williams; William A. Booth, O. E. Wood, A. W. Porter, A. L. Grimes, T. P. Handy. Ezra Farnsworth, D. W. Ingersoll, W. W. Thomas, and S. H. Potter, Esqrs., and J. Marshall Paul, M. D.

RESIGNATION, AND NEW MEMBERS.

Hon. C. N. Olds, in behalf of the Committee on New Members, reported the resignation of his corporate membership by Diedrich Willers, D. D., and the resignation was accepted. The Committee also nominated for election as corporate members, Edmund K. Alden, D. D., of Boston, Mass.; Charles F. Thompson, Esq., of Brattleboro, Vt.; Hon. Henry W. Williams, of Pittsburgh, Penn., George N. Boardman, D. D., of Binghampton, N. Y.; W. W. Patton, D. D., and Gen. S. Lockwood Brown, of Chicago, Ill.; and these gentlemen were elected by ballot.

The following persons were appointed a Committee on New Members for next year: Hon. William A. Buckingham, Hon. Linus Child, Dr. J. B. Condit, Dr. J. F. Stearns, Hon. C. G. Hammond, Hon. C. N. Olds, and Hon. A. C. Barstow.

OFFICERS.

The Committee to nominate officers presented a resolution of "hearty thanks" to Dr. Nehemiah Adams, who had declined reëlection, "for his constant and efficient service, as a member of the Prudential Committee for thirty-two years," and of sympathy in this time of his illness, which was unanimously adopted. The Committee also recommended the election of the following persons as officers of the Board for the year, and they were elected: —

MARK HOPKINS, D. D., LL. D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
CHARLES STODDARD, Esq.,
AUGUSTUS C. THOMPSON, D. D.,
WALTER S. GRIFFITH, Esq.,
HON. ALPHEUS HARDY,
HON. LINUS CHILD,
REV. ALBERT BARNES,
ROBERT R. BOOTH, D. D.,
ABNER KINGMAN, Esq.,
JAMES M. GORDON, Esq.,
RUFUS ANDERSON, D. D.,
EZRA FARNSWORTH, Esq.,
EDMUND K. ALDEN, D. D.,
Prudential Committee.
REV. SELAH B. TREAT,
GEORGE W. WOOD, D. D.,
NATHANIEL G. CLARK, D. D.,
Corresponding Secretaries.
REV. JOHN O. MEANS,
Recording Secretary.
LANGDON S. WARD, Esq., *Treasurer.*
JOSEPH S. ROPES, Esq.,
THOMAS S. RUSSELL, Esq., } *Auditors.*

PLACE AND PREACHER.

The Committee on Place and Preacher for the next meeting reported, recommending that Brooklyn, N. Y., be the place, Dr. J. F. Stearns, of Newark, N. J., the preacher, and Dr. T. M. Post, of St. Louis, his alternate. The recommendations were adopted, and the following persons were appointed a Committee of Arrangements for the meeting, with power to add to their number: Dr. R. S. Storrs, Jr., Dr. Samuel T. Spear, Rev. H. W. Beecher, Drs. T. L. Cuyler, William I. Budington, J. S. Duryea, H. M. Storrs, and Norman Seaver; Walter S. Griffith, S. B. Chittenden, Nathan Lane, A. S. Barnes, Ed. A. Lambert, J. S. Bailey, J. T. Hutchinson, and James Robinson, Esqrs.

RESOLUTIONS OF THANKS.

The Business Committee reported the following resolutions, which were adopted unanimously, after remarks by several persons, the vote being taken by rising.

Resolved, That cordial thanks be tendered to the families and people of Pittsburgh and vicinity, for the large-hearted and open-handed hospitality enjoyed by the members and friends of the Board during the meeting, and particularly for their kindly consideration of the returned missionaries:

To the Committee of Arrangements, for providing accommodations the most ample for our highest convenience:

To the Third and First Presbyterian Churches, for the use of their houses of worship for our meetings:

To the choirs, for their aid in the service of song:

To the representatives of the press, from this city and abroad, for disseminating early and accurate information in regard to our proceedings; and especially, to the "Pittsburgh Commercial," for its complete report of the meetings:

And to the Railroads which have commuted fares to those coming to this meeting.

It was also voted, —

That the thanks of the Board be presented to Dr. Todd for his sermon, and that a copy be requested for publication.

On Friday morning, Secretary Clark announced a gift just made to the Board, of a thousand dollars' worth of astronomical instruments and books, for the use of schools and seminaries in the missions, by Messrs. Davis and Woods, of Pittsburgh; and on motion of Hon. William E. Dodge, the thanks of the Board were voted to these gentlemen, for their munificent donation.

OTHER RESOLUTIONS.

The Business Committee also reported the following resolutions, which were adopted unanimously: —

Resolved, That on this sixtieth anniversary of our society, we feel constrained to recognize, with devout and humble thankfulness, the good hand of our God upon us from the beginning hitherto.

1. We praise him for inclining so many of our sons and our daughters to preach among the Gentiles the unsearchable riches of Christ, and so many of our churches to sustain them by their cordial sympathy and believing intercession.

2. We praise him for sparing so many of our fellow-laborers, some of them far advanced in life, to see this day; and we praise him as well for those who have finished their course, and have passed, with serene trust and radiant hope, to their eternal rest.

3. We praise him for the changes which he has wrought, as marvelous as they were unexpected, whereby the scepters of the mighty have been broken, and the two-leaved gates have been thrown open, so that hundreds of millions have been made accessible to the gospel of Christ.

Resolved, That we cannot refrain from expressing our deliberate and profound conviction, that the churches sustaining the operations of the Board are summoned to more earnest and prayerful endeavors for the enthronement of Christ in all the earth.

1. God has called us to the occupancy of some of the largest and noblest mission fields in the world.

2. He has blessed our efforts so long and so greatly, that the necessities of our success are urging us forward more and more.

3. He has given us our heritage in this goodly land, and multiplied our facilities for speedy and efficient action, for this very end, that with stronger faith and warmer love, we may go forth and proclaim among the heathen the acceptable year of the Lord.

4. In our material prosperity, extraordinary, and hence the more perilous, our best safeguard against worldliness and luxury will be a hearty consecration of our property, as well as ourselves, to our Saviour's chosen work.

The adoption of these resolutions was followed by a special prayer, in which Dr. Sweetser led, and by singing.

DEVOTIONAL SERVICES.

The annual sermon was preached on Tuesday evening, to a very large audience, by Dr. Todd, of Pittsfield, Mass., from Malachi i. 11: "For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." The devotional services of the evening were conducted by Dr. S. B. Canfield, Rev. Albert Barnes, and Dr. George E. Adams. Morning prayer-meetings, on Wednesday and Thursday mornings, in the First Presbyterian Church, were largely attended and impressive. Prayer was offered at the opening of the several business sessions, successively by Dr. I. N. Sprague, Dr. S. C. Aiken, Rev. J. F. Kendall, Dr. Jacobus, Dr. William A. Stearns, Dr. J. B. Condit, and Dr. George E. Adams. Meetings specially for addresses were held on Wednesday and Thursday evenings, at the First and the Third Presbyterian Churches, fully attended and of great interest.

The Sacrament of the Lord's Supper was celebrated Thursday afternoon in the Third Presbyterian Church, Rev. Albert Barnes presiding, assisted by Drs. J. F. Tuttle and E. K. Alden.

Much interest gathered around some meetings not connected with the business of the Board, — the Mothers' Concert of Prayer, Wednesday morning; the Children's meeting, Wednesday afternoon; the meeting of the Woman's Board of Missions, Thursday morning — all held in the First Presbyterian Church; and a social gathering of missionaries and others, with a collation, in the ladies' parlor of the Third Church, Thursday evening, before the public services.

At the closing meeting, Friday morning, addresses were made, in behalf of missionaries, by Rev. John Rendall, of the Madura mission, and Rev. Henry Blodget, of North China, expecting soon to return to their fields; by President Hopkins, in behalf of the Board; and by Rev. F. A. Noble, Chairman of the Committee of Arrangements, in behalf of the people of Pittsburgh. The assembly then joined in singing "Blest be the tie that binds," and united in prayer with Dr. Anderson, who also pronounced the benediction.

As a whole, this meeting of the Board was one which will be long remembered with pleasure and gratitude. The number of members present — 56 Corporate and about 150 Honorary — was small, but the church in which the business sessions were held, with its various appended rooms, was admirably adapted to the occasion; all arrangements at the church and for the entertainment of those who came from abroad were very perfect; many of the people of Pittsburgh and vicinity, of different denominations, manifested hearty interest; and some of the meetings, specially that of Wednesday evening, at the Third Church, rose to a very high degree of interest.

MISSIONS OF THE BOARD.

Western Turkey Mission.

SAMOKOVE OCCUPIED.

Mr. Locke, heretofore of Philippopolis, in the Bulgarian portion of the field, wrote on the 5th of August, from Samokove, a town of about 12,000 inhabitants, "eighteen hours" north of west from Philippopolis. He states that after much consideration it has been decided to occupy that place as a station, and he and Mr. Page, with their wives, removed there in July. He writes: —

"We spent one day in packing, and on July 1st, with Brother Morse as guide, we started to come here. As the 4th came on the Sabbath, it was all right to throw our flag to the winds on the 3d, the morning after our arrival. Our boxes came on the 7th, and the same morning Brethren Morse and Page, with Nicola, our helper, started off on a tour to Bansko. The report of that tour, I am sure, will interest you greatly. It will show, I think, that the decision to occupy this station, so as to be able to see to the work around us, was not unwise.

"As this city and its surroundings have been described I will not delay to speak of them. The mass of the people (Bulgarians) are very much stirred by our coming. Anathemas have been pronounced upon us; every one is forbidden to have anything to do with us, in any way; so that we are undergoing more or less of petty trials and annoyances. But the Turks are very friendly indeed. The Turkish Governor has been to see us twice; each time shaking hands with *all of us*. He has interested himself in getting a house for us, offering to rent us a large one adjoining his own. To-day his wife came, and spent over an hour taking a lesson on her sewing-machine. They had got it out of order, and begged us to see if we could right it for them. She seemed much pleased with her call, which our wives are to return soon. Thus far we have been obliged to live in one house, because of the high rents asked of *us*, but we think after a few months we can get all the houses we wish. There are now six members of the church here, from four families. Two of these are graduates of Eski Zagra, one of whom was married to our licensed helper, Evancho, on the 6th ultimo, and the other is an orphan, living now with her brother, who has little or no sympathy with her. There are perhaps seven or eight families whom we reach more or less; but the doors of the rest are shut now, even against selling us eggs or milk.

Wine-drinking Priests. "One of the greatest curses of the place is the use of wine and whiskey. Two or three weeks since, the head men of the Bulgarians enacted a law, that on Sabbath morning, two able-bodied men, with stout staves, should visit all the wine-shops and send home all of the priests whom they might find there; a reform proceeding from the people to those who should be leaders in such matters; and on one Sabbath these two men were seen going from shop to shop.

Light in other Places. "We have one brother at Sophia, tried and true amid many temptations and trials, steadfastly holding on his way, the only light in that whole city. At Custenets we hear of a man enduring trials for his faith, whom we hope soon to visit. He has been reading *tracts*. So the good work goes on. The railroad that is to be completed in four or five years between Constantinople and Vienna, will pass through this place, it is said. In view of the work now in hand, and that which ought to be done speedily, we ask for at least two more men at once; one to help us in this big field, embracing *all of Macedonia*, and one at Eski Zagra, where there is a school."

Progress. Writing again, briefly, August 6th, Mr. Locke says: "I hope, in a few months, to be able to report concerning the healthfulness of this city. It seems to us by far the most healthy of any place in yet. We have good air;

abundance of soft water in our yard; plenty of fat mutton; wild strawberries and raspberries; pears and apples are plenty; while in our garden there are three or four very large plum-trees so loaded with delicious fruit that the branches are breaking beneath the weight.

"In our present situation — unable as yet to know very much what is going on except through others, commencing anew the work, surrounded by Bulgarians who have done, do, and seem determined to do all they can to drive us out of the city, yet favored by the Turks and Jews, from whom we have had over forty calls in four weeks — we feel the need of wisdom from on high, that we may be led step by step, and may help the little band here who are a light amid the spiritual desolation. We feel that we only need to state to Christians our situation to secure an interest in their constant prayers. We often say, — 'The Master surely is leading us,' — 'That is his hand.' We feel that much prayer is ascending for us, and this thought strengthens us."

THE CESAREA FIELD — ENCOURAGEMENT.

Mr. Bartlett, of Cesarea (370 miles E. S. E. of Constantinople), wrote August 10. After some reference to trying facts connected with the work in Western Turkey, he states: "But, though there are many discouragements, the present aspect of the work in the Cesarea field, taken as a whole, is probably more encouraging than for many years before. Looking at the city, there seems but little positive progress. The people bear heavily the burden laid upon them, leaving the pastor to bear too large a share. He, however, labors faithfully and cheerfully, and we are very glad to feel that he is in full sympathy with the principle of self-support.

"In some of the villages the work is in a very hopeful state. At Moonjasoon the brethren and sisters have decided to be organized into a separate church (several of them are now members of the church in Cesarea), and to settle Baron Krikore as their pastor. The organization and ordination will (D. V.) take place at the time of the meeting of the 'Evangelical Union,' at Cesarea, about the middle of September. The brethren in Gemerek are building a chapel, in which enterprise they manifest much zeal, doing most of the work with their own hands. They have divided themselves into companies of five, and labor in turn, the preacher directing the whole work. They design to finish it for dedication at the time of the meeting of the 'Union.'

"At Zinjir Dere there seems to have been decided progress. Pastor Kerope is spending a few months there, for a change of air, and we hope the result will be for good. His going was the occasion of a new shower of persecution from the monastery. A very strong effort was made to prevent his securing a house, or entering it after a contract had been made, but it was of no avail. A council was called, composed of priests and other church dignitaries from the surrounding towns, to see what could be done; but instead of taking decisive measures against the Protestants, they fell to quarreling among themselves, and accomplished nothing. They issued their anathemas against those who should show friendship to the Protestants; but, in the mean time, the word was preached, and much conversation was held concerning the truth, and a more earnest spirit of inquiry was awakened. The pastor, by his judicious course, gained friends, and by his incontrovertible arguments convinced objectors, until, now, the friendly spirit is gaining ground. The school, which, under the new excitement, lost all but seven or eight of its scholars, now numbers about twenty, and is still increasing. The pastor's wife was, a few days' since, invited to a wedding, where were a large number of women assembled. She was very kindly received, and treated with marked honor. At the time for refreshments, she was invited to offer prayer, which she did. Our Bible-reader spent a few days there recently, and found a great readiness to listen to the truth wherever she went. At present the prospect there is very encouraging. The people of the place are all Greeks.

"The state of the work at Yozgat, also, is greatly improved. The church is harmonious, the meetings well attended, and some new hearers are, we hope, honest inquirers."

A VISIT TO CHOMAKLU.

Mr. Bartlett writes of a visit (by himself, Mrs. Bartlett, and Miss Closson, and Pastor Kerope, who joined them at Zenjir Dere) to Chomaklu, about twenty miles from Cesarea. The graphic account of the journey, and of lodgings in the "meeting-house," for want of any other place, — "one room, with no floor but of earth and no ceiling above," — must be omitted. They reached the village Saturday afternoon. "The next morning, an audience of from forty to fifty men, women, and children assembled to hear the Word of God, seating themselves upon mats spread upon the ground." After a faithful sermon by the pastor, the missionary ladies held a meeting with the women.

DISCUSSION WITH A PRIEST — SELF-SUPPORT.

Mr. Bartlett writes: "In the mean time we had found our way to a little company gathered near a fountain, a few rods from the chapel. This company consisted of the Armenian priest and several of his followers, who had, in the morning, seated themselves thus near the chapel, in order to prevent their people from going to our meeting. Thus they were *keeping guard*, neither seeking the truth themselves nor suffering those who would to seek it. Being invited to sit with them, the pastor began conversation with the priest, who was very ready to enter upon a discussion, and after a little time the contest became hot. The pastor was quiet and self-possessed, but the priest soon became excited, as one after another of his favorite points were met by Scripture testimony. His friends, seeing their champion vanquished at every turn, were greatly chagrined, some of them fairly enraged, though they were too ignorant to give him any aid; and even the women, with menacing gesture, joined in the clamor against the pastor. Thus for three hours truth held a contest with error; showing to all who witnessed the scene (and at length a large congregation had assembled) how weak are the strongest weapons that can be brought to bear against the 'sword of the Spirit,' the Word of God; and showing to the Armenians by what sophistry and falsehood they are kept in ignorance, while the great treasure-house of truth is open to them. At length the crowd dispersed, but not until the priest had shown himself weak in argument, dishonest in heart, and utterly unable to maintain his ground.

"In the afternoon, the pastor, in a plain talk to the people, showed them their obligations, not only to *live* for Christ, but to *give of their substance* for the progress of his cause. The previous year they had, with one exception, promised to give one twentieth of their entire income to the Lord; but their crops proving almost a failure, they felt greatly oppressed by their poverty, and did not fulfill their vows. Most forcibly did the pastor show them that they had thus been robbing the Lord. They felt deeply that they had done wrong, and humbly acknowledged it, and on the spot promised to make up the arrearage, and also to pay the same proportion for the present year. They appointed one of their best men as treasurer, to receive their offerings. This was in the midst of harvest-time, when, if at all, their income must be reserved and their offering made. We pray that they may now learn, that it is 'more blessed to give than to receive.'"

Central Turkey Mission.

LETTER FROM MR. MONTGOMERY, *August* 9, 1869.

TOUR BEYOND THE TAURUS MOUNTAINS.

THIS letter is dated at Nigdeh, perhaps 150 miles north of west from Marash, Mr. Montgomery's station, and north of the Taurus range of mountains, as are the other places mentioned, in a section of country recently transferred from the care of the Western to that of the Central Turkey mission. Hadjin is perhaps 90 miles east of Nigdeh, 50 or 60 northwest of Marash, in a direct line, but over the mountains.

Hadjin. "I think Mr. Perry wrote you of our intended tour through the regions of the Taurus and beyond. We were led to undertake this journey principally by the earnest appeals of the brethren in Hadjin, that we should give them counsel and

place had not been visited by a missionary since the expulsion of Mr. and Mrs. Coffing. Another reason for our tour was the feeling that the new regions granted us by the Western Turkey mission should be explored, their relations to the rest of our field ascertained, and their wants made known before another annual meeting of our mission. We reached Hadjin in four days from Marash, by a not difficult road, passing by Bonduk and Geben, and afterwards along the high coal ridges of the Taurus, till we reached a high table land, which supplies Hadjin with grain. Hadjin is peculiarly situated, on a high, steep rock, in the bottom of an immense grain 'hopper,' as Mr. Perry calls it, 2,000 feet deep; and is built so compactly that, as we first saw it from the hill-side, more than 1,500 feet above it, we could distinguish little else than a mass of flat earth roofs.

A whole Sabbath of Preaching. "Our stay in Hadjin, from Friday till Tuesday morning, was a precious season, one we shall long remember. We had religious services each evening on the housetop, where our tent was pitched, and large numbers of Armenians as well as Protestants listened to the word of the gospel with eager attention. The Sabbath, especially, was a day of peculiar interest. A good audience of Armenians and Protestants gathered about us on the housetop at 6 o'clock, A. M., and listened to a sermon from the words, 'Behold the Lamb of God, which taketh away the sin of the world.' This service over, a new audience of Armenians came about us and listened to the exposition of the 3d chapter of the Gospel of John, till 10 o'clock, when, my voice getting weary, our helper was sent for — an earnest worker and student, spending his vacation here. He continued the reading and exposition of the Word until noon. Then Mr. Perry preached to an unusually crowded house, in the place of worship in the city, from Romans iii. 21–26. Then again new-comers continued to be present at the tent, and to listen to the gospel words until time for evening service, when I had the pleasure of preaching to another and still larger audience on the housetop. Thus from early morning till dark there was hardly an intermission in the preaching, or exposition, or reading of the Word of God, and that to unaccustomed ears. May God add his blessing, and make the word as seed sown in good ground, which shall bear much fruit to his own glory.

The Protestants — Other Villages. "The thirty-two brethren who are enrolled as Protestants here, are strong in their new faith, and though feeling weak and ignorant themselves, are expecting great things from the Lord for the cause of truth. In the vicinity of Hadjin other and important Armenian villages were reported to us, where many are seeking the truth, and desiring teachers. I am sorry that when our school opens again we shall have no suitable native helpers, for any of these villages.

Nigdeh and Vicinity. "We left Hadjin Tuesday morning, and came a little north of west, two days, to Everek — a large village eight hours south of Cesarea. This was the first village that we found containing Armenians after leaving the vicinity of Hadjin. Traveling two days more, in a general direction of 10 or 15 degrees south of west, and passing several Moslem and Greek villages, we reached Nigdeh. This place lies in a beautiful plain, extending west and southwest as far as the eye can reach, and bounded, on the south and southwest, by the snowy ridges of the Taurus. It is surrounded with gardens and orchards, and from the rolling hills over which we approached it, was exceedingly beautiful.

"The cause of truth has not made the advance here that we had expected; and it needs pushing with vigor and on a new basis, namely, that of more self-denial, activity, and liberal giving for Christ. The Protestants number about thirty. There are about 800 Armenians, 2,500 Greeks, and 15,000 Moslems in the city. Two hours west is the village of Bare, with about 600 Armenians, and many Greeks. Two or three other villages in the vicinity have each about the same number of Armenians. Besides these, there is a large and almost countless number of Greek villages. What to hope respect-

ing the future of these Greek Christians, since they are not nationally Greeks but only members of the Greek church, I do not know. The fact that one of the Protestants here is from that communion, and that two other men avow themselves convinced of the truth, but are kept back through fear of persecution, may be an indication that their case is not utterly hopeless.

"Although the idea was conceived, at our last annual meeting, of working this region from Marash, temporarily, until a new centre should be formed in these parts, since coming here, both Mr. Perry and myself are strongly impressed with the feeling that the work in this field should be pushed vigorously, and that if, in addition to the man whom we imperatively need and *must have* for Aintab this autumn, another good man can be found as an associate for Mr. Adams, our idea of joining Adana and Tarsus to the Antioch field had better be abandoned. The reason for this seeming change in our opinion is that we find, what we did not know before, that there is a large tract of country lying between Hadjin and Nigdeh in which there are no villages to be worked, and that the road from Marash to Nigdeh, necessarily long, must pass through the Cesarea field, and so out of our own, while, on the other hand, it is only thirty-six hours [east of south] from Nigdeh to Tarsus."

Eastern Turkey Mission.

EXCITEMENT SUBSIDING AT ERZROOM.

Mr. Cole wrote from Erzroom July 29th: "The excitement about us and our work has subsided somewhat, so that insults upon the street, and imprisonment at the hands of the Pasha, are less to be feared. Whether it is best that this excitement should pass away, God knoweth. *We* have believed that it had its office in our work, and, tremblingly, felt to thank God for each new throb of the public heart. The more our enemies were excited the greater were their absurdities and inconsistencies, and the more apparent was the contrast between *their* system and that of our Master, which we were trying to establish. But if it shall now please our Heavenly Father to give us less notoriety, we will accept it as a favor at his hands whose Spirit may be working a mighty under-current, hidden from the natural eye.

"This season of the year does not contribute to the aggressive work. People are too busy in matters of the world. The villagers spend their days (and often nights) in their fields, at agriculture; or upon the mountains, keeping their flocks. But as the autumn and winter come on, we may hope for a time of harvest. At present we can try to fit these young men, whom we hope Providence has given into our hands, that we may send them out to do battle the coming winter. We do also what we can in the villages about us, while a portion of us continue delving at the Armenian language.

PLEASANT SOCIAL INTERCOURSE.

"Mrs. Cole and I returned a short time since from the annual meeting of this mission, held at Harpoot, May 28th. I will not enter into detail respecting that occasion. It was exceedingly pleasant in most respects. As missionary families, we had, O, such delightful times! I surely think we never enjoyed visiting more. The journey was very, *very* hard, especially for Mrs. C., who had been sick before we started, but she frequently said, 'This pays for all.' As a circle we sang, chatted, and prayed together like brothers and sisters. We found it a privilege beyond our highest expectation to form, at this early day, such choice acquaintances. In parting, we felt almost as though kindred ties were holding our hearts together. But gladly did we turn to our own dear circle and scenes of labor, for *here* God has caused the lines to fall to us."

Syria Mission.

THEOLOGICAL SCHOOL.

A letter from Mr. H. H. Jessup, of Abeih, dated August 14, mentions some facts respecting the theological school at

that place, with which he is connected, which will interest thoughtful readers. He says: "We have a weekly discussion in the seminary, and the questions discussed have done much to increase the interest of the young men. These are some of the questions: Which is most needed now in Syria, an increase in the number of schools, or of preachers? Which is most desirable for the evangelical churches in this empire, a native or a foreign pastorate? Which plan is best for the support of the ministry, endowments or voluntary contributions? Would a republican government be adapted to the people of the Turkish Empire in their present condition? Is the Bible alone a sufficient guide in religious matters? How should controversy with the Moslems and Druzes be conducted? What are the best means for carrying the gospel to the Bedouin Arabs?

"Some of the written discussions and essays have been remarkable. I would like to give you an outline of the arguments adduced by the young men on the subject of a native ministry, the evils of church endowments, the proper sphere of education, the impossibility of a Republican government in Turkey, and the mode of conducting controversy with the Moslems.

"Yet the young men labor under great disadvantages. They have almost no books of reference, and I have given them a lecture, or series of lectures, on several of the subjects, to enable them to discuss them intelligently.

"I am now going on with Sacred History and the Christian Evidences, and owing to the want of Arabic books on general history, I am giving one hour a day to Ancient History. The more advanced young men, who are called on to preach every Sabbath, write a sermon or skeleton weekly, and this, with Mr. Calhoun's exegetical exercises, and their study of English, gives them work enough."

PROTESTANT ENTERPRISE.

Mr. Jessup reports, briefly, a few facts which serve to indicate the enterprise of Protestants in Syria, and the progress which may be expected among the people as the gospel gains influence; and others showing the esteem in which Protestants are held.

"A Syrian Protestant has set up a steam flour-mill at Acre, near Mount Carmel, and is grinding wheat for all the dwellers in Galilee and along the Phœnician coast.

"An Armenian Protestant has a steam saw-mill near the mouth of the Orontes, west of Antioch.

"A Syrian Protestant in Beirut is engaged largely in the importation of kerosene oil and lamps, from the United States, and has introduced it so largely into Syria that it has quite supplanted the olive oil. To accommodate the poor fellaheen in the mountains, he has prepared a cheap tin top to the common glass lamps, by which the kerosene is burned with a small, round cord-wick, fitting tightly in a tin tube, thus dispensing entirely with glass chimneys. Of course the smoke is abundant, but Syrian peasants delight in smoke, as it preserves their log-roofs from worms. An iron bridge is now in process of construction across the river Damûr, between Beirut and Sidon, and the carriage-road from Beirut southward, towards Sidon, is being pushed forward with rapidity."

CONFIDENCE REPOSED IN PROTESTANTS.

"Some years ago, the Greeks of Deir Mimas fell into a quarrel about their ecclesiastical revenues. The income from the church estates was vastly in excess of former years, and the whole village was rent with violent struggles on the part of the people, to secure their part of the prize, after giving the Greek priest a meagre portion. They cast about them for an agent to whom they could intrust the care of the funds. They could not trust the priest, nor the sheik, nor any one of the old men, and at length, by unanimous consent, they requested the Rev. Mr. Ford, the American missionary, to take charge of the revenues of the Greek church!

"A few years since, the Governor of Lebanon, and the British Consul-General, requested an American missionary to take the charge of the Druze College in Lebanon, which is supported by the ecclesiastical revenues of the Druze nation."

FAMILY WORSHIP AT ALEIH.

Mr. Lowry, of the Tripoli station, wrote, August 14, from Aleih, a place of summer resort on Mount Lebanon, mentioning some pleasant incidents.

"We have been here since the last of June, and find it very pleasant. The people are much more open to the gospel than in Tripoli, I think. We always have prayers in Arabic in the evening, with the servants. Some of the neighbors being near one evening, I invited them in. The next evening more came, including boys from the school. Then they said they did not know what time to come — so I began to ring a little hand-bell; but then the complaint was, that there were others at a distance who wanted to come, but could not hear the bell. So we began to ring the nakoos, which the natives use in the place of a bell, — a flat piece of iron, upon which they strike with another piece of iron, — and in this way our evening worship has become a public meeting every evening, — numbering from 8 to 12 men and women, and from 12 to 20 boys and girls, — at which all who can do so read in turn, while I try to explain and apply each verse as it is read. I am also trying to teach them to sing a little. I find the occasion very profitable as an opportunity to practice my Arabic, and also very pleasant. They all seem to take such delight in coming, and are so ready to listen, generally, that it is a real pleasure. I have *felt* more like a missionary since I have been here, in Aleih, than at any previous time in Syria. We live right in the midst of the people, all of whom respect us. They come to our house at all hours of the day, are glad to have us visit them, and are generally ready to listen to us, and assent to everything.

"Yet, while they acknowledge their errors, and that they are sinners, the fact seems to take no hold on their hearts, and as we leave them we feel that we have not made the least impression. I have learned that we must be *patient* in well-doing, and labor on, hoping for fruit afterwards, when we have *instructed* the people for months, and it may be for years.

"Dr. Post has preaching at h' every Sabbath, which is attended by about 40, old and young. This is a great improvement, he tells me, on two years ago, when he was able to gather together only 10 or 12. I ought, however, to say, that perhaps half of this number are the boys of the school, the teacher of which is a Christian man, and takes a good deal of pains to teach the children aright. The school belongs to the Suleebas."

GOOD NEWS FROM HUMS.

Mr. Lowry sends an outline of intelligence from Hums, which may be given to the readers of the Herald also, "as a foretaste," since not more than this, probably, can find a place in this number, if fuller accounts should come to hand.

"I have just received a very cheering letter from Brother Samuel Jessup, from Hums. He has been absent a month, making a tour of our field, and gives very encouraging news from the Hums church, of which I will give you the substance as a foretaste, taking it for granted that he will write you fully when he returns.

"1. The brethren have elected an evangelistic committee to send two persons to some neighboring village every Sunday. 2. They have reorganized their missionary society, and *all* have become paying members, giving their contributions weekly. 3. They have appointed their deacon missionary to Hamath, and pay half his salary and expenses. He is the right man to go, and will go cheerfully. 4. They have asked for a *native* pastor; have made no allusion to their former difficulties, and have not opened the subject of having a Frank."

SEEKING AN EDUCATION.

"Our native helper, who has been at Hums since February, is not in good health, so we send back, this summer, a young man from the college, who was with them last summer. His name is Behnan, his home at Mosul. The people at his home wished him to become their pastor, but he replied that he did not know enough, and must have an education. So he left his wife and children with his father, sold [illegible] what little property he had [illegible] ise funds, came to Beirut

and entered the college. The people at Hums say he is just the man for them, and have made out a call, which they will present as soon as they receive Sulee-ba's resignation. Whether he will see it his duty to accept the call, if extended, I do not know; but he seems willing to do what he thinks duty, and go where the Lord leads."

Sandwich Islands Mission.

A BLIND NATIVE PREACHER.

Dr. Gulick sends an obituary notice (from the *Friend* of August 1st), saying it is "a very truthful sketch of one of the most remarkable of Hawaiian preachers. He had his foibles, such as to make us hesitate about ordaining him, but his powers as an orator were very unusual." The notice (written by Dr. L. Smith) will be given here somewhat abbreviated.

"Paulo Kapohaku, the blind Hawaiian preacher, died suddenly on the 20th of July, at Kalihi, Oahu. Kapohaku was one of the second reinforcement of missionaries sent out to the Marquesas mission, in 1858, by the Hawaiian Missionary Society. He had never been taught in any of our public schools, but by the Word of God and by the Holy Spirit. He read the Bible through, deliberately and prayerfully, *four times*, from Genesis to Revelation, and the books and chapters of the Old and New Testament were all properly arranged in his mind, so that he was generally very accurate in citing Scripture, chapter and verse, when preaching. He was located by his missionary brethren at Heteani, on the island of Hivaoa. When he had been there two years, Rev. T. Coan, delegate of the Hawaiian Missionary Society, visited all those self-denying missionaries. Reporting Heteani, he says:—

"'The missionary is self-denying, humble, laborious, and patient, and the people love and honor him. He is one of the most quaint, original, energetic, and acceptable preachers in the mission, but he has less temporal comforts than any.'

"Subsequently to Mr. Coan's visit, Mr. Kapohaku was attacked with ophthalmy, and was unable either to read or write. On the 16th of February, 1861, letters came to hand from Rev. Messrs. J. Kekela and A. Kaukau, informing the Society that P. Kapohaku's house was burnt by an incendiary on the 14th of August, and that he was so blind as to need some one to lead him from place to place. Consequently the directors, in their next general letter, advised him to return to Honolulu, where he could have the benefits of the Queen's Hospital. Dr. Gulick went at this time as delegate, and was the bearer of this letter. In his report he stated:—

"'This blind missionary is a rare man—not indeed taught in your high schools, but of the Spirit. I admire and love him as reflecting the image of Him, who, I hope, is also my Lord and my God. His enthusiasm in his Master's cause is edifying and invigorating. When I told him of the desire of the Board that he return, on account of blindness, he expressed a readiness to do so, but with the wish to be again a missionary, should his eyesight return.'

"While at the Queen's Hospital his sight was so much improved that he could walk the streets without a guide, and could distinguish persons and objects near at hand, but he was never able again to see so as to read and write. Aided and accompanied by some friends, he made a tour of the Hawaiian Islands, interesting the people very much in his description of the character and condition of the poor heathen. While he was at Lihue, on Kauai, the people there, together with the Governor of that island, earnestly requested him to stop with them and become their minister. He remained for more than a year, and then returned to Honolulu and labored as an assistant-preacher with Rev. L. Smith, his former pastor. Kapohaku's preaching was so acceptable and satisfactory to the pastor, church, and congregation at Kaumakapili, that in 1865, when Mr. Smith had leave of absence for a year to visit his native land, he cheerfully complied with the request of the church that Kapohaku should be their preacher during his absence. On the return of the pastor, in June, 1866, Kapohaku was requested to continue his labors, and alternate with the pastor in preaching

on the Sabbath, and to aid also in conducting meetings during the week.

"In April, 1867, the districts of Moanalua and Kalihi were set off and organized into an independent church. A large majority of the church members in these two districts immediately gave a call to P. Kapohaku to become their pastor, offering him a salary of $150 a year. As a licensed preacher he labored faithfully and successfully among them till the day of his death."

WOMAN'S WORK.

RECEIPTS OF THE WOMAN'S BOARD,

FOR SEPTEMBER.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Amherst. Mrs. H. S. Loring,	$3 00
Holden. Mrs. D. Harrington,	1 00

NEW HAMPSHIRE.

Atkinson. Rev. Jesse Page to constitute his sister, daughter, and niece L. M's,	75 00
Pelham. Mrs. H. C. Wyman and Mrs. E. W. Tyler, to constitute themselves L. M's,	50 00

VERMONT.

Brandon. Cong. church, a ring from a lady, and from the Society,	25 00
Montpelier Auxiliary. By Mrs. A. J. Howe, Treasurer, fourteen subscribers of $1 each, and $19 in smaller amounts, a part to constitute Miss Mary A. Eustis L. M., Mrs. A. J. Howe, to constitute herself L. M., $25,	58 00
St. Albans Aux. By Mary A. Smith, Treasurer, to constitute Mrs. J. Q. Bittinger, Mrs. Worthington C. Smith, and Miss Frances M. Brainerd, L. M's,	82 00

MASSACHUSETTS.

Pittsfield. Stephen Reed, to constitute Mrs. Sarah E. Reed L. M.	25 00
Townsend. "M. E. H.," weekly,	1 04
Proceeds of a few foreign curiosities,	3 00
Boston. "D. M. C.," $5, Mrs. S. Farrington, $2, jewelry proceeds, $10, last earnings of a deceased friend, $2.40, "S. L. R.," $10, jewelry proceeds, from Mrs. B., $15,	44 40
Boston Highlands. Eliot church, Infant class s. s.	7 50
(Fanny Munger's missionary-box, being pennies saved, $1; by mistake acknowledged in October Herald as from North Chelmsford, should have been from Boston Highlands.)	
South Boston. E Street Cong. church,	28 75
Allston. "A friend,"	2 00
Littleton. Mrs. L. S. R. Houghton's s. s. class, for Miss Clark's school, Turkey,	5 00
Newton. Miss Hitchcock, to constitute herself L. M.	25 00
Auburndale. Mrs. Calvin Cutler,	1 00
Woburn. "H."	5 00
Lanesboro. Cong. ch. and so., to constitute Mrs. Isabella Lyon, of New York, L. M.	25 00
Winchester. Miss Lizzie Chapin, to constitute herself L. M.	25 00

CONNECTICUT.

Hebron. Mrs. Jasper Porter and Miss Anna Porter,	2 00
Middletown. Mrs. Eliza H. Goodrich, to constitute herself L. M.	25 00
Bolton. Ladies of Cong. church and society,	13 00
West Hartford. "J. P. C."	1 50
Norwich. 2d Cong. ch. aux., of which from Mrs. H. P. Williams, $25, to constitute Mrs. Alvan Bond L. M.	150 00
Harwinton. Mrs. Sarah B. Hayes, to constitute herself L. M.	25 00

NEW YORK.

Coeymans, Albany co. Miss Catharine Ten Eyck, to constitute herself L. M.	25 00
Waverly. Rev. J. B. Beaumont (of which from Mrs. Larned, 16.15), to constitute Mrs. H. N. Beaumont L. M.	25 00
New York City. J. T. Leavitt, to constitute his wife L. M.	25 00
Buffalo. Westminster ch. aux., additional,	2 00
Fayetteville, Onondaga co. Aux. By Harriet S. Todd, Secretary. Of which $50 is to constitute Mrs. Katharine H. Bigelow and Mrs. Jane Pratt, L. M.	70 00
Champlain. Mrs. P. Moore,	5 00

PENNSYLVANIA.

Philadelphia. "C. A. L.," a monthly contribution,	25 00

OHIO.

Toledo. "A friend," to constitute Mrs. W. E. Parmelee L. M.	25 00

MICHIGAN.

North Star. 1st Presbyterian church,	2 00

MINNESOTA.

Winona. Mrs. H. F. Hatch,	20 00
	932 19
For Quarterlies,	23 14
Total for the month,	$955 33

N. B. Letters respecting "Life and Light for Heathen Women" (the Quarterly issued by "Woman's Board of Missions"), should be addressed to Secretary W. B. M. at Missionary House, 33 Pemberton Square, Boston. Letters for Treasurer of W. B. M. to Mrs. Homer Bartlett, 25 Marlboro Street, Boston.

MISCELLANY.

EMBARKATIONS.

Rev. Joseph L. Whiting, of Jasper, N. Y., and Mrs. Lucy Eliza (Jackson) Whiting, of Norwalk, Ohio

Z. Sheffield, of Gainsville, N. Y., and Mrs. Eleanor W. (Sherrill) Sheffield, of Pike, N. Y., Rev. Daniel C. McCoy, of Clayton, [illegible]is, and Mrs. America H. (Pollock)

McCoy, of Burlington, Iowa, and Miss Mary A. Thompson, of Rosendale, Wisconsin, sailed from San Francisco, October 4, by steamer for China, to join the North China mission. Mr. Whiting is a graduate of Genesee College and Auburn Theological Seminary; Messrs. Sheffield and McCoy are also graduates of Auburn. An interesting farewell meeting was held at Chicago, on Sabbath evening, September 19th, as this company were about starting for San Francisco; and through the kind attentions of E. P. Flint, Esq., and the hospitality of the Christian people at San Francisco, they were pleasantly entertained in private families during their stay in that city, before the departure of the steamer.

Rev. Charles Harding, of the Mahratta mission, and Mrs. Elizabeth D. (Ballantine) Harding, now from Amherst, Mass., but a daughter of the late Rev. Henry Ballantine, of the same mission, sailed from New York October 16th, for Liverpool, on the way to India.

DEATHS.

At Pine Ridge, Choctaw Nation, August 18, 1869, Mrs. Priscilla G. Kingsbury, formerly a teacher (Miss Child) in the girls' boarding-schools among the Choctaws, from 1852 to 1859.

At Constantinople, August 3d, Helen W., infant daughter of Rev. George F. and Mrs. Helen M. Herrick, of the Western Turkey mission.

Papers have announced the death, at Colebrook, Conn., of Mrs. Abner Wilcox, from the Sandwich Islands, on the 13th of August, and of her husband, one week later. No direct information on the subject has reached the Missionary House. Mr. and Mrs. Wilcox went to the Islands with the large missionary company who sailed in December, 1836, and Mr. Wilcox has been engaged there as a teacher. A few months since they came to the United States. They are stated to have died "of fever, probably contracted on their overland trip."

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Falmouth, 2d Cong. ch. and so.	5 25	
Gorham, a friend,	5 00	
Lewiston (Pine st. Cong. ch. and so. 57, A. D. Lockwood, 200, J. W. Danielson, 20; correction of acknowledgement in Sept. Herald).		
Portland, Lusia T. Kimball,	5 00	
Standish, Cong. ch. and so.	14 50	
West Auburn, 1st Cong. ch. and so.	50 00	
Westbrook, 2d Cong. ch. and so., add'l,	5 00	
Windham, Cong. ch. and so.	6 00—90 75	
Hancock county.		
Blue Hill, Cong. ch. and so.	17 00	
Kennebec county.		
Hallowell, Cong. ch. and so., coll. 119.56, m. c. 27.10;	146 66	
Pittston, S. A. White,	5 00	
Waterville, Mrs. T. W. Herrick,	5 00—156 66	
Lincoln county.		
Edgecomb, Cong. ch. and so.	29 00	
Oxford county.		
Bethel, 1st Cong. ch. and so.	30 00	
Norway, Cong. ch. and so.	12 00—42 00	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, Central Cong. ch. and so.	300 00	
Brewer Village, Cong. ch. and so.	29 42—329 42	
Piscataquis county.		
Monson, Cong. ch. and so.	14 00	
Somerset county.		
Norridgewock, Cong. ch. and so.	108 79	
Union Conf. of Churches.		
South Bridgton, Cong. ch. and so.	14 00	
Washington county.		
Robbinston, Cong. ch. and so.	10 15	
York county.		
Buxton Centre, Cong. ch. and so.	5 00	
Saco, 1st Cong. ch. and so., Benev. Soc., m. c.	10 75—15 75	
		827 52
Legacies.—Wells, Mrs. Hannah Gooch, by Joseph Dane, Ex'r (in part),		2,000 00
		2,827 52

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Walpole, Cong. ch. and so., add'l, 2, S. N. Perry, 20;		22 00
Coos county.		
Lancaster, Cong. ch. and so.		36 70
Grafton county.		
Bath, Mrs. M. W. Mann, a thank-offering,	5 00	
Littleton, Cong. ch. and so.	158 00	
Orfordville, Rev. N. F. Carter,	2 00	
Piermont, Cong. ch. and so. 11, Mrs. A. L. Marden, 7, Helen Hill, 2;	20 00—185 00	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Greenfield, Union Evan. ch. and so.	36 00	
Temple, Cong. ch., Miss Lucy Heald, deceased,	5 00—41 00	
Merrimac co. Aux. Soc. Geo. Hutchins, Tr.		
East Concord, Cong. ch. and so.		27 50
Rockingham county.		
Deerfield, Cong. ch. and so.	25 00	
Hampstead, Cong. ch. and so.	40 00—65 00	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c. 19.50; D. M. Ide, for China, 20;	39 50	
Lempster, 1st Cong. ch. and so.	10 00—49 50	
		426 70

Legacies.—Warner, E. G. Currier, add'l, by Origen Dimond, Ex'r, 3 00

429 70

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.
Shoreham, Cong. ch. and so. 53 50
Bennington county.
Manchester, Cong. ch. and so. 102 58
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Cabot, Cong. ch. and so. 8 50
Danville, Cong. ch. and so. 6 75—15 25
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. m. c. 54 16
Hinesburgh, Cong. ch. and so. 25 00
Westford, Cong. ch. and so. 60 75—139 91
Essex county.
Lunenburg, Cong. ch. and so. 7 50
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, Willie K. Smith, 5 00
Sheldon, Cong. ch. and so., special coll. for the debt, 51, July m. c. 2.55; 58 55—58 55
Orange county.
Chelsea, Cong. ch. and so., add'l, friends, by Abby G. Hale, 5 00
Strafford, Cong. ch. and so. 23 00
Williamstown, Cong. ch. and so., add'l, 4 00—32 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Barton, Cong. ch. and so. (of wh. from Mrs. M. B. Pierce, 10; A. C. Robinson and family, 10; Mrs. Sylvia Swift, 10), to const. MOSES SARGENT, H. M. 103 00
Craftsbury, Cong. ch. and so., annual coll., add'l, Sept. coll. 16.60, Ladies' Miss'y Asso'n, 24; 40 60
Holland, Cong. ch. and so. 10 00—153 60
Rutland county. James Barrett, Agent.
Fairhaven, C. Reed, 8.50; Levi Reed, 1.50; 5 00
Poultney, Mr. and Mrs. J. W. Bacon, 7 00
Rutland, Cong. ch. and so., of wh. from m. c. 19.10, 167 20
West Rutland, Cong. ch. and so., 45 00—224 20
Windham co. Aux. Soc. C. F. Thompson, Tr.
Westminster East, Cong. ch. and so., add'l, 2 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Bethel, Cong. ch. and so. 13 25
Springfield, L. N. Barnard, 10 00
West Hartford, Cong. ch. and so. 29 00—52 25

841 34

Legacies.—Essex, Nathan Lathrop, add'l, by S. G. Butler, Ex'r, 35 00

876 34

MASSACHUSETTS.

Barnstable county.
Yarmouth, Cong. ch. and so., add'l, for the debt, 19 25
Berkshire county.
Dalton, Cong. ch. and so., 62 40
Lanesboro, Clarissa Briggs, 5 00
Richmond, Cong. ch. and so. 10 00
Sheffield, 1st Cong. ch. and so. 1 90
South Williamstown, Cong. ch. and so. 36 00
Williamstown, White Oaks Chapel, for Rev. H. A. Wilder's station, South Africa, 18.83; K. Danforth, 10; Willie H. Sanders, 1; 29 83—145 18
Boston and vicinity.
Boston, of wh. from a friend, for the debt, 50; E. W. N., 25; a friend, 25; a lady, 10; a tithe, 6; a friend, 5; ditto, 5; M. E. Atherton, 2; a friend, 1; 735 55
Chelsea, Broadway Cong. ch. and so. m. c. 83.54; Winn. Cong. ch. and so., 2 months, 70.50; 154 04—889 59
Brookfield Asso'n. William Hyde, Tr.
Barre, "A loving disciple," for the debt, 2 00
Dudley, Cong. ch. and so. 100 00
North Brookfield, 1st Cong. ch. and so. m. c. 59.60; Mrs. J. E. Porter, to const. WILLIAM H. MONTAGUE, H. M., 100; 159 60—261 60
Essex county.
Lawrence, a friend, to const. SETH JEWETT ALLEN, Newport, N. H., H. M. 100 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Bradford, Cong. ch. and so. 40 00
Georgetown, Ortho. Memorial ch. and so., annual coll. (for the debt), 76 00
Haverhill, a friend, 2 00
Ipswich, 1st Cong. ch. and so. 37 75
Newburyport, SARAH E. BASSETT, with prev. dona's, to const. herself H. M. 40 00
West Newbury, 1st Cong. ch. and so., coll. 10.10, m. c. 5.02; 15 12—210 87
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Salem, Tabernacle Cong. ch. and so. m. c. 26.82; a friend, 75; 101 82
Wenham, Cong. ch. and so. 85 00—186 82
Franklin co. Aux. Soc. L. Merriam, Tr.
Bernardston, Ortho. Cong. ch. and so. 37 07
Greenfield, 2d Cong. ch. and so. m. c. 17 87
New Salem, Cong. ch. and so., add'l, 1 00
Shutesbury, Rev. William K. Vaill, 2; Mrs. Julia T. Vaill, 1; Mrs. Lucy G. Reed, 1; Mary A. Hunting, 1; 5 00
Sunderland, Cong. ch. and so., add'l, with prev. dona., to const. W. R. WARNER, G. F. ABBEY, and N. A. SMITH, H. M. 49 42
Warwick, Trin. Cong ch. and so. 52 50—162 86
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Longmeadow, 1st Cong. ch. and so. (add'l), for the debt, 22 40
Springfield, C. M. 500 00
West Granville, Cong. ch. and so. 29 45—551 85
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, 1st Cong. ch. and so., special coll. for the debt, 162 18; Leavitt Hallock, 5; 167 18
East Hampton, Payson Cong. ch. and so., of wh. from E. H. Sawyer, to constitute SETH WARNER, H. M., 100; 334 61
Enfield, Cong. ch. and so. m. c., 2 months, 20 00
North Amherst, Cong. ch. and so. 107 00
Worthington, Cong. ch. and so. 17 75—1,146 54
Middlesex county.
Auburndale, Mrs. Hooper, 5 00
Cambridge, Shepard Cong. ch. and so., add'l, 60 00
Charlestown, 1st Cong. ch. and so. m. c. 17 32
Lincoln, an offering of "first-fruits," towards the debt, 1 00
North Cambridge, L. M. S. 2 50
Sudbury, Cong. ch. and so., add'l, 33 19
Tewksbury, Cong. ch. and so. 92 95—211 96
Middlesex Union.
Assabet, Evan. Cong. ch. and so. 11 51
Groton, Union Cong. ch. and so., add'l, 71 07
Harvard, Cong. ch. and so. 46 25
Lancaster, Evan. Cong. ch. and so., add'l, 10 50
Shirley Village, Cong. ch. and so. 8 40
Townsend, Ortho. Cong. ch. and so. 12 84—160 57
Norfolk county.
Dorchester, A. W. and L. C. Clapp, 3, "A friend, for father and mother," 2; 5 00
Jamaica Plain, Central Cong. ch. and so. m. c. 17 00

Medway, 1st Cong. ch. and so. m. c. 8 00
North Wrentham, Cong. ch. and so. 26 43
West Roxbury, South Evan. Cong. ch. and so. m. c. 42 85——99 28

Old Colony.
Wareham, Rev. T. F. Clary, 25 00

Palestine Miss'y Soc. E. Alden, Tr.
East Abington, 3d Cong. ch. and so. 168 57
East Weymouth, Cong. ch. and so. 150 00
Middleboro, 1st Cong. ch. and so., add'l, 31 69
North Weymouth, Miss Priscilla Blanchard, 5 00
South Abington, M. S. Stetson, 25, Samuel Blake, 25; 50 00
Weymouth and Braintree, Union Cong. ch. and so. 75 00——480 26

Plymouth county.
Campello, Cong. ch. and so., add'l, 1 25
Lakeville, Cong. ch. and so. 26 00
Plympton, Cong. ch. and so. 4 50——31 75

Worcester co. North Aux. Soc. C. Sanderson, Tr.
Hubbardston, Evan. Cong. ch. and so. m. c. 38; Hannah Bennett, 10; 48 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. m. c. 66 00
Holden, Martha Moore, for the debt, 4 00
Northboro, Nathaniel Fisher, 20 00——90 00

4,771 38

Legacies.—Boston, R. D. Mussey, int., by W. H. Mussey, and Lyman Mason, Ex'rs, 120 00

4,891 38

RHODE ISLAND.

Pawtucket, Cong. ch. and so. m. c., add'l, 35, a friend, 5, two friends, 4; 44 00
Providence, Free Evan. Cong. ch. and so. 60; Charles st. Cong. ch. and so., add'l, 9; a friend, by S. S. Wardwell, 25; 94 00
River Point, Cong. ch. and so., add'l, Mrs. Deacon Spencer, 5 00——143 00

CONNECTICUT.

Fairfield co. East Aux. Society.
Stratford, G. Loomis, 3 00
Trumbull, Cong. ch. and so., annual coll. 17 08——20 08

Fairfield co. West Aux. Soc. A. B. Beard, Tr.
Darien, Pres. ch., to constitute Rev. James W. Coleman, H. M. 50 00
Fairfield, 1st Cong. ch. and so., annual coll. (of which 100, to const. Mary Mills, H. M.), 167.20, m. c. 60.73; 227 93
Norwalk, 1st Cong. ch. and so., add'l, 1 00
Stamford, 1st Pres. ch., add'l, 25 00——303 93

Hartford co. Aux. Soc. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 245 25
East Granby, Cong. ch. and so., add'l, 3 12
Hartford, Asylum Hill Cong. ch. and so. m. c. 35.40; Wooster st. Chapel, 21.39; Centre Cong. ch. and so. m. c. 13.07; B. Hudson, extra, for the debt, 100; 169 86
Simsbury, Cong. ch. and so. 138.80; Miss Anna Belden, 100; 238 80
South Windsor, Cong. ch. and so., add'l, 10 00
Windsor, Cong. ch. and so, add'l, 40 00——707 08

Hartford co. South Consociation.
Middletown, South Cong. ch. and so. 154 00
Portland, Rev. E. W. Clark, for the debt, 10 00——164 00

Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Barkhamstead, Cong. ch. and so. 6 25
Goshen, coll. in Cong. ch., for the special work of Rev. Hiram Bingham, Jr., at Honolulu, S. I. 126 31
Litchfield, Cong. ch. and so. m. c. 140 88
Winchester, Cong. ch. and so. 59 47——342 91

Middlesex Asso'n. John Marvin, Tr.
Durham, 1st Cong. ch. and so. 76 90
East Hampton, 1st Cong. ch. and so., add'l, for the debt, 45 85
Essex, 1st Cong. ch. and so. 36 13——158 88

New Haven City. F. T. Jarman, Agent.
North Cong. ch. and so., add'l, (of wh. from Atwater Treat, for the debt, 50, Mrs. Lois Chaplin, for the debt, 50, m. c. 11.50), 111.50; 3d Cong. ch. and so. 80.59; Davenport Cong. ch. and so. m. c. 10.85; a friend, 25; 227 94

New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Branford, Mrs. Martha Towner, 1 00
North Madison, Cong. ch. and so. 20 00——21 00

New Haven co. West Conso'n. E. B. Bowditch, Tr.
Milford, 1st Cong. ch. and so., Sept. m. c. 29 14
Oxford, Cong. ch. and so. 30 00——59 14

New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Mystic Bridge, Cong. ch. and so. 42 10

Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Rockville, 1st Cong. ch. and so. m. c. 38 00
Somers, Mrs. E. P. Collins, to const. herself H. M. 100 00——138 00

Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Abington, Cong. ch. and so. 10 50
Eastford, Cong. ch. and so., annual coll. 38.20, m. c. 7.70; 45 90
Killingly, Jeremiah Tyler, 10 00
Pomfret, 1st Cong. ch. and so. m. c. 48 16
Woodstock, 1st Cong. ch. and so. m. c. 15 50——130 06

2,315 02

Legacies.—New Haven, John B. Barnard, add'l, by N. A. Bacon, Executor and Trustee, 2,000; Mrs. Eunice White, by Henry White, Ex'r (50, less tax, 3), 47; 2,047 00

4,362 02

NEW YORK.

Geneva and vicinity. W. H. Smith, Agent.
Geneva, Pres. ch. 290 35

New York and Brooklyn, Agency of the Board Bible House,—
Of wh. from Church of the Pilgrims, (Brooklyn), S. B. Chittenden (last year's subscription), 1,000; 11th Pres. ch. (intended for last year), 360; Mercer st. Pres. ch. (Mrs. Mary W. Boorman, for the debt, 300, L. P. Tibbals, 25), 325; Broadway Tabernacle, D. B. Dudley, 25; William E. Dodge, add'l, for 1869, 9,000; O. Bronson, 500; Mrs. Redfield, 25; a friend, 20; S. T. Gordon, 20; a friend, 10; E. C. Robb, 5; William Forbes, 2.25; a friend, 75c.; 11,293 00

11,583 35

Angelica, Pres. ch., Z. Whittlesey and wife, 10 00
Attica, 1st Cong. ch. and so. 37 00
Aurora, Pres. ch., to const. Mrs. Caroline S. Mandell, H. M. 100 00
Binghamton, D. B. S. 5 00
Cambria, 1st Cong. ch. and so. (of wh. from Amos Crosby, 50), to const. L. M. Crosby, Hickory Corners, H. M. 100 00
Canandaigua, Cong. ch., Charles S. Halsey, to const. himself H. M. 100 00
Castile, Cong. ch. and so., add'l, 4 50
Champlain, Pliny Moore, 50 00
Cincinnatus, Cong. ch. and so. 20 00
Clinton, a friend, 5 00
Denton, Pres. ch., add'l, 1 00
Durham, 1st Pres. ch. m. c. 10 00
Fayetteville, Pres. ch., annual coll. 41.98, m. c. 43.33; Rev. Oren Hyde, 5; 90 31
Franklin, 1st Cong. ch. and so. 17 88

Geneva, Mrs. C. S. Squier,	25 00	
Gloversville, Cong. ch. and so., in part, of wh. from Charles Mills, to const. Rev. W. A. McGinlay, H. M., 100;	309 62	
Hopewell, Pres. ch.	10 00	
Hopkinton, Cong. ch. and so., special coll. for the debt,	28 00	
Jamestown, Pres. ch.	40 50	
Jewett, Pres. ch.	32 00	
Keeseville, H. P.	5 00	
Livonia, 1st Pres. ch. m. c.	65 12	
Lyons, Pres. ch.	25 00	
Martinsburgh, 1st Pres. ch.	14 90	
Mendon, Pres. ch., add'l, with prev. dona's, to constitute J. M. Amborn, H. M.	10 00	
Milford, 1st Pres. ch.	12 41	
Monterey, Pres. ch.	6 60	
Nassau, Pres. ch.	17 00	
North Granville, Pres. ch.	40 60	
Otisco, Mrs. Olive S. Frisbie,	20 00	
Plattsburgh, a few members of Peristrane Pres. ch.	25 00	
Poughkeepsie, Pres. ch. m. c.	29 70	
Salt Point, Westminster (N. S.) Pres. ch.	20 00	
Saratoga, Mrs. W. Muir,	10 00	
Schenectady, Pres. ch., Albert Brown, 50; unknown, 10;	60 00	
Seneca Falls, Pres. ch.	116 45	
Sidney Centre, Cong. ch. and so.	7 00	
Suspension Bridge, Miss Julia Adams,	5 00	
Union Corners, Pres. ch. 5; Sarah Willis, 10;	15 00	
Utica, 1st Pres. ch., C. C. Kingsley,	250 00	
Vail's Gate, Mrs. A. Dean,	10 00	
Virgil, Cong. ch. and so.	5 00	
Watkins, Pres. ch., for South Africa,	2 00—1,767 59	
		13,350 94
Legacies. — Lakeville, M. H. Bigelow, by Daniel Bigelow,		40 00
		13,390 94

NEW JERSEY.

Boonton, Pres. ch.	19 00	
East Orange, Franklin District Cong. ch. and so.	15 50	
Millville, L. C. Fuller,	3 00	
Montclair, a friend,	3 00	
Morristown, South st. Pres. ch., add'l,	6 00	
Newark, South Park Pres. ch. a friend,	1 00	
Princeton, Rev. Sanford H. Smith, 5; Mrs. Joanna Woodruff, 5;	10 00	
Succasunna, Pres. ch.	40 00	
Vineland, 1st Pres. ch., add'l,	28 50—126 00	

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.		
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00	
Philadelphia, Walnut st. Pres. ch. add'l, Mrs. S.	10 00	
Reading, 1st Pres. ch., add'l,	20 25	
West Chester, 1st Pres. ch.	55 00—95 25	
Athens, G. A. Perkins,	5 00	
Belle Valley, Rachel Russell,	5 00	
Carlisle, 1st Pres. ch., of wh. m. c. 8,	131 09	
East Smithfield, Cong. ch. and so.	50 00	
Harford, Cong. ch. and so., add'l,	7 50	
Harrisburgh, 1st Pres. ch., add'l (m. c. 16.35, Mrs. M. E. De Witt, 20, Mrs. E. Taylor, 2), with prev. dona's (of wh. from J. W. Weir, to const. Mrs. Martha C. Orth, Mrs. Harriet Gilbert, and Mrs. Isabella S. Kerr, H. M., 300), to const. Mrs. Susan Fleming, Mrs. Catharine McCormick, Mrs. Mary Harris, Mrs. Sarah E. Dixon, and Mrs. Elizabeth H. Riley, H. M., 38.35; I. M. Kelker, for Dr. Schneider, Brousa, Turkey, to const. Frederick Kelker, H. M., 100;	188 35	
Philadelphia, "L. D. J.," 50; Mrs. Mary R. Mitchell, 10; Mary E. Peabody, in part, 10;	70 00	
Waterford, Pres. ch.	10 25—417 19	
		512 44

DELAWARE.

Odessa, Drawyer's Pres. ch.	18 00	
St. Georges, Pres. ch., Benev. Soc.	14 75—32 75	

OHIO.

By Wm. Scott, Agent, Cincinnati.		
Amesville, Pres. ch.	40 00	
Eckmansville, Rev. J. R. Gibson,	3 00	
Jefferson, Pres. ch.	5 90	
Paddy's Run, Hugh Williams,	10 00	
Walnut Hills, Lane Sem'y ch. m. c.	11 02—69 92	
By T. P. Handy, Agent, Cleveland.		
Ruggles, 1st Cong. ch. and so., add'l, for the debt, 25, W. C. Gault, add'l, for the debt, 10;	35 00	
		104 92
——— "Trust,"	17 75	
Akron, Cong. ch. and so.	63 90	
Atwater, Cong. ch. and so., with prev. dona., to const. Rev. N. T. Blakeslee, H. M.	35 37	
Champion, Pres. ch.	10 00	
Claridon, Cong. ch. and so.	35 00	
Cleveland, Euclid st. Pres. ch. (annual coll. 289.30, m. c. 17.75), 307.05; Mrs. Louise C. Osmne and family, for the debt, 10;	317 05	
Columbus, 1st Cong. ch. and so. m. c.	20 46	
Defiance, Pres. ch.	28 00	
Delhi, Pres. ch. annual coll., 7, Morris Humphrey, 10;	17 00	
East Cleveland, Cong. ch. and so.	86 00	
Georgetown, Pres. ch.	7 78	
Greenwich, T. L. Mead,	5 00	
Hartford, Pres. ch.	10 00	
Huron, Pres. ch.	25 00	
Kingston Centre, John Vansickle, for the debt,	33 70	
Kinsman, "A thank-offering for the restoration of a friend's health" (for the debt),	5 00	
Melmore, Pres. ch.	10 00	
Montgomery, 1st Cong. ch. and so.	5 65	
Nelson, Cong. ch. and so.	16 25	
North Fairfield, Cong. ch. and so.	8 40	
Oxford, 2d Pres. ch. 83; a pupil in Western Female Sem'y, 5;	88 00	
Ravenna, Mrs. R. K. H., for the debt,	3 00	
Rollersville, 1st Cong. ch. and so.	8 35	
Rome, Pres. ch.	5 00	
Sandy Spring, Pres. ch.	5 00	
Wellington, 1st Cong. ch. and so., of wh. 50, to const. Rev. L. B. Lane, H. M.	105 00	
Windham, Rev. Hiram Bingham,	10 00	
Youngstown, 1st Pres. ch.	75 80—1,006 46	
		1,111 88

INDIANA.

Anderson, Pres. ch.	17 60	
Huntington, Pres. ch.	7 90	
Indianapolis, Highland Pres. ch.	6 60	
Kingston and Clarksburg, Pres. ch's,	61 40	
Madison, 2d Pres. ch. m. c.	31 00	
Union (Cass co.), Pres. ch.	5 00—129 50	

ILLINOIS.

———, a friend,	8 85	
Batavia, Cong. ch. and so.	60 00	
Canton, Cong. ch. and so.	61 90	
Chicago, a business firm, for quarter's salary of Rev. W. T. Thompson, China (137.50 gold), 185; E. S. Hulburd, 50;	235 00	
Chili, Cong. ch. and so.	6 20	
Dean's Corners, K. Osgood,	5 00	
Fulton, Pres. ch., add'l,	9 36	
Geneseo, 1st Cong. ch. and so.	122 95	
Granville, Cong. ch. and so. 6.23; Thomas Ware, 10;	16 23	
Hillsboro, Cong. ch. and so.	17 00	
Lacon, 1st Cong. ch. and so.	10 50	
La Harpe, Cong. ch. and so.	15 00	
Malden, Cong. ch. and so. m. c.	70 00	
Naperville, Cong. ch. and so. m. c.	2 10	
Pana, 1st Pres. ch.	100 00	
Quincy, 1st Pres. ch. m. c., 3 months,	33 00	

Rossville, Rev. A. L. Pennoyer, 10 00
Vergennes, Pres. ch., by Rev. W. M. Stewart, 1 00
Warsaw, Pres. ch. m. c., 2 months, 5 00
Winnebago, Cong. ch. and so. 36 61—825 70

MICHIGAN.

Ann Arbor, 1st Pres. ch. 54 80
Birmingham, 1st Pres. ch. 31 30
Blissfield, Pres. ch., add'l, 3 29
Dowagiac, Angie Colby, deceased, 12 05
Howell, Pres. ch. 25 00
Lansing, 1st Pres. ch., add'l, 10 00
Marshall, Pres. ch. 165 43
Monroe, 1st Pres. ch. 20 00
Pontiac, 1st Cong. ch. and so. 28 11
Richland, 1st Pres. ch., Sept. m. c. 5 00
Vermontville, Miss Annie M. Benedict, 5 00—359 98

MINNESOTA.

Afton, 1st Cong. ch. and so., collections for 4 months, 9 00
Marine Mills, 1st Cong. ch. and so. m. c. 11 00
Zumbrota, Rev. Joseph S. Cogswell, of Congregational church, add'l, 5 00—25 00

IOWA.

———, a returned missionary, 5 00
Blairstown, a few friends, by J. H. French, for the debt, 5 00
Eldora, Cong. ch. and so. m. c. 15 71
Fairfax, Cong. Miss'y Society, 5 00
Farmington, Cong. ch. and so. 2 40
McGregor, Cong. ch. and so. 13 00
Magnolia, Cong. ch. and so. 21 00
Montrose, Pres. ch., add'l, 2 95
Seneca, Rev. O. Littlefield, 13 00
Tipton, Cong. ch. and so., add'l, 5 00
Toolsboro, Pres. ch. 3, Rev. J. Glass, 2; 5 00
Vinton, Pres. ch. m. c. 6 90
Warren, Cong. ch. and so. 2 85—102 81

WISCONSIN.

Appleton, 1st Cong. ch. and so. annual coll. 100 00
Brooklyn, Cong. ch. and so. 6 00
Fond du Lac, Cong. ch. and so. m. c. 9 46
Kenosha, Mrs. H. A. Pike, 5 00
Sheboygan, Cong. ch. and so. 80 00
Sparta, Cong. ch. and so. (52.25, less prev. ack'd, 10), 42 25
Stevens Point, Pres. ch. 32 50
Tafton, Cong. ch. and so., Sept. m. c. 5 00
Whitewater, Cong. ch. and so. 28 00—258 21

MISSOURI.

St. Joseph, Westminster (N. S.) Pres. ch. 19 50
Sedalia, 1st Cong. ch. and so. 8 00—27 50

KANSAS.

Burlington, 1st Cong. ch. and so. 6 00
Parlinville, Mrs. M. Milton, 1 00—7 00

OREGON.

Astoria, Cong. ch. and so. m. c. 6 50

COLORADO TERRITORY.

Ward District, E. T. Davidson, 1 00

CALIFORNIA.

Benecia, Cong. ch. and so. m. c. 10 00
Hayward's, Eden Cong. ch. and so. 9 35
Oakland, 1st Cong. ch. and so., with other dona's, to const. Mrs. MARY P. COLE, Mrs. EMMA P. FLINT, Mrs. SARAH P. BLAKESLEE, Mrs. KATE B. FISHER, Mrs. CAROLINE P. BECKWITH, Mrs. REBECCA P. KNOX, and JULIA A. RAPPLEYE, H. M. 66 78
San Francisco, Green st. Cong. ch. and so. 9 95—96 08

CANADA.

Province of Ontario,—
Cobourg, Unknown, 2 66
Province of Quebec,—
Eaton, Cong. ch. and so., ann. coll. 31 00—33 66

Legacies.—Province of Quebec, Montreal, George Hagar, by B. Lyman, 200 gold, 272 00

305 66

DAKOTA TERRITORY.

"Dry Wood Lake church," 4 40
"Kettle Lakes Mission church," 6 35
Yankton, 1st Cong. ch. and so. 16 85—27 60

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission, Ahmednuggur, m. c. coll's, 9.87; Bombay (A. Bosanquet, Esq., 202.50, T. Bosanquet, Esq., 67.50, Major T. Candy, 33.75, Mr. Williamson, 13.50), 317.25; Sholapoor (T. Glover, 13.50, Dr. Drew, 13.50, H. Derston, Esq., 6.75), 33.75; 360 87
Persia, Oroomiah, "Golden Chain," 8 50
Turkey, Adrianople, m. c. 1.78; Harpoot, Rev. H. N. Barnum, 25; Philippopolis, Rev. J. F. Clarke and wife, for the debt, 25; 51 78—421 15

MISSION SCHOOL ENTERPRISE.

MAINE.—Hallowell, Cong. s. s., for schools in India, 33 34
NEW HAMPSHIRE.—Fisherville, Cong. s. s., for the Fisherville Mission School, Kendall, India, under care of Rev. H. J. Bruce, 60 00
VERMONT.—Craftsbury, Cong. s. s. 13; Hinesburg, Cong. ch. and so. 18.35; Westford, Cong. s. s., for a theological student at Erzroom, Turkey, 25.25; 51 60
MASSACHUSETTS.—Arlington, Ortho. Cong. s. s., for a scholar in Female Sem'y, Harpoot, Turkey, 30; Boston, S. F. L., for girls' school, Aintab, 9; Fanny Munger's Miss'y Box, for a girl in Mrs. Bissell's school, Ahmednuggur, India, 3.50; Chelsea, Broadway Cong. s. s., 35; Framingham Centre, Cong. s. s., for a pupil in Miss Proctor's school, Aintab, 40; 117 50
RHODE ISLAND.—Tiverton, Cong. s. s. 15 00
NEW YORK.—Fayetteville, Pres. s. s., for a student in Sem'y at Harpoot, Turkey, 31; Greenport, Pres. s. s., Bushnell Miss'y Soc., in part, 42; Syracuse, Miss'y Soc., of 1st Pres. ch., for station-school at Mana Madura, and two pupils at Harpoot, Turkey, 150; 223 00
PENNSYLVANIA.—Harrisburgh, children at Dauphin County Alms House, 1.28; Honesdale, Pres. s. s., add'l, for the debt, 50; Reading, St. Paul's Reformed Mission Sunday School, 14; 65 28
OHIO.—Chester, Cong. s. s., for a child in Madura Mission, under care of Rev. H. S. Taylor, 30; Claridon, Cong. s. s., for a scholar, care of Rev. H. S. Taylor, Madura Mission, 30; Delhi, Pres. s. s. 8; Sandy Spring, Pres. s. s. 5; 68 00
INDIANA.—Zion, Pres. s. s. 1 50
ILLINOIS.— ———, monthly family coll., for Bhaja Ambaja, in Mrs. Bissell's school, Ahmednuggur, India, 2.50; Geneseo, 1st Cong. s. s. 35.12, little girl's Missionary Rill, 3.20; Lombard, 1st Church of Christ s. s., for a pupil in Miss Porter's school, Pekin, China (40 gold), to const. Rev. O. W. FAY, H. M., 54; 94 82
MICHIGAN.—Blissfield, Pres. s. s. 2.71; Howell, Pres. s. s. 15; Tompkins and Springport, Pres. s. s., for the debt, 5.66; 23 37
WISCONSIN.—Boscobel, Cong. s. s., in part, for a student in Foochow, China, 10; Delevan, Cong. s. s. 51.50; Jefferson, Pres. s. s., for a pupil in charge of Miss Sarah Pollock, Madura Mission, 5.50; 67 00
FOREIGN LANDS AND MISSIONARY STATIONS,—Turkey, Marsovan, Mission school girls, for Zulu children, 4 05

824 46

Donations received in September, 27,304 62
Legacies " " " 4,517 00

$32,121 62

MISSION GRAVEYARD AT SEIR.

THE

MISSIONARY HERALD.

VOL. LXV. — DECEMBER, 1869. — No. XII.

THE MISSION GRAVE-YARD AT SEIR.

[THE following article was sent some time since, with the photograph from which the engraving was prepared, and at least one death has occurred since it was prepared — that of a son of Mr. Stocking. There must be one more grave added to the twenty-one.]

"The mission cemetery at Seir lies a few yards to the right of the mission premises, on the level top of a low, little spur of the mountain.[1] It contains twenty-one graves of missionaries and their children. This does not include all who have died in the mission, as, before the establishment of the health retreat at Seir, Mrs. Grant and several children were interred in the Nestorian burying-ground in the city of Oroomiah. There are also three missionary graves at Gawar.

"You may be interested in being able to distinguish some of the graves in the picture. The stone[2] on the extreme right (1) marks the resting-place of our last fallen comrade, the warm-hearted and gifted Rhea. His infant son is buried to the left, and our beloved physician, Dr. Wright, next to that. Mr. Breath's stone (2) appears almost in a line with that of Dr. Wright, Mr. Stoddard's [in range with this, in the second row] is the large one to the left, partially concealed with rose-bushes (3), while that of Mr. Thomson (4) is entirely obscured by shrubbery in the left-hand corner. Down below are the village hay-stacks, and beyond may be seen the road running to the city (5).

"The clump of trees seen at a distance, is not more than a quarter of a mile away. The range of hills dimly outlined in the back-ground, lies across the valley at the foot of Seir Mountain, and intersects the view of the plain as seen from the mountain. The city lies at the left of it. It is but two or three hours' ride from Seir, across this range, to Geog Tapa, and several other large Nestorian villages in that section. The Barandooz section of the plain is to the right of these hills."

[1] The *mission*-yard is what is *inclosed*, in front of another grave-yard, as seen in the picture.

[2] The stones, which make some show in the picture, are not marble, but gypsum.

APPROPRIATIONS; HOW MADE.

A FEW words on this subject may correct some popular misapprehensions, and show the thoroughly business character of the methods pursued.

The annual appropriations for the mission work of the Board are not made hastily, or carelessly, or on the enthusiasm of a popular meeting, but upon the most careful estimate of what is required for the proper carrying on of the missionary work. The policy of developing independent, self-supporting, co-operating churches, at the earliest possible moment, that we may extend our efforts into other fields, sets limits to the amount of funds that can be used to advantage. A single dollar more, at any point, for a native church or a native helper, than is demanded by a true missionary policy, is a dollar worse than thrown away. Thus a wise regard to success requires the most careful economy.

The missionaries in a given field, as Syria, or Ceylon, constitute a distinct organization, called a mission, with certain clearly defined duties, and responsibilities for the work in that field. Now as the first step towards making the annual appropriations, the missionary or missionaries at each station make out an estimate, in full particulars, of what is needed at that point — for the support of the missionary family or families, for native churches, helpers, schools, tours, religious books, etc. These separate estimates are presented at a meeting of the mission, and are carefully revised before they are sent to the Missionary House. The estimates sent in by the different missions thus express the collective judgment of those best acquainted with all the facts in the case. These estimates are then carefully considered and revised, by the Secretaries and Prudential Committee, having in view the entire field and the probable resources at command. The appropriations are then made, *specifically*, — so much for this purpose and so much for that, in each mission and station, — and the sums asked of the churches express, year by year, the best judgment of the missionaries and of the Prudential Committee, as to the amount really needed, in view of the leadings of Divine Providence at home and abroad, for the best carrying forward of the foreign work of the churches. The Committee cannot ask for less consistently with their duty to the great Head of the Church, and to the churches whose agents they are.

Let it not be forgotten that the foreign work of the churches acting through the American Board reaches, directly or indirectly, a population three times as large as that of the United States, which is *solely dependent* upon them for the first elements of a Christian civilization. The missionary work involves not simply the proclamation of the gospel, but the ultimate setting up, as well, of the various agencies of Christian culture which are enjoyed at home — so vast is the scope of our efforts, so beneficent, in its aim, is every contribution given and every offering made to the cause of foreign missions.

The Committee are unable to see how the appropriations they have made for the coming year could be reduced without seriously hindering the work. Shall we reduce salaries that barely cover the necessary expenses of living? Shall we decline to aid feeble churches and Christian communities asking so little and doing so much out of their poverty and self-denial? Shall we dismiss a part of the native preachers now carrying to their countrymen the bread of life?

Shall we send home students now being educated, at so little expense, to become the teachers and guides of their people, and soon to relieve the churches of our land of all further care and expense; or those women or girls preparing to become the light and joy of Christian homes?

Over forty-five thousand dollars in gold were given to Christian objects, the past year, by the Hawaiian and Armenian churches. It is partly, at least, because of such liberality, that the Committee have been able to reduce the appropriations to those missions by some ten thousand dollars, — notwithstanding the new islands occupied in the Pacific and the constantly expanding work in Turkey, — and to transfer this amount to other fields, as Syria, South Africa, and China. For a like reason the Tamil missions will require less. The fall in the price of gold will probably save fifteen thousand dollars in exchange; and though there are twenty more laborers on the list, the amount asked for the year has been reduced nearly to the sum actually received last year. The Committee cannot believe that the churches would have them retrench below this, or fail to press forward into the new fields opening around the several stations, or retain at home a single man or woman duly qualified to go. It is thus they would interpret the leadings of Divine Providence, and the wishes of the churches they represent, and go straight forward, walking by faith in God and in his people.

The churches are now called upon to indicate their wishes by the offerings of another year. We are but their servants for Christ's sake. If they wish the work limited, the light put out which is now beginning to shine in so many dark places, native preachers dismissed, schools and seminaries shut up, missionaries recalled or left to sink beneath their burdens, unsustained and unrelieved, and the millions whom God in his providence has made to depend upon this Board for the blessings of the gospel to perish in ignorance and in sin, they have but to say so and the sad work must be done. But we will not believe in any such necessity. The generous responses of past years forbid it. The sum asked is too small, the results are too momentous, the blessing of God on past efforts is too manifest, gratitude for our Christian blessings is too profound, the prayers of believers are too fervent, the consecration to Christ of the Christian men and women of our churches is too real, to permit that our division of the sacramental host should falter in the grand work to which our great Leader calls us.

THE MONTHLY CONCERT AND CONTRIBUTIONS.

One of the missionaries of the Board, in a recent letter, asks the Secretary if he cannot enlist at least *a few* churches to pray *specially* for him and his associates, placed in trying circumstances. The last number received of the "Record" of the Scotch Free Church, contains this message from a laborer abroad: "I would like that you should use means to awaken the church to a sense of its duty in respect of *prayer* for missions. *One thing that would encourage us is, to know that this duty is performed.*" Every missionary would heartily join in such a request and such a testimony. "Brethren, *pray* for us," is their constant cry.

Those who help by fervent prayer will be ready also to help in other ways. And not prayer only, — an income somew[illegible]ble, but moder-

ately progressive; receipts more equally distributed among the several months of the year; systematic and assured benevolence on the part of Christians;— these are among the things needed in connection with the missionary work, that it may go forward safely, surely, with little friction, and according to the leadings of God's providence. May not something be done, very easily, to secure these needed things, in connection with the Monthly Concert of prayer?

At each of the last two annual meetings of the American Board an interesting and important paper upon the Concert was presented. To the last of these, now — since that is now within ready reach, having been published in full in the Herald for November — the attention of pastors and other Christians is earnestly invited. Its arguments and appeals will not be repeated here, its *statistics* alone are worthy of study. They seem to indicate, what is doubtless true, — 1st, that many of the churches do not observe the concert; 2d, that it is much more generally observed in New England than in other sections of the country; and, 3d, that in many cases where the concert is observed no collection is taken up. In New England, 664 churches responded to the circular sent out seeking information, and by 632 of these (more than nineteen twentieths) the concert is observed. From other sections of the country, only 329 classified answers were received, and by only 225 of these churches (something more than two thirds) is the concert held. Collections are reported as taken at the concert in 693 places, but in 152 cases where it is observed, there is no collection.

There are more than 4,000 Congregational and New School Presbyterian churches in the United States, with about 463,000 members. Nearly if not quite three fourths of these churches, it is believed, do not observe the concert, and in more than three fourths of them, probably, there is no concert collection. With a little effort on the part of ministers, and with the coöperation even of a very few warm-hearted laymen, or Christian women, such as may be found in almost every church, is it too much to suppose that the concert, and *the concert collection*, might be established in 2,000 of these churches where, now, they are not known? Suppose it to be thus established, and suppose that in one fourth of these cases the contributions should average only five dollars per month, in another fourth only half that sum, and in the remaining half only *one dollar*, the aggregate amount for the year would be $57,000 — a very respectable addition to the present income of the Board. And surely this estimate is low. The amount might be much greater.

The statistics in the paper referred to present another very interesting and somewhat unexpected fact, which encourages another suggestion. It appears that in 179 churches the concert collection is taken up at the public service on the Sabbath — the first Sabbath of the month. What if it should be so taken in 3,000 churches, or even in 1,000? And if, in connection with an effort thus to reach a much larger number of the members of the churches, with the opportunity and the invitation to let their alms and their prayers go up together as a memorial before God, the earnest effort should be made to secure in all the churches, upon the average, *one cent per day* from each member for this great Christian work, might not results be reached which would not only gladden the hearts of many upon earth, but cause joy also "in the presence of the angels of God?"

One cent per day from each professing Christian, for such a cause — is it too much? What church is there where it might not be, should not be secured? Is not the world's enlightenment worth so much of effort? Can the claims of Christ, for obedience to his last command, be met with less of *sacrifice*, if sacrifice this can be called? There are churches which now give vastly more than this, and the number of such should greatly increase. There are individuals, whose present annual donations would make up for the deficiency of scores and even hundreds of the poorer members; there might well be many more such contributors. Yet one cent per day from 463,000 Christians would amount to one million six hundred and eighty-nine thousand nine hundred and fifty dollars for the year! — ($1,689,950). The Board asks for less than one third part of that sum this year; shall not what is asked be raised? And may we not still look for progress in the future? Will not pastors consider whether something may not be done through increased interest and prayerfulness awakened by the Monthly Concert, and increased contributions there, to bring about these results?

Many years ago, at a meeting with a small country church in northern New England, after addresses on the subject of missions, nearly all the members of the church who were present pledged themselves to give *some* definite amount every month, as their concert contribution, fixing the sum in their own minds only. If at any time one should not be present at the concert, the contribution was to be sent, or added on the next occasion. The result was, an immediate increase of the contributions from a much smaller sum to about $7.50 a month, — $90 for the year; more, it is believed, than that church had been accustomed to give to all benevolent societies. And it continued to be about the same, quite uniformly, for some years, while the annual collections for the Board, and contributions to other objects, were also largely increased. Might not something of this kind be effected, with like happy results, in many places?

Surely, at such a time as this, with the world so open and with so much to encourage, the churches will not suffer retrogression in this missionary work. May we not see, instead, a more uniform, systematic, and so easy progress? Does not the voice of Providence obviously call for this?

GIVING BY FAITH.

FORTY-TWO years ago a Christian merchant of Boston was residing in Brookline, Massachusetts. Feeling a deep interest in the missionary enterprise, he proposed to a few Christians who were in sympathy with him, that they should assemble at his house, and join with Christians in all Protestant lands in pleading for the conversion of the world.

At their first monthly concert, the question arose, "To what special object shall we devote our contributions?" There lay upon his table a Japanese basket, of rare workmanship (supposed to have been brought by one of his ships from the Eastern seas, and obtained, perhaps, from the Dutch traders at Nagasaki). Taking it in his hands, he suggested that the moneys collected at these missionary reunions should be devoted to the evangelization of Japan

and the proposal received a ready and cordial assent. Of course, frequent supplications were made in behalf of the people who had exhibited so much skill and taste, but who were living, nevertheless, in the profoundest spiritual darkness. True, they had closed their gates, rudely and fiercely, against the Christian world; but the Lord could open them, whenever the "set time" should come.

The merchant left Brookline in 1829, and sailed for Europe, whence he did not permanently return till 1842; but the ladies' sewing circle, formed in connection with those monthly concerts, was continued, notwithstanding the persistent policy of isolation adopted by the Japanese government. This association kept alive, during many years, the interest which had arisen so unexpectedly, and more than six hundred dollars were, in the end, paid into the treasury of the Board. It is quite possible that some readers of the Herald may remember that various sums were acknowledged therein, many years ago, as "for Japan"; and they may have wondered why anything should have been given for a people who were so bitterly opposed to the gospel of Christ. To us, however, the explanation is easy. The God of missions had thoughts of mercy toward these poor idolaters. He was soon, through the agency of our own government, to open this country to the Western nations; and he was to incline Christians in this land to send them the great salvation.

The Christian merchant who inaugurated that monthly concert at Brookline, so widely known and so highly esteemed on both sides of the Atlantic,—William Ropes, Esq.,—has gone to his rest in a good old age. And now a son of a dear friend of his has embarked, the first missionary of the American Board to the nation in which he took so deep an interest. Still more. The Prudential Committee have placed to the credit of the new mission a sum equal to the sums which have been contributed "for Japan," with interest thereon.

THE MISSION-SCHOOL VOLUME.

THE volume promised last spring to those who aid in the support of mission-schools,—one copy for every dollar given,—is now in preparation, and will be issued by the last of December, or as soon after as possible. Pastors or superintendents of Sabbath-schools who are waiting for it, will confer a favor by giving information *how and to whom* the package of volumes shall be sent, giving name and address very plainly. Send word to "Mission School Volume," 33 Pemberton Square, Boston, Mass. Now is the time for Sabbath-schools that have not given to this good work to do so, and receive this volume in return. Every family should have one. It will contain choice stories and pictures from many fields.

MISSIONS OF THE BOARD.

Syria Mission.

GOOD NEWS FROM HUMS.

A LETTER from Mr. Lowry, in the Herald for November, gave, briefly, "a foretaste" of good news from Hums, which he had received by letter from Mr. Samuel Jessup. Mr. Jessup's account of his visit to that place has come to hand since, dated at Hums, August 7. He writes:—

"I came to this city two weeks ago, and have spent the time more pleasantly than usual. Weather, health, and all the circumstances have been favorable. The envyings and strifes and divisions that were rife in the church here a year ago seem to have spent their force and abated. Six months ago I left them with a heavy heart, because I saw that, though they had come together nominally, there were still two distinct parties. At last a better spirit prevails, and the Spirit of the Lord seems to be among them again. If they could now get a native pastor who suits them, they would gladly take him and pay the larger part of his salary, and the church would be a live one. I do not despair of seeing it imitate the noble example of the church in Palu.

"They had not partaken of the Lord's Supper for more than a year, and some of them for more than a year and a half. Finding them all living in harmony and peace, and seeming to be truly cemented together by the love of Christ, I told them that before coming I had determined to administer the communion to all who felt prepared to partake of it; and not being their pastor I should not enter into an examination of old troubles, but taking them as they were, invite them to the Lord's table. Tears came to the eyes of some and smiles lighted up the faces of others as they said, 'That is what we want, and what we had purposed asking of you.' Abundant time was given for preparation, and we had a most delightful season. Not a member of the church declined the communion, but all seemed to enjoy it as a rest and refreshment after a long and weary wandering.

A MISSIONARY MEETING — CHRISTIAN WORK.

"The communion was last Sunday morning. In the afternoon I baptized some of the children, and then we had a stirring missionary meeting. They were deeply interested in the account of the Palu church, which I read them from the Missionary Herald. A month ago they began of their own accord to send out, weekly, two of their number to visit the neighboring villages. They purposed keeping it up all summer, but a day of fasting and prayer for the poor people of Safeeta led them to give it up one Sunday, and other things followed to interfere; or rather, because the undertaking had no proper leader, it failed. I invited them to a special meeting in the evening, to which they came. The result of the meeting is — 1st. They have appointed an evangelistic committee to make the list of persons who are to visit the villages, and be responsible for sending off the right persons at the right time, to teach and preach each Sunday. 2d. They have agreed again to undertake half of the support of a native helper in Hamath, and the best man in the church here for the purpose, their deacon, will go there next week. They would support him entirely, but this would interfere with some expenses that they have to bear connected with their new evangelistic work. 3d. They have renewed their missionary society, which had quite broken down, and each member of the sect has subscribed to the weekly contribution. 4th. They said to me, — '*Now* we want a pastor, and we have come up to the point of trying to support him if he suits us.' They mentioned a young man who spent two months here last summer, and who has now come again to spend the two months of his present college vacation. In two years he will graduate at the Medical College. If we can persuade him to become their pastor we shall do so, for all seem to be enthusiastically in favor of him, and he has already done them great good. Thus a very great point has been gained, and one that has made me happier than anything else that has occurred here in a long time; and that is, that after all their troubles on this very point, they now *ask* for a *native* to become their pastor.

"I have new and strong hope now, that the church is destined to become a light in this land."

THE SAFEETA CASE AGAIN.

The commencement of a remarkable movement at Safeeta, having its *origin* in worldly, political motives, but from the first somewhat promising, was noticed at some length in the Herald for September, 1865, page 262; and the terrible persecutions which followed, the growing *spiritual*

interest, and remarkable firmness on the part of some who had professed Protestantism, were subsequently often referred to in the Herald, during the years 1865, '66, and '67. We have now another chapter, very sad in some of its aspects, yet cheering in others, in the history of that movement, in a letter from Mr. Samuel Jessup, dated August 19.

Persecution and Temptation. "You have heard, often, of the wrongs and oppression of the people of Safeeta. It seems as if the more manifest their case becomes, the more intense is the zeal of their oppressors. For four years, a large number have been Protestants, and the oppressors have added persecution to oppression. Many fell away at first, but since then we have seen no special signs of apostasy until lately. The enemies of the gospel seem to have made a most desperate effort, recently, to crush out Protestantism from that region. They have taken the leading men one by one, and led them through fire and perils of all kinds; promising, at every step, to give back all they had taken from them, if they would only return to the Greek church. They fulfilled their promises to some who wavered and yielded, and then increased the pressure on the others. At length they seized an opportunity, during the vacation, when our teacher was absent, and made a grand effort. On Sunday morning, the Greek bishop and the abbots of the neighboring convents, with priests and people from all the region around, together with a great number of horsemen and footmen, made a grand parade, and came down like locusts upon the Protestants. Their former oppressor is dead, but his son, Tamir Beshoor, is making his little finger heavier than his father's thigh. At the specified time he headed the grand parade, and brought with him a great number of new garments, which he had purchased for bribes for the occasion. With the bishops and others he entered the house of every Protestant, and by flattery and bribes and promises, followed by fiendish threats, they carried off many captives. Some few had previously sold themselves, but by agreement waited for this occasion to take their stand, and then they headed the crowd, and declared that *every Protestant* had decided to return, and that Protestantism was dead; and whoever declared otherwise was no friend of Cæsar (*i. e.* Tamir). Where they found a house locked they forced it open, and sprinkled holy water in it.

"But though their success was far too great they met with many faithful hearts. They succeeded in taking with them, that morning, twenty-one males. Eleven of them have not been to the Greek church since that time, but continue to meet with our brethren for prayer; and though it is now an important Greek fast they are not observing it. The other ten either dare not or care not to come back to us, though all came to see me.

"Before finishing their captures that Sunday morning, they sent men to our school-room, broke it open, sprinkled it with holy water, and stole our bell (or the piece of iron used as a bell), carried it off in triumph, and have it still at their church, where they ring it for the Protestants at prayer time.

Firmness of Some. "That day was one long to be remembered in Safeeta. Some, through fear, fell away, some took bribes, but eighteen men stood firm, of whom four are church members. After exhausting their catalogue of promises and threats on one of these four, he said to them, — 'Take my property, my house, my clothes, my family, even my body, and do with them what you will, but my soul you cannot have, and nothing will induce me to leave Christ.' Another said, when they came to his house, — 'Come in, and let us read in the New Testament together, and perhaps you will see that we are right.' One girl, who has been two years in the Sidon school, saw her parents and relatives all fall into the procession, but when special effort was made to induce her to yield, she said, — 'Though you should cut my body in pieces I will never go with you.' One woman missed her husband. She had tried to keep him secreted, knowing that he was very weak; and when she discovered that they had taken him she ran down the hill after him, seized him and drew him back

with her, even though she received curses and kicks and blows from those who tried to prevent her. She shouted out, at the top of her voice, when she first took hold of him, addressing him with something like these words: 'Is this what you learn from the Word of God? Is this all the good your religion has done you? Last night you dreamed that your dead brother came in the form of the devil, wearing black, and tried to induce you to go back to the Greek church. There is the devil, surely, in his black clothes (pointing to the bishops and priests), who has come to take you back. May God have mercy on your soul.' And so she drew him back to the house after her, and the procession went on to the church with the unwilling captives.

Severity of Trials. "A few days after this occurrence I reached Safeeta, and found that those who had stood firm had been obliged to flee for safety, and did not dare return until I went there. The wrath of their persecutors seems to have reached its height, and the poor people know not what to do. Appeal to the Government seems to be useless, for it is by the Government that their chief oppressor gets all his power to persecute. I was indeed sick at heart, as I saw and heard about their condition. *All* who went back came to call on me, and most of them attended the services. They said, in palliation of their course, — 'We are flesh and blood, and have families to support. We have waited for deliverance for years, and now Tamir (the chief oppressor) says, Come back and I will restore to you all; remain as you are, and I will strip you of the little you have left, and drive you out of the country. And so we went back, but our hearts are with you, and we will come here too, though they compelled our bodies to go with them.' One woman showed a striped gown, threw it on the ground, and trampling on it said, with tears in her eyes, — 'With that they bought my husband.' Some of the women, with tears and entreaties, tried to keep their husbands and friends from going, telling them that death was better. One of the brethren, on my arrival, said to me: 'We have been sifted indeed, and if we who are left are true wheat, we may still expect to pass under the mill-stone.' Some of those who fell away I do not count as lost, but find very much encouragement to pray for them.

Abiding Faith. "The faith of some of the brethren shone out most cheeringly and certainly, even amid severest trials. It comforted me much to know that a few, at least, know where to go for strength. I have visited them twice during the past month, and they are still in jeopardy every hour. It is not safe for them to go out to their fields alone.

Giving out of deep Poverty. "Last winter they generally subscribed to pay something for the spread of the gospel. This is about the time for the payments to be made. One young man, who has been hunted from place to place during the past month, brought me two dollars, as the tithe of certain earnings, and said he would yet pay me the tithe for a little silk and for his wheat. A very poor widow did not dare subscribe last winter, fearing that hunger would prevent her from fulfilling her promise; yet she then said, 'I will give if I can.' She was the first one to send in her contribution. Her only child — a boy ten years old — came the day I arrived there, bringing half a bushel of wheat as her gift for the spread of the gospel. It was all she could possibly spare, and that by the most rigid economy. It was a large share from her scanty store.

"We know not what the Lord purposes for his people in that place. We have looked in vain for human help. The Lord will doubtless deliver them in his own good time."

HELP NEEDED.

The Syria mission, at a recent meeting, formed new plans of earnest, aggressive effort, and Mr. Bird wrote, August 30:

"However much you may be urged for aid from other parts of the great field, I pray you do not forget our wants. I cannot think we are unreasonable. We feel that the work must be carried forward *mainly* by native laborers. We do not

call for scores, or for hundreds, as is the demand from India and China, but we *do need* men enough for the efficient management of the machinery. The mission is to a race, and if it is to be carried on at all, should have a large corps to work all the different departments. The drawing off of men into the theological seminary weakens us to the last degree. Indeed I do not see how Mr. Eddy can take his place as professor, till you enable us to relieve him by sending on recruits. The enemy comes in like a flood; it is a very small and feeble band that opposes. What hosts of priests, Jesuits, and nuns to dispute every inch of ground! What armies of skeptics are springing up, a result of French novels, and volumes of Voltaire & Co.! We must print, and teach, and preach; train, direct, oversee; do the work (many of us) of laymen during the week, and of ministers on the Sabbath. Much of our efficiency must be destroyed by our being compelled to attempt what is beyond our strength. The mission, in the first part of the year, indicated what they thought their exigencies demanded, and now, in view of prospective work, they appeal for *special* help.....

"I never felt more interest in my work, or a stronger desire to be spared for years more of labor. I can hardly feel like blaming those who find so much to do at home. The Chinese, the Papists, and the blacks, to say nothing of the infidel hordes, will overwhelm the churches unless they awake to a sense of their responsibilities. Unless American Christians are equal to the exigency the prospect is appalling. If, however, they gird themselves to the contest with a whole world lying in wickedness, they will have, through divine aid, an easier victory at home. They must 'carry the war into Africa.' Who doubts the ability of the churches? And what can withstand them when in earnest?"

Mr. Samuel Jessup, after a mission tour in his field, to Hums, Safeeta, etc., wrote, August 27: "I have had a most prosperous and interesting tour, and feel more encouraged than usual in my work. Yet we need more men, and must have them in order to carry out our plans. We are pushing the native element to its utmost, but we must have men ready to take the places of our oldest missionaries who may soon rest from their labors here. *We beg you send us two more men* — the least we can ask, — not for Beirut, nor for any city, but for the evangelistic work in the land, and to enable us to keep our number good a few years more."

Mr. H. H. Jessup also wrote, August 28: "The mission have resolved on certain new, aggressive movements, all along the line. The news from 'scattered and peeled' Safeeta, and from distracted Hums, is alike cheering and indicative of progress in the right direction. The native brethren are beginning to awake, and now they need a guiding hand, and a real missionary work to employ their energies. The conversion of pupils in our two female seminaries, in Beirut and Sidon, is a most promising fact; as is also the probability that two of the first graduates of the college will study for the ministry....

"We can use our native laborers to a certain extent, but with our already enfeebled ranks, *who is to organize and push forward* this work? We must have those two long expected and long delaying men! The Sidon field will be left to *the sole care* of Brother Dennis in May of next year. He is too valuable a man to be crushed the first year by such a burden. Is there no hope that —— or ——, of the class of 1868 in Union Seminary, may be even now prevailed upon to come over and help us?

"We can give to any man who will come a parish of 100,000 pagans, or 75,000 Druzes, or as many Moslems as both together, or a million of Bedouin Arabs, among whom we are now beginning a quiet work. We have a Bible ready; books prepared and preparing; a theological seminary with a class of devoted, intelligent young men, preparing to take charge of the existing churches; and now the time has come for an *aggressive* work on the great kingdom of darkness around us. I can with all my heart invite young men to come to the Syria mission field."

Are there none to respond to such appeals?

Eastern Turkey Mission.

VISIT TO THE GEGHI DISTRICT.

MR. BARNUM wrote from Harpoot, August 21, respecting a visit to the Geghi district, by Mr. Wheeler and himself, from which they had just returned. The district is about 100 miles from Harpoot, "in the extreme northeast part" of that station field, so that the personal influence of the missionaries is less felt than in sections nearer by. A few paragraphs from Mr. Barnum's letter will interest the reader.

Kassabah—Chapel Building. "I wrote you last year of some of the trials of the brethren in Kassabah — the chief town — in building a house of worship. For three years the Armenians opposed them with all their might. The whole expense was about 22,000 piasters — 880 dollars. Of this we paid only 2,000 piasters. Of the whole expense, over 9,000 piasters was occasioned by litigation, and the loss of material consequent upon the delay. The congregation is small, and has been reduced on account of the chapel difficulties, so that the burden has fallen upon a few. They were consequently very much discouraged. The chapel is not quite completed internally. We encouraged them by the promise of a little more aid when the whole shall be finished and their debt paid. We also accepted three candidates for the seminary. We have a good deal of hope that, in many ways, our visit resulted in good, and that it will give a new impulse to the work.

Temran. "For Temran we have done very little. The Kassabah helper has frequently visited the place, and last year we located a preacher there. The congregation now numbers from 40 to 50, about the same as in Kassabah. The houses in Temran are very poor, so the people are building one for the preacher — men, women, and children laboring with their own hands, bringing stones, etc., by moonlight, after their day's work is done, for they are very poor. One room in the house will be used for a school-room and chapel till they are able to build a chapel. We promised a little aid."

LABORS OF THE PALU CHURCH.

Many readers will remember the very interesting account of the little "model church" at Palu, in the Herald for June last, and will be glad to see the following notice, from Mr. Barnum's letter, of their continued and extended efforts.

"The intervening region, between here and Geghi, a part of it at least, is always in an unsettled state. The road lies along the border of a large district inhabited by Koords, who have never been fairly reduced to subjection to the government of the Sultan. These Koords are professional brigands, and it is always at some personal risk that we visit our Geghi people. One of the pleasantest incidents of this tour occurred just here, on our return. We had employed two armed Koords, to serve the double purpose of guide and guard, to bring us by a new and safer road; and as we were beginning to be on the lookout for robbers, we met, instead, three of our Palu brethren, men of very little means, who had left their work for the sole purpose of making a preaching tour among the Geghi villages, 60 miles from their home! There are 30 or 40 of these villages, and after their three days' journey to the field, anything like a faithful exploration will require a good many days. You have already been informed of the fidelity of the Palu brethren in caring for the villages of the Palu district, but we never thought of their extending their labors so far, and at so much personal sacrifice. Can there be any doubt that religion is a reality and a power with such men? How many American churches, of twelve male and two female members, so highly appreciate the blessedness of laboring for others as to be ready to undertake the evangelization of their own town, and a district nearly as large as the State of Rhode Island, besides doing something for more distant villages? Are the large and strong churches ready, by personal effort, and by giving, to undertake a work as large in proportion to their strength as this little Palu band, who, ten years ago, were in total darkness? Pray for this small flock, that their strength fail not."

THE BITLIS FIELD.

Mr. Knapp, of Bitlis, in a letter dated August 23, refers to the general ignorance which he found among the churches in America, during his recent visit, in regard to the mission fields, as a reason for making definite statements respecting the field with which he is connected. It might be well for missionaries more frequently to bear in mind this "ignorance," and one of the reasons for it — that those on the ground are too apt to imagine that others know what is so plain to them, and so neglect to give much needed information. Mr. Knapp writes: —

"The city of Bitlis is 310 miles southwest of Trebizond, and 12 miles south of the western end of Lake Van. It contains 31,000 inhabitants (instead of '20,000'), and is increasing in population, as the unprecedented amount of building going on this year indicates. There are several fertile and populous plains. Among them 'Beautiful Valley,' as it is called, with sixteen villages; and Boolanic Plains, situated on the flat bottoms of the Euphrates, four caravan days to the north. These are celebrated for their vast production of fine wheat, as noticed twenty-two centuries ago by Xenophon, when he crossed them, and consequently the villages are large, comparatively wealthy, and populous. We have succeeded, after incredible difficulties, in securing a foothold amid this population of 31,000, in the village of Yonjaloo — *clover-field;* and to our great joy we last week obtained a written permission from the Governor-General of Erzroom, to build a chapel, in which we intend to place one of our four students, about to graduate from the mission seminary. Moosh Plain, its eastern extremity being twelve miles from Bitlis, is another very fertile plain on the Euphrates, has a larger territory and population than Harpoot Plain, is sixty miles long, has 112 villages, which — including the city of Moosh, one of our out-stations — has a population of 50,000. South of this plain, among the mountains, there are 300 villages, as reported by our pastor, who was born and reared in one of them. We estimate the entire extent of our parish at about 15,000 square miles — twice as large as the State of Massachusetts. Of the 500 villages, we have personally surveyed and mapped the names of over 200 (cities and villages) that contain 71,000 *Armenians.* We compute that there are over 100,000 Armenians in the entire field belonging to this station, and twice that number of Mussulmans and Koords; that its area is two thirds as large, and the *Armenian* population equally as great, as that of the entire Zulu mission field in Southern Africa. And I add, that I do not include any of the territory belonging to the *Van* pashalic, which we estimate to be as large and populous as our station.

The Missionary Work. "After laboring here for seven years, in the midst of constant, severe persecution, we were able to organize a church, which now numbers twenty-nine members, with the prospect of a large accession before the close of this year. We have four preachers about to graduate, whom we shall locate in the most important centres, besides a training-class of fifteen young men, soon to become efficient helpers, if not in due time preachers and pastors. As soon as we have located a preacher at Moosh, we hope to organize a church there; as also at Havodoric, where Mr. Burbank has recently spent a month in overseeing the building a chapel. The people of that village, a few years since, were as wild as their Koordish neighbors, but they have just finished a substantial stone chapel, part of which will be used as a parsonage, at a cost of three hundred dollars, they defraying about one half the expense. This they have cheerfully done out of their deep poverty — their flocks of sheep and goats furnishing their chief source of livelihood. At Hasskay, a very large, thrifty village on Moosh plain, our uneducated helper is making surprising progress in overcoming opposition, although, when he went there several months since, he tells us he carried about on his person the black and blue spots caused by the personal violence with which they treated him. We have now succeeded in hiring houses in ten villages on that plain, preparatory to our coming winter campaign.

Violent Opposition. "The Armenian ecclesiastics are now wide awake to forestall our future efforts. We are in the habit of sending out our students, two by two, every Sabbath, to the near villages. We understand that the Vartabed has instructed the priests of these villages to use every means, even to personal violence, to prevent the students from being received. Consequently, in some of the villages, they have been stoned and insulted. One village, Muzrah, especially, has made itself notorious. The village consists of ten houses, and lies just at the outskirt of this city. For several successive Sabbaths the people used personal violence, and the women even came out in a body and pelted our students with heavy stones, so that they were obliged to flee for their lives. Finally, on Sabbath, the 8th instant, the villagers were determined to bring the affair to a crisis. It so happened that on that day the Governor-General from Erzroom entered the city."

Mr. Knapp gives the particulars of a violent assault upon two student helpers on that day, and the unmerciful beating of one of them, by the priest of the village, with a heavy cane, and adds: "With blood streaming down his back and face, Aghajan succeeded in reaching home; and when his father, who is not a Protestant, saw how his son, a modest, unobtrusive young man, had been maltreated, he exclaimed: 'Now I am sure that there is no Christianity in the Armenian church, and if the missionaries do not now enter complaint, I will.'"

CHRISTIAN SPIRIT.

Redress was sought, and two men were imprisoned, "but the priest went free"; and Mr. Knapp writes: "To show the spirit of the gospel, in the person of Christ's 'little ones,' I would add, that Aghajan subsequently carried food to the prisoners, thus convincing them that he did not cherish any ill-will toward them; and after several days, he pardoned them out of prison! Before they were released, however, Aghajan visited the village, and immediately the wife of the offending pries came out with a rope, and attempted to bind him with it, but was prevented by the vilagers.

"This affair has produced a great deal of excitement in the city, and will have the effect of more widely publishing the gospel.... If the Lord prospers our future endeavors, we expect to see that village a bright and shining light. This violent opposition, while for the time being it is hard to bear, we find infinitely preferable to indifference."

Nestorian Mission — Persia.

ADMISSIONS TO CHURCH FELLOWSHIP — ENCOURAGEMENTS.

Mr. Coan wrote from Oroomiah, July 27: "Sabbath before last I was permitted to receive to church fellowship twenty-two persons in Geogtapa, half males and half females. Nearly as many more stand propounded. In Degala, ten were received, and in Dizzataka eight. Several others in these villages were also propounded for admission at the next communion.

"Mr. Labaree has charge of a class of seven, who are studying Armenian and Persian, with reference to future labors among Armenians. There are two Armenian young men in the class; the rest are Nestorians.

"There is an increasing spirit of inquiry among Mussulmans, and we improve every opportunity quietly to preach Christ to them; not in public assemblies ostensibly gathered for the purpose, but in the dispensary, in the house, by the way, wherever Providence gives us access.

"I have recently received a letter from our colporter, Priest Sego, who writes from Bashkalla very encouragingly, having effected a good many sales, and met with many inquirers among Armenians and Mussulmans, as well as others."

LABORS AND PROSPECTS AT SALMAS.

Several communications, of much interest, have been received from Mr. Shedd, dated in August, at Salmas, perhaps 45 miles northwesterly from Oroomiah. Some extracts only can be given here. He wrote August 21, that it was then about four months since he left Oroomiah with his family, nearly three months of which time they spent in Gavalan, 30

miles north of Oroomiah, where they found an unquiet state of affairs — growing out of a "claim for blood-money upon Gavalan," by a Koordish village in the mountains — and no very satisfactory results of past missionary effort. New interest was apparently awakened during their stay there; but Mr. Shedd writes: "A more thorough waking up to duty, and a different spirit of labor, must be granted from above, before our anxiety for such congregations can cease."

From Gavalan they went to "the beautiful plain of Salmas, where, Mr. S. writes, "before the Russian war of 1827–8, the Armenians were as numerous as the Nestorians of Oroomiah. But two thirds or more of the people emigrated at that time beyond the Arras, into Russian territory. A thrifty community of about 1,000 families remains, occupying several of the principal villages of the district. For these we have one young Nestorian laboring as an evangelist, and residing in the village of S——, of 100 Armenian and four or five times as many Mussulman houses. Here we spent the first fortnight of our sojourn."

Two weeks were then spent at Kohna Shahar, the old city of Salmas, where they resided for some months seven years ago. They then had a small school there, for girls, and one of those girls, Nazloo, had just finished her course in the female seminary at Oroomiah. Her family had removed from the place, but she was now with the missionaries, to visit her old home, and to aid Mrs. Shedd in reaching the women. Mr. Shedd writes: "Deacon Eshoo, of Tabreez, was also with us, and all of us found our hands full of work. Nazloo found the Armenian women eager to listen, begging her to read chapter after chapter. Crowds of Jewish and Mussulman women have been in almost daily, if not to find a better way, at least to learn what the doctrine is which we believe and teach. Many of the people remembered our short residence years ago, and callers of all classes testified to the cordiality of their feeling. To Jews and Mussulmans, as well as to Armenians, we spoke the words of life.

The Work of one Sabbath. "On the last Sabbath, eight different companies filled up the day. First a company of Mussulman women called, and when told that it was our holy day, they seemed pleased to listen to the words of Jesus instead of sipping coffee. Deacon Eshoo read to them the 11th chapter of John, and clearly explained that Christ was the Saviour — the Resurrection and the Life. They were much interested, and said, 'If our Moollahs would only thus teach us, how gladly would we listen.' In the evening another company of Mussulmans were in, and the deacon read to them the story of the Pharisee and Publican, and with great plainness showed them our need of an intercessor, and how Christ fills that need. The inquiries of some of them showed real intelligence and interest. At the morning service, over thirty were present, of four nationalities. Half a dozen Jewish boys came to read and learn just as the service began, and as soon as it was over they were turned into a Bible-class, and so thoroughly learned their lesson that they could repeat the ten commandments before they left. The afternoon service was more numerously attended. In the midst of it a Sayid, of much standing in the town, came in and sat down on the floor with the Christians, and listened as attentively as any one. After the service, he and a few others formed a company of inquiry on the respective claims of Jesus and Mohammed. He had called before, and showed, as long as we remained, an earnest and candid spirit. This over, a company of Armenian boys, books in hand, were waiting for their turn to be taught. At the same time, in the other room, a large number of Armenian women were with Mrs. Shedd and Nazloo. The latter was called to meet, at a neighbor's, other women — some brides, whom custom forbids to come to meeting. We were all tired when evening came, but with such labor as we would fain have every Sabbath day. The Saturday before was not unlike the Sabbath, except that most of the hearers were Jews. The friendliness and readiness to hear among the women is quite remarkable; and we felt very strongly, after our fortnight's experience,

that a faithful laborer would find a harvest ready for the reaper in this market-town, first among Armenians, but secondarily among all classes."

Favorable Indications—The Right Helpers Wanted. "Among the Armenians generally we have mingled quite freely, and in some places have felt the same atmosphere of cordiality which meets us on entering a friendly village among the Nestorians. Prejudices are fading away; the Bible is bought and read. One of the helpers here, last year, canvassed the whole Armenian population, to place the Bible in the hands of every reader. He was surprised, at the close of the effort, that no one had refused to buy except such as were already supplied. Readers are increasing, and evangelical books are used in their schools. Deacon Eshoo has been of great assistance, and has spent a useful month here, as he is able to speak Armenian fluently, and so can address the people in their own tongue. The only serious drawback to the rapid growth of light and interest is the lack of the right teachers. There are other obstacles, such as the almost universal desecration of the Sabbath, in making it the chief market-day, and the irreligion flowing in like a flood from Georgia; still, earnest Armenian laborers would find a field ready. The Nestorians answer well as pioneer evangelists, and such they will be for all the populations of Persia, but the settled teachers and pastors must be Armenian. May the Lord raise up the laborers! A dozen of them would find open doors the coming winter."

Mahratta Mission — Western India.

MARRIAGE OF A BRAHMIN WIDOW.

Mr. Bissell wrote from Ahmednuggur, August 6, noticing the admission of a young man to the church at the communion in July — a good scholar, who had been studying some eight years, and was "the last of his class to come into the church." He then refers to a fact which indicates the gradual giving way of Hindu superstition and the power of the Brahmins.

"A good deal of excitement has prevailed in the native community in respect to the recent marriage of a Brahmin widow. This took place openly, in Bombay, and with quite a flourish of trumpets. Many high caste young men of the so-called 'Reformers' banded together, and pledged themselves to stand by the bridegroom, even if he were put out of caste. They were so many that they dared the orthodox Hindoos to touch them. The latter have threatened loudly, but 'Young India' is very headstrong, and will soon begin to laugh at their threats. One of the teachers here, speaking of this marriage at the monthly concert, said, 'It was a blow which would be deeply felt by Hinduism — not mortal, yet painful. It was like cutting off one foot of a centipede; it would not destroy the animal, but it would *hurt*. We might think it would make no difference; that the reptile could run as well as before; but ask it, and it will tell you, "Yes, I feel it keenly. Don't think because I have ninety-nine feet left that I do not miss the lost one. I am wounded and crippled." So Hinduism to-day is lame; not dead, to be sure, but it has received a blow and is smarting under it.' The illustration is a good one."

SHALL THE MISSION BE LEFT TO DIE OUT?

Can Christians in the United States fail to sympathize with their missionaries when they are constrained to write as Mr. Hazen does, from Sholapoor, August 25? The pressing wants of the Mahratta mission have been often noticed, and now, almost as if in despair, our brother says: —

"When I returned to the mission [from the United States] in May, 1864, there were *eleven* men on the ground, most of them in good health. Only *two* of these are now here. *Three* have died — our youngest and the eldest two, — Chapin, Ballantine, and Munger. Six have gone to America; two only have returned from visits to the United States — Wood and Bissell — and only *one* new man has joined us in these five years! It is well to look at these facts. They may not be needed to awaken

a feeling of apprehension in regard to the continuance of those of us who remain; they do not show that there has been any remissness in the matter of sending men to this mission; but they are suggestive. There should seem to be some reason why men are not found for this field. If they cannot be found, it may be well to retire from the field before we actually *die out*, and while we could retire with some dignity."

Mr. Bissell wrote, August 6th, in much the same manner; but it is pleasant to say, that another of the members of the mission, who has been in the United States, is now on his return to the field, one new missionary was on the way, when the brethren wrote, and at least one more is expected to go in 1870.

Madura Mission — Southern India.

AFFLICTED AND NEEDING HELP.

Mr. Chandler wrote from Madura, August 11, noticing the sudden departure for America of Mr. and Mrs. Hazen (who reached the field early in 1868), rendered "absolutely necessary" by Mrs. Hazen's severe illness. He then mentioned a proposal, by missionaries of the (English) Society for the Propagation of the Gospel, to transfer to the Board an adjacent field which has been occupied by them, and adds: "It is my decided opinion that we ought to accept the offer. But it is my still more decided opinion that a great effort should be made by the Board to send us more men. Pulney is vacant; Melur is vacant; Pasumalie is vacant; Periakulam is vacant; and there are good bungalows, or houses, at each of these vacant stations, and work in abundance. Shall this state of things continue? In my recent touring, we found the utmost readiness on the part of the people to listen; even the Brahmins in one village, urged the native pastor to try and have a school started among them with a Christian teacher. They also bought several religious books and Scripture portions. The field is white to the harvest, but how few the laborers!"

Foochow Mission — China.

TRIALS OF INQUIRERS.

Mr. Peet writes from Foochow, August 9, presenting the case of one man whom they had hoped to receive to the church, that readers at home may have "some idea of the sacrifices which converts are required to make," who must, in many cases "give up all hope of employment, and assistance from relatives and friends," in order to become open followers of Christ.

"Yesterday, the Sabbath, we had our communion in the church at Ponasang. We had expected to receive one of the inquirers to the church on that occasion, who has been for some months under instruction, has appeared very well, and has given us much comfort. But it was found, at the meeting for his examination, that he was not fully decided whether he could always keep the Sabbath. He might by so doing lose his place and employment, and, with his wife, be reduced to want and perhaps beggary. Hitherto, for some months past, his employer, who manufactures needles, had not had orders from his customers so as to require those whom he employed to work constantly. But now he says to his workmen, if they are not ready to serve him on the Sabbath as well as on other days, they may lose their places. The church members who examined him (I was not present) decided that he had better not come forward at present, till he is more established in this matter.

"I approve of this decision, but my heart is pained for the poor man! He has fought many battles with 'the world, the flesh and the devil,' to arrive at his present elevation from heathenism. His wife, and all his family friends, have been opposed to his embracing the 'foreign doctrines,' but he has persevered in his determination to become a Christian, has given up his idols to me, to send to America, has been diligent in devoting his spare time to learning to read the Scriptures, and as he lives near the church, he attends our morning prayers as often as practicable, repeats his text, and reads in his turn with the rest. He contributes his mite towards the support of preaching, and at our communion season and the Monthly Concert, always contributes a few cash.

"Yesterday he came to church as usual. I preached on the fourth commandment, and insisted on the duty of obeying God without fear of consequences. He was very attentive, and seemed to assent to the truth of what I said. This morning I understood that his employer had cast him off in anger; but he was at our prayers this morning at church, as usual, and helped us read the last half of the 25th Psalm, which is as full of comfort in Chinese as it is in English. My hope and prayer is that God will overrule this case for good to all concerned, and for the glory of his name."

Other cases are mentioned, illustrating this source of trial, and Mr. Peet adds:

"My impression is, that the great mass of the people here would have no difficulty in receiving Christianity, as they understand it, provided they could secure a living thereby. This matter of getting a living among the Chinese is a most serious affair, and none but those who have true faith in God can overcome the fear which is induced when they are deprived of property, and of friends to help them."

TEMPTATIONS AND PERPLEXITIES.

In view of the state of things indicated by such cases, Mr. Peet goes on to make some other statements which show the perplexity, sometimes, of the missionary, and the danger of holding out temptations to hypocrisy.

"The missionary is often under great temptation to assist inquirers in their dilemma, by pecuniary aid, or by his influence as a foreigner in securing consular aid, in cases of persecution or oppression. The Chinese are quick to perceive anything of this kind, and many of them are ready to magnify it beyond all bounds. To illustrate, take the following facts: A man was received into one of our churches last year whose friends reported that he was to have a 'tang,' *i. e.*, a backload of silver for so doing; but as he did not receive any, they have forbidden his ever going to the church again, and thus far they have succeeded in keeping him away. On one of our late visits to Langpuo, some women came a distance of over two miles, on their small feet, to attend our Sabbath meetings, for they had heard that we gave three and four dollars a month to individuals for attending our meetings!

"Some years ago, a mob broke in and did considerable damage to the chapels belonging to the different missions in this city, and destroyed property belonging to helpers and to some of the native Christians. The matter was brought before the American and British consuls. The natives were allowed to send in estimates of their losses, some of which were undoubtedly much larger than they ought to have been, yet they were all paid. This exercise of foreign authority clothed the missionary with peculiar power in the eyes of the natives, and emboldened them at once to look to him for assistance in any trouble they might have. Hence there was a great readiness on the part of certain classes to unite themselves to the missionary, and to come under the protection which he was supposed to be able to afford them; and for this end to offer themselves for baptism. . . . .

"In view of such facts, I hope our friends at home may be better able to judge of our work and of some of our trials, and also of the trials and temptations of our converts, or rather of our inquirers. We all greatly need the copious outpouring of the Holy Spirit. Pray for us."

North China Mission.

MURDER OF MISSIONARIES NEAR TIENTSIN.

WRITING from Tungcho, August 30, Mr. Chapin says: "Just now there has come the saddest intelligence from Tientsin. Mr. Williamson, of the London Society's Mission, and Mr. Hodge, of the Methodist Mission, were on their way to Shantung; their boat was attacked in the night by a gang of robbers; Mr. Hodge was badly beaten, and narrowly escaped with his life; and Mr. Williamson was, almost without doubt, murdered, as no traces of him can be found. About $200 in silver, besides watches, clothing, and other valuables, were carried off. Mrs. Williamson left China only a few months ago for a visit home, in consequence of long-con-

tinued poor health. Our hearts bleed in sympathy with her, as well as for our own sake. We mourn in him a kind friend, and a loved fellow-worker in the service of the Lord.

"Whether this sad event will have any influence in retarding our opening new stations in the interior I cannot say, though I see not why it should. It was not owing to any disturbed state of the country, for there were no rebels within several hundred miles. It might have taken place almost anywhere. My own impression is, that missionaries in the interior of China will be safer than in the interior of Turkey. If we wait till *all danger* ceases before we press onward, we may as well wait for the end of all things."

Mr. Goodrich, of Peking, arrived at Tientsin August 26, designing to go from there at once, on a missionary tour. The next day he wrote to friends at Peking: "I could not hire carts for to-day, but engaged them for to-morrow morning. So 'man *proposes*.' Last evening Mr. Hodge came in, bruised, and Williamson is missing. They were going on a trip into the country by boat, got as far as Ching-hsien, one hundred li from here (right on our route), and were suddenly attacked in the night, about midnight, by robbers. Mr. Hodge escaped with bruises, but saw nothing of Mr. Williamson. The next day he had parties searching for him for several hours, without avail. It is feared that he has lost his life. Chinamen were sent out this morning to follow up the river and examine.[1]

"We shall be obliged to give up our present journey in that direction. After such success in securing watches, gold and silver, gun, pistol, etc., with their appetites for plunder whetted, it would be folly to go there now."

Micronesia Mission.

PONAPE.

LETTER FROM MR. STURGES, *April* 26, 1869.

THE following extracts are from a letter to Dr. Gulick, of Honolulu, sent by him to the Missionary House. Previous letters from Mr. Sturges, published in the Herald for July, brought down the notice of events on Ponape to the 6th of January, and mentioned the destruction of the church, and injury to other buildings, at his "dear old home" at Kiti, by a storm. He now writes: —

"We returned last Thusday from our trip of near three weeks to Kiti. We had prosperous times, found things favorable everywhere, baptized seven and received them into the Kiti church, and left them with fair promises to be united and faithful. I told them that if they would come for us in a canoe, and return us, in July, we would visit them again. We wish to put them to trial, as to how much they value our services. I have told them they must feed us and assist us in getting about. They did pretty well while we were there, keeping us in native food, which was a good deal for them, considering the crowd of natives we had with us. Our house there is in a good condition, all reroofed, and with some new timbers. The Nanakin is the same drunken sot still. I did not see him, but he sent us food once or twice. He is the only chief on the island who refuses to let his natives cut timber for the trading company. He cares for nothing but his grog."

Foreigners. Noticing his intended visit, with Mrs. Sturges, to the Sandwich Islands, and circumstances which might prevent their going, he says: —

"We hope and expect to go, but are not so minded that we *must* go at any and all rates. We hope to get our three churches in such a condition, with native teachers, that they will not essentially suffer. Mr. Doane will be able to visit them occasionally. We have such swarms of foreigners among our people that they need especially the presence of a shepherd. The prospect now is that our native race will have a hard struggle for existence with a foreign population. A steam sawmill is now being erected at the head of the river, at Japa-Lap. At Lei Yau, yesterday (the Sabbath), boats were flying in every direction, many of them manned with natives. It is hard for our greedy,

[1] It has since been ascertained that he was drowned by the robbers. ED.

curiosity-loving people not to yield to the temptation to work at any time for the large pay in prospect. We manage to keep our congregations pretty good; and could we be here during the coming *trying* year, we should be hopeful for our people."

MISSIONS OF OTHER SOCIETIES.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

THE missions of the Foreign Board of the United Presbyterian Church are, by the last Report, in Syria (one station — Damascus — and one missionary); Egypt (six stations, eight ordained missionaries, two male and eleven female assistant missionaries); Northern India (two stations, five missionaries, one male and eight female assistants); China (one station — Canton — two missionaries); and Italy (one station, one missionary). In all, 5 missions, 11 stations, 33 out-stations, 18 ordained missionaries, mostly with wives, 5 unmarried female laborers, 1 physician, 1 printer, 1 superintendent, and 70 native helpers. The reported receipts for the last year were $50,624.62 (and a balance from previous year of $8,204.24); the expenditures, $56,830.31. There are twelve churches with 350 communicants, and about forty schools, with 1,080 pupils. The Report states, by way of cheering contrast: —

"Ten years ago we had three missions; now there are five. Then we had seven ordained ministers and two female assistants; now we have eighteen ordained ministers, one physician, one printer and printing-press, one superintendent of Industrial School, with facilities for efficiently carrying it on, and five unmarried female missionaries. Then there were no organized churches; now there are twelve more or less completely organized, with the ordinances and sacraments regularly dispensed in them. Then there were scarcely any from the ranks of heathenism that were reported as professing Christ; now there are several hundred, in the full membership of the mission churches, and giving evidence that they are of such as will be saved. Then there were only a few mission-schools, with scarcely a hundred pupils in them; now there are nearly forty schools, for both boys and girls, and over a thousand persons in them receiving direct daily instruction in the knowledge of the way of life. Then the missionary spirit in our church at home was low, and the offerings for this great cause were comparatively small, the whole amount reported for 1859 reaching only $8,574; but now the spirit of missions is more widely and deeply felt, and the contributions reported at the last Assembly amounted to $76,257.73. Truly in all this there is occasion for us to thank God and take courage."

AMERICAN AND FOREIGN CHRISTIAN UNION.

THE last report of this Society, as published in the *Christian World*, presents a brief but cheering view of its work, both at home, among the four or five millions of our people who, though "nominally republican, owe, nevertheless, supreme allegiance to a foreign ruler, the Pope," and among the Roman Catholics of other lands. The income of the Society for the year was, from donations and legacies, $106,310.97, from publications, $2,003.27; the expenses about $112,000. The "missions abroad" are in South America (at Santiago, Talca, Valparaiso, and Carthagena), in which field, Dr. Trumbull states, "now the work begins to tell;" in Italy (Milan and Florence), where, besides the missionaries, there are 22 "evangelists," and also colporters, Bible-women, and teachers, and where, it is stated, "already the gospel has made wonderful progress, and the work of the last year has borne its full part in the prophecy of far greater results;" at Athens, Greece, where three Protestant Greeks "have steadily maintained their work of preaching and printing, and of Sabbath-school instruction through the year;" in Spain, where, at Seville, "Mr. Alonzo preaches regularly, and

holds Bible-classes and prayer-meetings through the week," and where, "besides preaching night after night to audiences of a thousand, he has been engaged since January in an enterprise both novel and useful, issuing a weekly tract, or series of tracts, in newspaper form, called the 'Gospel Echo,' or 'El Eco del Evangelio,' made up of portions of the Scripture, with expositions and comments, brief discourses, etc.;" in France, where aid is rendered to the Evangelical Society, in the support of several preachers; in Canada, in like manner aiding the French Canadian Missionary Society; and in Mexico (at Monterey and the city of Mexico), noticed, as "on many accounts, the most interesting, hopeful, and therefore most important of our missions abroad." "The evidence is clear as light, and its manifestations are increasing in every direction day by day, that the heart of this half-taught, partially civilized people is craving for, and ready to receive, the manna of the gospel. Tokens many and marked, chiefly in the interior, intimate that God has been preparing this people, by the hard discipline of sacerdotal tyranny, as well as civil revolution, for something better. We *know* this at least, that in many sections of that great land, the Word of the Lord has course as free as anywhere this side the borders, and that where its bearers' footsteps go, the power of the Holy Ghost makes the Word to be far more glorified than among us."

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

THE home receipts of this Society, for the last year reported, were for general purposes, £2,391 17*s.*; and for some special funds, £765 3*s.* 9*d.* The amount received in India, including grants for school buildings, and maintenance of orphans, was much larger — £7,766 8*s.* 1*d.* The expenses amounted to £11,231 16*s.* 1*d.* The missions of the Society are in India, at eight stations and two branch stations. There are 4 European missionaries, 1 printer, 7 female assistants, 13 native preachers, and 3 assistants. Six churches report 519 members; and schools, of various classes, number 1,576 pupils.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE last report of this Society states that the gross receipts for the year were £34,917 5*s.* 10*d.* (about $174,586 gold), and the expenditures £35,550 13*s.* 9*d.* The stations occupied by the Society, and the laborers employed, appear in the following table: —

STATIONS.	Ordained Missionaries.	Unordained Missionaries and Superior Lay Agents.	Colporteurs, Scripture Readers, Depositaries, and Assistants.	School Masters and Mistresses.	Totals.
London,	3	2	2	4	11
Liverpool,	1	..	..	..	1
Manchester,	..	1	..	..	1
Amsterdam and Rotterdam,	1	..	2	..	3
Memel,	1	..	1	..	2
Königsberg,	..	1	..	..	1
Dantzig,	2	..	1	..	3
Berlin,	2	1	4	..	7
Leipsic,	..	1	..	..	1
Posen,	..	2	..	10	12
Breslau,	3	1	1	..	5
Lemberg,	1	..	..	..	1
Cracow,	1	..	..	..	1
Frankfort-on-the Main,	1	..	1	..	2
Carlsruhe,	1	..	..	..	1
Creuznach,	1	..	..	..	1
Mülhouse,	1	..	..	..	1
Milan,	1	..	1	..	2
Piedmont,	..	1	..	..	1
Ancona,	1	..	..	..	1
Bucharest, Jassy, and Bacau,	1	4	..	3	8
Constantinople,	1	..	3	4	8
Smyrna,	1	..	..	..	1
Jerusalem,	3	5	11	1	20
Algiers,	1	..	2	4	7
Tunis,	1	..	2	4	7
Abyssinia,	1	1	1	..	3
	30	20	32	30	112

Of these laborers, 14 ordained ministers and 40 of the lay agents are Jewish converts. The Report states: "This year, as in former ones, many cheering illustrations have occurred of increasing knowledge of, and interest in, the New Testament Scriptures, amongst the Jewish community. From different stations we have heard that ancient prejudices and unreasoning opposition continue to melt away, and that about sixty Israelites, principally adults, have been baptized. Your missionaries also report more than fifty other baptisms which have taken place during the year, in different parts of Germany, affording further proof of the evident blessing upon missionary labor amongst the Jews in that part of Europe."

WOMAN'S WORK.

GIRLS' SCHOOL AT ODOOPITTY, CEYLON.

Miss Townsend, who has the charge of this school, wrote July 8d: "The first year of the Odoopitty female boarding-school closed March 25th, with a public examination. We have great reason to be thankful for a year of uninterrupted prosperity. The temporal affairs of the school have prospered continuously; and we have not been without spiritual blessings. The last term having commenced with the year, the first week was the week of prayer, and thus the attention of the pupils having been directed to their soul's concerns at the outset, there was a seriousness and interest in religious exercises pervading the school, which continued throughout the entire term. A small number evince, by their walk and conversation, that they have sought and found the true way of salvation through Jesus Christ; and although none have as yet been publicly numbered with God's people, we have a strong hope that their names are written in the Lamb's book of life. I was greatly encouraged in regard to these by observing the hesitancy, and distrust of self, with which they looked forward to the six weeks' vacation. One girl was with me the next Sabbath after school closed, and this is one of her expressions in prayer: 'Our Father, we are living among the heathen. Darkness is on every side and we have no Amma (the title applied to a missionary lady) or teacher with us to give us advice. But thou, Lord, dwellest in every house, and thou art our strength.' I doubt not this might have been the language of others also. The pupils evinced their love for the school by all returning promptly and gladly to their places when we commenced again, May 6th. We have also ten new ones, of different ages and stages of advancement. I need scarcely say that my enjoyment in the work increases with my knowledge of the language. My health is perfect, and I consider it a great privilege and honor to be engaged here as I am."

THE CESAREA FIELD.

Mr. Bartlett, of Cesarea, Western Turkey, wrote August 10th: "The work among the women in our field is assuming a much more encouraging aspect of late. There is an increasing desire to learn to read, and in some cases much honest inquiry, where a short time ago there was open and decided hostility. A few weeks since Miss Closson and Mrs. Giles, in company with Mr. Farnsworth, made a trip to Moonjasoon and Gemerek, and were greatly pleased with the result of their efforts in behalf of the women. They seemed delighted to see the missionary ladies, and grateful for the interest they manifested in making the tiresome journey for their good."

A visit to Chomaklu, by himself with Mrs. Bartlett and Miss Closson, is then mentioned, and in noticing the Sabbath services he writes: "After a plain, faithful sermon by the pastor, notice was given that the missionary ladies would hold a meeting with the women during the intermission, and immediately they were surrounded by an interesting company of women, eager to listen to the instruction which they, though with broken Turkish, were as eager to give; and thus some two hours were spent in reading the Scriptures, exhortation, answering questions, singing hymns, and prayer. By this meeting, these poor, ignorant sisters were very much quickened and encouraged, and made solemn promises of more faithful effort to serve God in the future. Of this company, some twenty in number, not one could read well, though a few had begun to learn."

LETTER FROM MISS CLOSSON.

Miss Closson, of the Cesarea station, Western Turkey, wrote from Talas, September 4th: —

"You ask what encouragement we have for work. Every encouragement. This I can say with all truth. Have just returned from touring among the out-stations, and have been exceedingly interested in what

I have seen. Had thought I knew quite well what was being done, but found, on visiting the villages, that the half was not told me. At Moonjasoon, we found a noble band of sisters. More earnest, faithful, zealous workers I have never seen, not even in America. This may be owing to the good instructions of the helper there. His efforts are truly praiseworthy, and he is soon to become their pastor — they giving half his support. At Gemerek, until the past year, the women have not given heed to the truth. Now we found there much to interest us. Several, since last winter, have learned to read; one has united with the church and will exert a good influence over those around her; many are convinced of the truth, but are not strong enough to come out on the Lord's side. The Chomaklu women, we felt, were not doing their whole duty. Perhaps they are excusable, as they have no one to unite and guide them. That is one of our best out-stations, but the women have not had the attention and instruction that they have had in many other places. They showed a good spirit, and we trust there are many true followers of Christ among them.

"A wonderful change has come over the women of Alenji. A few months ago they were the most uninteresting, uncouth women I ever saw, and did not show the least interest in spiritual things. They said, 'If our husbands go to heaven we will go to hell.' Now they came to us and asked us to read and talk with them and have meetings, saying, 'We will listen.' And they did listen, well. They entreated us to stay and teach them, saying, 'We wish to learn, but who will teach us if you go away?' Ten promised to learn to read, that they might read the Bible for themselves.

"I might write of the change in Yozgat for the better, of many things we saw in Soongoorli to encourage us, of several other villages where they have become somewhat enlightened, of the need of teachers and helpers, of the cordiality with which we were received wherever we went, and of the desires expressed to have us stay and work among the women. But enough about the out-stations.

"In the city we find enough and more than enough to do. The schools commence next week, over which I am to have a general oversight. The classes, both here [at Talas] and at the city, will also commence next week. They have been taking a short vacation. We shall visit from house to house as we have time, and hope to go now and then to the villages about us. On the tour we have just made we visited all the Protestant houses, with a few exceptions, and feel that we know the people, as regards their temporal and spiritual condition. As to the trials you inquire about, I have not any to speak of."

RECEIPTS OF THE WOMAN'S BOARD.

FOR OCTOBER.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.	
Holden. Two friends,	$2 00
NEW HAMPSHIRE.	
Portsmouth. By C. L. Martin, from Miss Mary Rogers,	5 00
MASSACHUSETTS.	
North Cambridge. M. L. S.	2 50
Cambridgeport. William H. Pratt, Prospect st. church, to constitute his wife L. M.	25 00
Monson aux. Additional,	12 00
Lexington. Mrs. John Davis, Senior, to constitute herself L. M.	25 00
Dedham. Mrs. G. M. Farrington,	2 00
Bridgewater. Miss S. H. Waagatt,	2 00
Lawrence. By Mrs. Stedman, five subscribers of $1 each,	5 00
Hinsdale. Mrs. N. Emmons,	1 00
Swampscott. Cong. church, S. S., by Miss Fowler,	4 20
CONNECTICUT.	
West Hartford. Mrs. L. W. Selden,	5 00
Putnam. Village church contribution,	17 00
NEW YORK.	
Fredonia. Gold chain and pencil, from a lady, by Rev. C. Bush.	
Buffalo. Westminster Pres. church, add'l, (which, with previous subscriptions, constitutes Mrs. Elias N. White, Mrs. Ellen Wilkes, and Mrs. C. O. Sawyer, Life Members.)	2 00
PENNSYLVANIA.	
Philadelphia. C. A. L., monthly subscription, $25, Mrs. Charles Burnham, to constitute herself L. M., $25,	50 00
OHIO.	
Troy. Franklin st. Pres. ch., Mrs. Hannah Grosvenor, to constitute herself L. M.	25 00
Salem, Columbiana county. Mrs. David A. Allen, to constitute herself L. M.	25 00
	209 70
For Quarterlies,	73 75
Total for the month,	$283 45

If every clergyman who sympathizes with the A. B. C. F. M. would encourage his female membership to form a society auxiliary to the "Woman's Board," we could assume the support of all the unmarried missionaries of our sex now in the field. How many will do this, our future reports will testify. L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM SEPT. 7TH TO NOV. 4TH, 1869.

Mrs. J. V. Farwell, 376 Wabash Avenue, Chicago, *Treasurer.*

ILLINOIS.

Chicago. 1st Pres. church, Young Ladies' Miss'y Circle, for Bible-reader under direction of Mrs. Atkinson, Ahmednuggur, India, $25; Mrs. Jr. H. Brown, to constitute herself L. M., $25; Union Park Cong. church, Mrs. Annie E. Nutt, to constitute herself L. M., $25; Miss Martha A. Bliss, in part, to constitute Miss Almeda Bliss L. M., $5; 1st Pres. church, Woman's Miss'y Society, towards Miss Porter's salary, $40;	$120 00
Hyde Park. Ladies' Miss'y Society, for the education of girl at school at Marsovan,	11 25
Princeton. Mrs. Abby P. Converse, with previous contributions, to constitute herself L. M.	20 00
Princeville. Ladies' Miss'y Society, by Miss Elmira Jones,	15 00

MICHIGAN.

Ann Arbor. Woman's Miss'y Society,	13 00
Grand Blanc. Woman's Miss'y Society of the Cong. church,	5 00
Ionia. Mrs. S. A. Montgomery, membership,	1 00
Jackson. Woman's Miss'y Society, on account of salary of Miss Dean, Oroomiah, Persia,	25 00
South Boston. Woman's Miss'y Society,	8 75
Southfield. Pres. church s. s., towards constituting Miss Anna Jeffrey L. M.	3 00

WISCONSIN.

Holland. Woman's Miss'y Society,	5 00
Lancaster. Woman's Miss'y Society,	35 50
Madison. Woman's Miss'y Society,	179 00
New Chester. Woman's Miss'y Society,	5 00
Shullsburg. Ladies' Auxiliary Society,	10 00
Ripon. Woman's Miss'y Society, for support of Miss Pollock, of Madura Mission,	25 00
Whitewater. Woman's Miss'y Society, support of Miss Pollock, and, with previous amounts, to constitute Mrs. Frank Hall, Mrs. C. M. Blackman, and Miss Mary V. Hall L. M's,	40 00

IOWA.

Cedar Rapids. Mrs. Mary A. Ely, L. M., $25; Woman's Miss'y Society, to constitute Mrs. James Knox L. M., $25;	50 00
Denmark. Woman's Miss'y Society,	12 00
Dubuque. Cong. church, Miss'y Society, $10; ditto Infant class, for Mrs. Mary K. Edwards, of the Zulu Mission, $5:	15 00
Fairfax. Woman's Miss'y Society,	10 00
Muscatine. Ladies' Miss'y Society, to constitute Miss Blanche Hawley L. M.	25 00
Newton. Woman's Miss'y Society,	2 00
Sabula. Ladies, by Mrs. H. H. Woods,	3 00
Tabor. Ladies' Miss'y Society,	5 00
Toledo. Ladies' Miss'y Society,	11 02

MINNESOTA.

Hamilton. Woman's Miss'y Society, $1.25, for Memorial Fund and balance for female missionary and native teacher, $7.75,	9 00
Ivanrge. E. R. S.	5 00

KANSAS.

Osawatomie. Woman's Miss'y Society, in part, to constitute Mrs. N. D. Colman L. M.	10 00

OHIO.

Ironton. Mrs. Wilson, to constitute herself L. M.	25 00
	703 52
Previously acknowledged,	3,396 25
Amount for the year,	$4,099 77

MISCELLANY.

LIBERTY OF WORSHIP FOR THE CHINESE.

A PASTOR in California, sending a contribution from his people to the Board, writes the Treasurer as follows, on a question which has been mooted, as to the liberty which should be given to pagan worship in a Christian land: —

"Permit me to refer to the remarks of Mr. ——, on the question of allowing the Chinese to build and worship as they please. I believe he is in error; and if other arguments were wanting to refute his statements, I think the result of the California *experiment* is sufficient. For while they have had *every* religious facility here — (even when personal violence has assailed them there has never been religious persecution) — they are gradually, with an *unmistakable* progress, leaving the dress, language, food, and paganism of China, and adopting American and Christian. To make a move in the direction Mr. —— suggests, would at once excite furious protests from the very large infidel portion of our State and the whole land, and a just protest on the part of the peaceable Chinese. And all our hope of saving them by the *persuasions* of the Gospel, would instantly fall to the ground if we, *as a Christian nation*, deny them the very liberty our fathers sought."

JOY BECAUSE OF LIBERAL GIVING AT PEKING.

MR. GOODRICH, of the North China mission, wrote in July last to Mr. Blodget, now in this country: "'Then was our mouth filled with laughter and our tongue with singing.' That's me, and it's because our little church is learning to *give*. You know that our monthly collection has always been small — too small — most of the members only giving a few cash. I have

been somewhat exercised on the subject, and greatly desirous that they should increase the contribution, and increase it *willingly*. Last Sabbath I preached on bearing the cross, and I told them that one way of bearing it was to *give;* not as they were wont to give, but till it *hurt* them — till it seemed as if they *couldn't spare the money*. That would be bearing the cross. And last evening, at our preparatory lecture, I read the beautiful story of the woman who brought a box of ointment, very precious, and poured it upon Jesus, head; and I told them that whatever they should give I wanted them to give just as that woman did, *freely*, and from *love to Jesus*. If they gave grudgingly Jesus didn't want their gifts. To-day I made no allusion to the subject, and when the contribution was taken up, there were at least ten or twelve *bills* given by our church and the two teachers! and very little *cash* — only from one church member (I was told) and the scholars. I have felt very happy about it. I don't suppose the members gave a *tithe* of their earnings, but I *do* suppose they gave a twentieth, and perhaps a fifteenth. I wish my own dear church in H——, Mass., gave as large a proportion of the income of its members."

A VALUABLE DONATION.

ONE hundred copies of the "Tennesseean in Persia," the life of that devoted missionary, Samuel Audley Rhea, have been presented by the Presbyterian Publication Committee, for distribution among the missionaries of the American Board. One copy will be sent to each station. Such an example of consecration to the cause of Christ, of self-sacrificing labor, of a high order of talent finding ample scope for its fullest exercise on missionary ground, will give rest to the weary, and inspire with new and higher courage.

A "WIDOW'S MITE" GIVEN NOT IN VAIN.

AN aged friend, in "the last half of his 87th year," in view of the statement respecting financial prospects in the Herald for September, sent the Treasurer a "small donation" of $5, which, on account of his age, ill-health, and inability to attend to any business, he had hoped would not be needed. He says of this gift: "Small indeed it is, but it will help a little. I feel that I cannot pray for the conversion of the world if I do nothing; and sometimes a small amount is a means of accomplishing much." He adds the following:—

"An incident came to my knowledge many years ago, showing that God can overrule a little matter to do much good. In the early days of missionary operations, it was the practice to send agents through the churches to preach and take up collections. At the place of such an appointment there lived a poor widow, who eked out a scanty living by some light work, with such donations as her neighbors were pleased to bestow upon her. Among the donors was a man of large means, who allowed her to call at his door, each Saturday evening, for 25 cents. He was an infidel. When the collection mentioned was taken up, the poor widow gave 6¼ cents; all she had. Now mark the sequel. Saturday evening she called, as usual, at the door of the rich neighbor. 'You have called, I suppose, for the quarter,' he said. 'If you please, Sir,' was the reply. 'Well, I understand that you have money so plenty that you give it away to send missionaries to the heathen. I have no money for any such purpose.' She stated her reasons for giving, and added, 'On my return from meeting I found 25 cents in the street; and some one in my absence had left a dollar on my table. Now, Sir, would you not give again if you were in my place?' 'I want to hear none of your preaching,' he replied, 'I shall give you no more.' So the poor woman had to leave without her usual donation. But the fact of her finding money in the street and on her table looked like a special providence of God for the poor, and the rich man could not shake it from his mind. He dwelt upon it till he was distressed. He finally procured a Bible, to see if anything of that kind was to be found there. To his amazement he found that book full of evidence of God's special care for his children; became more and more interested

in the cradle of the West of God was hopefully consecrated, and in the words of my informant,— He now gives an hundreds to missionary and other benevolent enterprises, and says he hopes in some way praise God to all eternity that the poor widow contributed six and a quarter cents to the missionary enterprise."

A MISSIONARY WIDOW'S GIFT AND PRAYER.

THE TREASURER received the following from a "missionary widow" a few weeks since:—

"Please find inclosed $1. the missionary widow's mite. Could it be increased to *thousands* how would my heart thrill with joy! But it is comforting to remember that the silver and gold are the Lord's. If it is only a mite that I can bring, I regard it a privilege — an unspeakable privilege — now that I can no longer personally labor for the degraded sisters on the heathen shores — and cheerfully, joyfully, give up the little comforts the small sum might give me.

MISCELLANEOUS.

REV. JOHN OTIS BARROWS and Mrs. Clara S. (Freeman) Barrows, of Mansfield, Conn., and Mrs. Codling, of the Western Turkey mission, sailed from New York, October 31, for Liverpool, on the way to Turkey. Mr. Barrows, who is to join the Western Turkey mission, was educated at Amherst College and East Windsor and Andover Theological Seminaries, and has been a pastor for about six years, at North Hampton and at Exeter, N. H.

REV. Daniel Crosby Greene and Mrs. Mary Jane (Forbes) Greene, of Westboro, Mass., sailed from San Francisco, November 4, to Japan, to commence a mission there. Mr. Greene is a graduate of Dartmouth College and Andover Theological Seminary.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.		
Freeport, Mrs H & R	10 00	
New Gloucester, Cong. ch. and so., 71.50, less expense, 25c.;	71 25	—81 25
Lincoln county.		
Bath, a friend,		100 00
Oxford county.		
Turner, Cong. ch and so		9 00
Penobscot county Aux. Soc. E. F. Duren, Tr		
Bangor, 1st Cong. ch. and so.		34 65
Somerset county.		
Larone, a friend,		3 00
York county.		
Kennebunk, Cong. ch. and so.	123 92	
South Berwick, Cong. ch. and so. of wh. from John Plumer, to const. DEBES ABOOD, El Kheiam, Syria, H. M., 100;	206 04	—329 96
		567 86

NEW HAMPSHIRE.

Grafton county.		
Campton, Cong. ch. and so. add'l,	6 00	
Plymouth, Cong. ch. and so.,	7 45	—13 45
Hillsboro' co. Conf. of Ch's. Geo. Swain, Tr.		
Manchester, a friend,		20 00
Merrimack county Aux. Soc.		
Concord, South Cong. ch. and so., m. c.,	13 92	
Dunbarton, Cong. ch. and so.,	60 00	—73 92
Rockingham county.		
Exeter, 1st Cong. ch. and so., ann. coll., 56.75, m. c., 7.80;		64 55
		171 92
Legacies.—Dover, William Woodman, add'l, by T. J. W. Pray, Ex'r, (prev. ack'd, 1,000;)		233 02
		404 94

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.		
New Haven, Cong. ch. and so., (in addition to last year)		44 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
St. Johnsbury, "Friends of Missions,"		300 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		
Newport, Cong. ch. and so., to const. GEORGE H. BAILEY, H. M.,		75 00
Rutland county. James Barrett, Agent.		
Benson, Cong. ch. and so.	25 00	
Castleton, Cong. ch. and so.,	67 00	
Rutland, Cong. ch. and so., bal. of coll 2.75, m. c. 17.17;	19 92	—112 72
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, Cong. ch. and so.		45 17
Windham co. Aux. Soc. C. F. Thompson, Tr.		
Bellows Falls, Cong. ch. and so.		40 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.		
Sharon, Ladies in Cong. ch. and so.		14 85
		681 24

MASSACHUSETTS.

Barnstable county.		
Cotuit Port, Union ch. and so., m. c.		18 00
Berkshire county.		
Pittsfield, 1st Cong. ch. and so., add'l, 67.70; Maplewood Institute, 125.18;	192 88	
Sheffield, 1st Cong. ch. and so.	4 10	—197 08
Boston and vicinity.		
Boston, of wh. from a friend, 8;	1,600 27	
Chelsea, Broadway Cong. ch. and so. m. c.	46 20	—1,646 47
Brookfield Asso'n. William Hyde, Tr.		
Brookfield, Evangelical ch. and so., with other dona's, to const. J. S.		

Montague, Mrs. ALICE COOLEY, and Mrs. MARY L. COIT, H. M., 200; a friend, by Rev. F. A. Noble, 10; 210 00
Charlton, Cong. ch. and so. 78 80
Holland, Cong. ch. and so. 21 00
New Braintree, Cong. ch. and so. 77 15
North Brookfield, 1st Cong. ch. and so. (482.47, less prev. ack'd, 59.60;) with other dona's to const. W. P. HASKELL, W. L. POLAND, J. N. JENKS, Mrs. L. C. BATCHELLER, and Mrs. E. B. KING, H. M., 422.87; Union Cong. ch. and so. (of wh. from Thos. Snell, 10, Mrs. Snell, 5, L. K. Snell, 25c., Thomas E. Snell, 10c.; Rev. J. Dodge, and family, 5; B. K. De Land, 1; Dr. W. Tyler, 1; Mary E. Smith, 50c.; J. T. Gulliver, 50c.; Mrs. F. M. Earle, 50c.; J. F. Larkam, 15c.; a friend, 60c.;) 24.60; 447 47
Southbridge, Cong. ch. and so. 229 22
Spencer, Cong. ch. and so. 344 17
Ware, 1st Cong. ch. and so. 86 75
Ware, East Cong. ch. and so., of wh. from William Hyde to const. Rev. D. J. BLISS, Holland, Mass., and Rev. WM. CRAWFORD, Green Bay, Wis., H. M., 100; Joseph A. Cummings, to const. Mrs GEO. K. CUTLER, H. M., 100; Lewis N. Gilbert, to const. Mrs. CHARLES DEXTER, Gilbertville, H. M., 100; 1,283 55
Warren, Cong. ch. and so. 148 40
West Brookfield, Cong. ch. and so. 107 60

2,978 61
Less for printing report, 1868, 84 00—2,894 61

Essex county.
Lawrence, South Cong. ch. and so., add'l, 5; a friend, "thank offering for a present light affliction," 17; 22 60
Methuen, 1st Cong. ch. and so. ann. coll., in part, and m. c., 53 68—75 68

Essex co. North Conf. of Ch's. William Thurston, Tr.
Ipswich, 1st Cong. ch. and so. 20 80
Newburyport, "Memorial Gift," 10 00—30 80

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lynn, 1st Cong. ch. and so. (September coll., 33.08, m. c., 12.46;) 45.54; S. M. Bubier, in part, 300; 345 54

Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, a friend, 10 00
Easthampton, Mrs. Sara V. Child's fam. coll., for native teacher at Harpoot, 6 00—16 00

Middlesex county.
Arlington, Ortho. Cong. and so., ann. coll. (of wh. from Joseph Burrage to const. FANNIE E. BURRAGE H. M., 100;) 755.42, m. c. 27.39; 782 81
Cambridgeport, Prospect st. Cong. ch. and so., ann. coll., add'l, 20, m. c. 10.42; 30 42
Lexington, Hancock, Cong. ch. and so., m. c., 18 51
Newton, E. W. N., agent, 181 00
Reading, Old South Cong. church, a lady, 100 00
Sherborn, Cong. ch. and so. 88 12
Wayland, Trin. Cong. ch. and so., Sept. coll., 23 26—1,174 12

Middlesex Union.
Ashby, Cong. ch. and so., to const. Mrs. E. S. PARKER and Mrs. M. A. HOLT, H. M., 210 20
Fitchburg, Calv. Cong. ch. and so., m. c., 16 00
Groton Junction, Cong. ch. and so., m. c., 26 65
Leominster, Ev. Cong. ch. and so. 77 00
Lunenburg, Cong. ch. and so. 4 25
Townsend, Ortho. Cong. ch. and so. 20 07—354 17

Norfolk county.
Dedham, Allen Cong. ch. and so., ann. coll., 116 50
Jamaica Plain, Central Cong. ch. and so. m. c. 11 00
West Roxbury, South Ev. ch. and so., m. c., 82 27—209 77

Old Colony.
Mattapoisett, Cong. ch. and so. 15 50
Middleboro', Central Cong. ch. and so., coll. in part, 80 00—95 50
Palestine Miss'y Soc. E. Alden, Tr. Bridgewater, S. H. W. 1 60
Plymouth county.
Halifax, Cong. ch. and so. 14 00

Taunton, and vicinity.
Mansfield, Ortho. Cong. ch. and so., ann. coll., 28 00

Worcester co. North Aux. Soc. C. Sanderson, Tr.
Phillipston, Cong. ch. and so., ann. coll., to const. Rev. B. N. STONE and HENRY WRIGHT, H. M. 172 33
Royalston, Cong. ch. and so., ann. coll., 145 92
Templeton, Cong. ch. and so., Ladies, 92.75, Gents, 40.45, m. c. 13.09; 146 29
Winchendon, Centre Cong. ch. and so., of wh. from m. c., 24.60; 64 80
Collection at June meeting, 11 04

540 38
Less for printing, 15 00—525 38

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Boylston, Cong. ch. and so., 12, less cft. 25c.; 11 75
Leicester, Cong. ch. and so., Gents, 267, Ladies, 160.15, m. c. 41.87; 469 02
Paxton, Cong. ch. and so., ann. coll., 24.10, m. c. 13.57; 37 67
West Boylston, Cong. ch. and so., Gents, 43.30, Ladies, 28.95, m. c., 17.75; 90 00
Worcester, 1st Cong. ch. and so., Ladies, (of wh. 100 to const. Mrs. R. B. STRATTON, H. M.,) 174.21; Central Cong. ch. and so., m. c., 97.39; Union Cong. ch. and so., m. c., 88.31; 359 91—968 35

Worcester co. South Conso'n. W. C. Capron, Tr.
Upton, Mrs. O. C. Starkweather, 5 00

8,606 92

Legacies.—Haverhill, Mrs. Sally Kimball, by Jesse Smith, Ex'r, 506, less tax, 30.36, 475 64

9,084 56

RHODE ISLAND.

Tiverton 4 Corners, Cong. ch. and so. 18 00

CONNECTICUT.

Fairfield co. East Aux. Society.
Brookfield Centre, Cong. ch. and so. 36 00
Danbury, 1st Cong. ch. and so. 82 50
East Bridgeport, Cong. ch. and so., add'l, with prev. dona., to const. Rev. JOHN G. DAVENPORT, H. M. 20 00—138 50

Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Greenfield Hill, Cong. ch. and so., ann. coll., of wh. from a widow, for China, 1, gold; 91 00
Norwalk, 1st Cong. ch. and so., 308 31
Southport, Cong. ch. and so. 26 45—425 76

Hartford co. Aux. Soc. E. W. Parsons, Tr.
Bristol, Cong. ch. and so., add'l, Ladies Asso'n, with prev. dona., to const. Mrs. CALISTA B. NORTON, H. M. 62 70
Granby, Cong. ch. and so., of from WILLIAM DEWEY, to const. himself H. M. 100; 160 00
Hartford, Centre Cong. ch. and so., ann. coll., 1,260.62, m. c. 8.30; 1,268 92—1,486 62

Hartford co. South Consociation.
Middletown, Z. 10 00
New Britain, a friend, 10, ditto, 1, by Rev. L. Perrin, 11 00—21 00

Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Goshen, Cong. ch. and so. 120 00
Harwinton, Cong. ch. and so. 41 87
Litchfield, Cong. ch. and so. 242 25
Morris, Cong. ch. and so., coll. 86.27, m. c. 6.26; 91 53
New Preston Village, Cong. ch. and so. 71 55
North Canaan, Cong. ch. and so. 37 00
Washington, 1st Cong. ch. and so. 191 65
Woodbury, North Cong. ch. and so. 100 00
Anniversary collection, 10 89
906 74
Less paid for advertising, 2 25—904 49

Middlesex Asso'n. John Marvin, Tr.
Chester, Cong. ch. and so., Aug. to Nov., m. c. 28 80
Westbrook, Elihu Chapman, 15 00—43 80

New Haven City. F. T. Jarman, Agent.
3d Cong. ch. and so. 74.46; 1st Cong. ch. and so., m. c., 34.94; North Cong. ch. and so., m. c., 10.15; Yale Miss'y Soc., 12: Davenport, Cong. ch. and so. m. c. 5.93; 137 48

New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Meriden, 1st Cong. ch. and so., ann. coll., 96 71

New Haven co. West Conso'n. E. B. Bowditch, Tr.
Mt. Carmel, Cong. ch. and so. 66.60, less cft. 50c.; 66 10

New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
East Lyme, Cong. ch. and so. 13 00
New London, 1st Cong. ch. and so., ann. coll., of wh. from a friend, to const. Mrs. Sarah Welsh, Salisbury, Conn., and Mary E. Blodget, Greenwich, Mass., H. M., 200; 864 12
Norwich, Broadway Cong. ch. and so., (ann. coll., 692.69, m. c. 52.31;) 745; 2d Cong. ch. and so. (of wh. from W. Williams, to const. Mrs. M. A. Muzzy, H. M., 100; m. c. 17.05;) 519.90; 1st Cong. ch. and so., m. c. 12.92; 1,277 82—2,174 94

Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
Plainfield, Dwight Avery, 30 00
5,525 40
Milford, 1st Cong. ch. and so., ann. coll., to const. C. Adeline Benjamin and Mary A. Marshall, H. M. 255 00
5,780 40

NEW YORK.

Auburn and vicinity, H. J. Brown, Agent.
Cayuga, 1st Pres. ch. 36 54
New York and Brooklyn, Agency of the Board Bible House,—
Of wh. from 3d Pres. ch. (Brooklyn) (coll. 75.26, m. c. 149.74;) 225; 4th Ave. Pres. ch., 56.38; Harlem, Cong. ch. and so. 22; Soc. of Inquiry in Union Sem'y, 22.85; Mercer st. Pres. ch., m. c., 12.10; Charles E. Pierson, 25; "Valley View," L. E. C., 10; 378 33
Syracuse and vicinity, T. Hough, Tr.
Syracuse, 1st Pres. ch. 154 12
568 99

Albany, Nathan B. Perry, 10 00
Amenia South, Pres. ch. and cong., ann. coll., to const. Rev. Harvey Smith, Joseph Cassett, Newton Reed, Amenia South, and Noah Gridley, Wassaic, N. Y., H. M. 350 00
Angelica, Pres. ch. 30 00
Bangor, Cong. ch. and so. 10 00
Black Creek, Cong. ch. and so. 4 00
Bronxville, J. M. P. 25 00
Cameron, C. P. Hubbard, 6.65, C. G. Hubbard, 4.50; 11 15
Clinton, Houghton Sem'y, for preaching among the Koords, 86 09
Clyde, Pres. ch. 38 31
Durham, 1st Pres. ch., m. c. 10 00
Floyd, Welsh Cong. ch. and so., 8 09
Gorham, Pres. ch., 17 10
Kendall, Mrs. Anna Fisher, 10 00
Lenox, 1st Cong. ch. and so. 23 50
Manlius, Mrs. Z. Smith, 10 00
Moriah Centre, F. L. Reed, add'l, 5 00
Morrisania, 1st Cong. ch. and so. 29 61
Perry, Pres. ch., 25 00
Port Henry, 1st Pres. ch. 30 00
Richfield Springs, Pres. ch. 23 25
Rochester, Brick Pres. ch., in part, 70 62
Texas Valley, Rev. G. M. Smith, 1 00
Tuscarora, 1st Pres. ch. 3 85
Utica, 1st Pres. ch., C. C. Kingsley, 250, less ex. 63c.; 249 37
Wilson, Union Miss'y Asso'n of Pres. ch. 9 50—1,090 35
1,654 84

NEW JERSEY.

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Cranford, 1st Pres. ch. 35 27
Deckertown, Pres. ch., coll. 42, Emily E. Whitaker, 30; 72 00
Hohokus, John Richardson, 5 00
Newark, 1st Pres. ch., A. L. Dennis, one year's salary of Rev. J. S. Dennis, Syria, (500 gold,) 650; Roseville Pres. ch., coll., 179.44; Park Pres. ch., a friend, 2; 831 44
South Amboy, A. Blodgett, 5 00
Vineland, 1st Pres. ch., 7.70, Mrs. Fisher, 1.67; 9 37
West Hoboken, 1st Pres. ch., m. c. 26 00—994 08

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Philadelphia, Benjamin Fund, per Trustees Presbyterian House, 628 53—638 53
Farmington, 1st Cong. ch. and so. and Sabbath-school, 43 18
Lock Haven, G. B. Perkins, 3 57
Philadelphia, "L. D. J.," 50 00
Shirleysburgh, C. Forbes, 3 00—99 75
733 28

DELAWARE.

Milford, Pres. ch. 4 00
Wilmington, Olivet Pres. ch. 5 00—9 00

DISTRICT OF COLUMBIA.

Washington, Western Pres. ch. 30 00

NORTH CAROLINA.

Chapel Hill, Mrs. Fisk P. Brewer, 5 00

TENNESSEE.

Jonesboro', Rev. J. Petty, for the Nestorian Mission, 2 56
Knoxville, Robert M. Rhea, for the Nestorian Mission, 21 28—23 84

OHIO.

By Wm. Scott, Agent, Cincinnati.
Cincinnati, 6th Pres. ch., coll., 25 00
Reynoldsburgh, Pres. ch. 17 41—42 41
Belpre, Cong. ch. and so., m. c., 4 mos. 44 00
Brownhelm, Cong. ch. and so. ann. coll., 31 95
Dresden, "Widow's mite," for the debt, 15 00
Jersey, Pres. ch., m. c. 15 00
Kingsville, Pres. ch. 39 10
Kirkersville, Pres. ch. 5 00
Lower Laurence, Mrs. Betsey McGuire 10 00
Orwell, Fanny Pratt and C. A. B. Pratt, 3 00
Pataskala, Pres. ch. 17 00
Ravenna, Cong. ch. and so., of wh. 50, to const. Rev. Edward B. Mason, H. M. 56 65
Rollersville, Cong. ch. and so., add'l, 2 50
Springfield, L. 11 00
Tallmadge, Rev. John Seward, 5 00
Troy, Franklin st. Pres. ch. 158 37

Wayne and Williamsfield, Cong. ch. and so. 2 75
Wilkesville, Pres. ch. 34 00—450 32

492 73

Legacies.—Kinsman, Geo. Matthews, in part, by Rev. H. B. Eldred, 66.58, less expense, 44c.; 66 09

558 82

INDIANA.

Columbus, Pres. ch. 11 95
Gosport, A. B. and J. W. Milligan, 3, each; 6 00
Michigan City, 1st Cong. ch. and so. 60 00
Newtown, Pres. ch. 24 00
Pisgah, Pres. ch. 6 25
Rising Sun, Pres. ch. 12 16
Rob Roy, Pres. ch. 17 45
Terre Haute, Cong. ch. and so., 8.65; S. H. Patten, for the debt, 50; 58 65
Troy, Pres. ch. 5 00
Warsaw, Rev. Jacob Little, D. D., and family, 10 00
West Albany, 2d Pres. ch., add'l, 8 00—214 46

ILLINOIS.

Beardstown, Cong. ch. and so. 102 00
Chicago, Leavitt st. Cong. ch. and so., 62.50; 8th Pres. ch., m. c., 14.72; Soc. of Inquiry in Theol. Sem'y, 8.75; Charles H. Howard, 5; 90 97
Clayton, 1st Pres. ch. 25 00
Elmwood, Cong. ch. and so., 24 80
Galesburg, 2d Pres. ch. 92 00
Granville, Cong. ch. and so. 12 60
Jacksonville, Westminster Pres. ch., ann. coll. 144 75
La Harpe, Cong. ch. and so., add'l, 2 00
Lanark, Cong. ch. and so. 5 00
Normal, a friend, 10 00
Oak Park, Ind. church, m. c. 15 74
Orion, Miss M. E. Laird, 10 10
Ottawa, 1st Cong ch. and so. 6 00
Rockford, Pres. ch. (Westminster), 48 70
Shirland, Cong. ch. and so. 15 10
Somonauk, Pres. ch. 9 00
Tonica, Cong. ch. and so. 10 00
Wilmington, Pres. ch. 15 00—638 26

MICHIGAN.

Alpena, Cong. ch. and so. 25 00
Lodi, Cong. ch. and so., m. c. 6 50
Pittsfield, Nathan Webb, 8 00
Raisin, 1st Pres. ch. and so., m. c. 25 00
Richland, 1st Pres. society, 51 50
Vermontville, 1st Cong. ch. and so. 19.18; M. A. Hance, 5; 24 18—140 18

MINNESOTA.

Le Roy, Pres. ch. 1 00
Rushford, Mrs. Jane Curvil, 1 00
Sunrise City, Pres. ch. and cong. 8 55—10 55

IOWA.

Ames, James Bradley, 1 00
Chester, Cong. ch. and so., m. c. 13 00
Cincinnati, Cong. ch. and so. 5 00
Clinton, Pres. ch., ann. coll. 41 00
Nevada, Central Pres. ch. 13 80
Plymouth, Cong. ch. and so. 10 00
Shell Rock Falls, Cong. ch. and so. 4 10—87 90

WISCONSIN.

Beloit, 1st Cong. ch. and so., add'l, 3 50
Lodi, Pres. ch., m. c. 13 05
Monticello, Pres. ch. 12 00
Reed's Corners, Cong. ch. and so. 10 00
Shopiere, Cong. ch. and so. 28 00
Tafton, Cong. ch. and so., Oct., m. c. 7 25—78 80

MISSOURI.

St. Louis, J. G. Guthrie, a thank-offering, 5 00

KANSAS.

Manhattan, Cong. ch. and so., ann. coll. 25 00

OREGON.

Astoria, Cong. ch. and so. 2 35
Portland, 1st Cong. ch. and so., m. c. 9 00—11 35

CALIFORNIA.

Grass Valley, Cong. ch. and so. 14.70, gold, 19 11
Placerville, 1st Pres. ch. 32.35, gold, 41 06
San Francisco, 1st Cong. ch. and so., (244.40, gold,) 317.72; Howard Pres. ch. (12.58, gold,) 16.35; 334 07—394 24

FOREIGN LANDS AND MISSIONARY STATIONS.

Persia, Oroomiah, Mrs. Sarah J. Rhea, a thank-offering for the privilege of laboring nine years as a missionary, 52 00
Sandwich Islands, Honolulu, two friends, 6 50
Turkey, Harpoot, avails of coral necklace sold at annual meeting, 10 00—68 50

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FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer, 703 52

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NEW HAMPSHIRE. — Auburn, Cong. s. s., 20; Candia, Cong. s. s., 30; Manchester, Franklin st. Cong. s. s., in part, 30; New Ipswich, "Children's Fair," 5; 85 00
VERMONT. — Westhaven, Cong. s. s. 2 35
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RHODE ISLAND. — Little Compton, Cong. s. s., in part for a student at Batticotta, Ceylon, and at Harpoot, Turkey, under care Misses Seymour and Warfield, 31 35
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NEW YORK. — Brooklyn, 3d Pres. ch. S. S. Miss'y Soc., for China, 175; Clinton, Pres. s. s. for preaching among the Koords, 14; Smyrna, S. S. Miss'y Soc., for student in Fem. Sem., Harpoot, Turkey, 30; 219 00
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INDIANA. — Rising Sun, Pres. s. s. 5 84
ILLINOIS. — ———, a friend, for support of Bhaja, in Mrs. Bissell's sch., Mahratta Mission, India, 2; Stirling, Cong. s. s., 17; Virden, Pres. ch., for Mrs. Edward's school, Zulu Mission, 10; 29 00
MINNESOTA. — Bloomington, Oak Grove Pres. ch. s. s. 63 00
IOWA. — Civil Bend, Cong. s. s., for pupil in Miss Townsend's sch., Ceylon, 1[illegible]nsuth, Yellow Springs, N. S. Pres. s. s., 5, Ottumwa, Cong. s. s., for a sch. in China, 5; 25 00
WISCONSIN. — Jefferson, Pres. s. s., for pupil in India, in care Miss Pollock, 5; [illegible]se, Cong. s. s., for pupil in Pekin, in care Miss Thompson, 20.43; 23 43

788 68

Donations received in October, 22,882 07
Legacies " " " 774 75

$23,656 82

☞ Total from Sept. 1st, 1869, to Oct. 31st, 1869, $55,778 44

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